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Śrīmad Bhāgavata Mahāpurāṇa

(With Sanskrit Text and English Translation)

Part—I

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Contents

Śrīmad Bhāgavata-Māhātmya

Number of Discourses

1. A Dialogue between Nārada and Bhakti (in a living form) 1
2. A Dialogue between the Kumāras and Nārada 8
3. Cessation of Bhakti's Suffering 15
4. Redemption of a Brāhmaṇa (Ātmadeva) 22
5. How Gokarṇa attained final beatitude (alongwith others) 29
6. The procedure of hearing Śrīmad Bhāgavata (in a week) detailed 37

Śrīmad Bhāgavata Mahāpurāṇa

Book One

1. Śaunaka and other sages interrogate the famous Sūta (Ugraśravā) 1
2. Glory of the Lord's narrative and of Devotion to Him 4
3. The Lord's Avatāras or Descents into the world of matter 7
4. A sense of frustration overtakes Vedavyāsa 11
5. Glory of singing the Lord's praises and an account of Devarṣi Nārada's previous life 14
6. The rest of the story of Nārada's previous birth 19
7. Aśwatthāmā assassinates Draupadī's sons and Arjuna in his turn curbs his pride 22
8. The Lord delivers Parīkṣit in the womb and is extolled by Kuntī; Yudhiṣṭhira gives way to grief 27
9. Yudhiṣṭhira and others call on Bhīṣma and the latter drops his mortal coil, extolling Śrī Kṛṣṇa 32
10. Śrī Kṛṣṇa's Departure to Dwārakā 37
11. Right royal reception of Śrī Kṛṣṇa at Dwārakā 41
12. Birth of Parīkṣit 45
13. Departure of Dhṛtarāṣṭra and his wife Gāndhārī, for the forest at the instance of Vidura 49
14. King Yudhiṣṭhira grows apprehensive at the sight of evil omens and Arjuna returns from Dwārakā 55
15. Stricken with grief at their separation from Śrī Kṛṣṇa, the Pāṇḍavas instal Parīkṣit on the throne of Hastināpura and ascend to heaven 59
16. Conquest of the world by king Parīkṣit and the dialogue between Dharma (the god of piety) and Mother Earth 65
17. King Parīkṣit subdues Kali 69
18. The youthful sage Śṛṅgī utters an imprecation against king Parīkṣit 74

19. Parīkṣit takes a vow of fasting till death and Śuka pays a visit to him 79

Book Two

1. The process of meditation and the cosmic form of the Lord described 85
2. Concentration on the gross and subtle forms of the Lord and the two types of Mukti (Liberation), viz., Kramamukti or gradual Liberation and Sadyomukti or immediate Liberation 89
3. Worship of different deities for the gratification of various desires and the superiority of Devotion to the Lord 95
4. The king asks a question about the creation of the universe and the sage Śuka commences his discourse 98
5. A description of the cosmos 101
6. Glories of the Cosmic Being 105
7. The stories of the Lord's sportful descents 110
8. King Parīkṣit asks various questions of the sage Śuka 119
9. Brahmā beholds the divine Abode of the Lord and is taught by Him the text of the Bhāgavata, consisting of four couplets only 122
10. The ten characteristic features of the Bhāgavata 127

Book Three

1. Meeting of Uddhava and Vidura 133
2. Uddhava recounts the childish sports of the Lord 139
3. A brief survey of the Lord's other exploits 143
4. As directed by Uddhava, Vidura calls on the sage Maitreya 146
5. The sage Maitreya describes the process of creation in reply to Vidura's question 150
6. Appearance of the Cosmic Body 156
7. Vidura's questions 160
8. Brahmā's manifestation 164
9. Brahmā extols the Lord 169
10. Description of the tenfold creation 174
11. Divisions of Time such as Manvantara and so on 178
12. The multiplication of creation 182
13. The Lord's Descent as the Divine Boar 188
14. Diti's conception 194
15. Sanaka and his three brothers pronounce a curse against Jaya and Vijaya 200
16. The fall of Jaya and Vijaya from Vaikuṇṭha 207
17. Birth of Hiraṇyakaśipu and Hiraṇyākṣa and the latter's conquest of the four quarters 211
18. Encounter of the Divine Boar with Hiraṇyākṣa 215
19. Death of Hiraṇyākṣa 218
20. The various species of living beings created by Brahmā 222
21. The sage Kardama practises austere penance and the Lord confers a boon on him 227

22. The sage Kardama accepts the hand of Devahūti 233
23. Amorous pastimes of Kardama and Devahūti 237
24. Descent of Lord Kapila 243
25. Lord Kapila expatiates on the glory of Devotion in response to the query of mother Devahūti 247
26. The process of evolution of the Mahat-tattva and other fundamental principles 252
27. How to attain Liberation through the differentiation of Matter and Spirit? 259
28. The process of the eightfold Yoga 262
29. True meaning of devotion and the glory of Time 267
30. Downfall of men attached to their body, house etc. 271
31. The stages of growth of a human embryo 274
32. Destiny of the souls departing from this world by the "Bright Path", the "Dark Path" and so on, and the superiority of Bhaktiyoga 280
33. Devahūti receives the light of wisdom and attains final beatitude 284

Book Four

1. The Progeny of Swāyambhuva Manu's Daughters 288
2. Ill-feeling between Lord Śiva and Dakṣa 294
3. Satī insists on joining the sacrificial festival at her father's 298
4. Satī burns herself with the fire of Yoga 301
5. Vīrabhadra wrecks Dakṣa's sacrifice and beheads him 306
6. Brahmā and the other gods proceed to Kailāsa and appease Lord Śiva 309
7. Completion of Dakṣa's sacrifice 315
8. Dhruva's departure for the woods 323
9. Dhruva returns home after receiving a boon from the Lord 331
10. Uttama's death at the hands of the Yakṣas and Dhruva's encounter with them 338
11. Swāyambhuva Manu intervenes and persuades Dhruva to cease fighting 341
12. Kubera confers a boon on Dhruva, who ascends to the abode of Lord Viṣṇu 345
13. Dhruva's posterity and the narrative of king Aṅga 350
14. The story of king Vena 355
15. Descent and coronation of king Pṛthu 359
16. Glorification of king Pṛthu by the bards 362
17. King Pṛthu gets angry with Earth and the latter extols him 365
18. King Pṛthu milks Goddess Earth in the form of a cow 369
19. King Pṛthu performs a hundred horse-sacrifices 372
20. Lord Viṣṇu manifests Himself in the sacrificial hall of king Pṛthu 376
21. King Pṛthu's teaching to his subjects 381
22. The sage Sanaka and his three brothers impart instruction to king Pṛthu 386
23. King Pṛthu practises asceticism and departs for the other world 393

24. The hymn sung by Lord Śiva (and taught to the Pracetās) 397
25. Introductory part of the parable of Purañjana 405
26. Purañjana goes a hunting to the forest and the queen gets angry with him 410
27. Raid of Caṇḍavega against the capital of Purañjana and the story of Kālakanyā 413
28. Purañjana is reborn as a woman and attains liberation through the teaching of his friend, Avijñāta 416
29. The Dialogue between king Prācīnabarhi and the sage Nārada (continued) 421
30. Bhagavān Viṣṇu confers a boon on the Pracetās, who then return to their city and marry the foster-daughter of the trees 430
31. The story of the Pracetās 435

Book Five

1. The story of Priyavrata 439
2. An account of Āgnīdhra 445
3. The descent of Lord Ṛṣabha 448
4. The sovereignty of Ṛṣabha 451
5. Lord Ṛṣabhadeva instructs His sons and Himself takes to the life of an ascetic who has shaken off worldly feeling and obligation 454
6. Lord Ṛṣabha quits His body 460
7. The story of Bharata 463
8. Bharata conceives an infatuation for a fawn and is reborn as a deer 465
9. Bharata reborn for a second time in a Brāhmaṇa family 469
10. The meeting of Jaḍabharata with king Rahūgaṇa 473
11. Bharata's teaching to king Rahūgaṇa 478
12. Bharata answers the query of Rahūgaṇa 481
13. Bharata allegorically represents this state of worldly existence as a forest and the doubts of Rahūgaṇa get resolved 484
14. Jaḍabharata elucidated the meaning of the allegory 488
15. An account of Priyavrata's posterity continued 494
16. A description of the terrestrial world 496
17. An account of the descent of the holy Gaṅgā and a song of praise to Lord Saṅkarṣaṇa by the divine Śaṅkara 500
18. A description of (the various Varṣas) of the terrestrial globe continued 504
19. The description of Jambūdwīpa concluded 511
20. A description of the other six Dwīpas and the mountain-range called Lokāloka 516
21. A description of the stellar sphere as well as of the chariot of the sun-god and his entourage 523
22. The relative position of the planets and their movements 527
23. The disposition of the stellar sphere represented in the form of a dolphiṇ 531
24. The position of Rāhu etc., and the limits of the heavenlike subterranean regions 533
25. A supplement to the description of the subterranean system 538
26. A description of the infernal regions 541

Book Six

1. The introductory part of the story of Ajāmila 549
2. The messengers of Lord Viṣṇu expound the Bhāgavata Dharma (the cult of Devotion) and Ajāmila ascends to the Lord's supreme Abode 556
3. A dialogue between Yama (the god of retribution) and his messengers 561
4. Dakṣa extols the Lord, who appears in person before him 566
5. Nārada subjected to an execration (by Dakṣa) 573
6. The posterity of Dakṣa through his sixty daughters 578
7. Deserted by the sage Bṛhaspati, the gods choose Viśwarūpa for their preceptor 582
8. The text of the (holy) Nārāyaṇa-Kavaca (a prayer invoking the protection of Lord Nārāyaṇa) taught (to Indra) 586
9. Indra slays Viśwarūpa; and routed by the demon Vṛtra (the younger brother of Viśwarūpa), the gods call on the sage Dadhīci at the instance of the Lord 592
10. An account of the conflict between Indra and Vṛtra 600
11. Vṛtra's teaching to Indra 603
12. The demon Vṛtra slain 607
13. Indra's Victory 610
14. The Lament of Citraketu 614
15. Citraketu consoled 620
16. Citraketu realizes (his oneness with) the Supreme Spirit 622
17. Citraketu cursed (by Goddess Pārvatī) 630
18. An account of the birth of the Maruts (the forty-nine wind-gods) 634
19. The procedure of observing the sacred vow of Puṁsavana 641

Book Seven

1. A dialogue between Nārada and Yudhiṣṭhira; the story of Jaya and Vijaya 646
2. Hiraṇyakaśipu rids his mother (Diti) of her grief (caused by the death of his younger brother, Hiraṇyākṣa) 651
3. Hiraṇyakaśipu asks a number of boons (of Brahmā, who is pleased with his austerities) 657
4. Hiraṇyakaśipu's atrocities and Prahrāda's virtues recounted 661
5. Hiraṇyakaśipu attempts the life of Prahrāda 666
6. Prahrāda's teaching to the demon boys 672
7. (Prahrāda's) teaching to the Daityas' sons 675
8. Lord Nṛsiṁha extolled on the death of the demon king (at His hands) 681
9. A Eulogy of the Lord (by Prahrāda) 689
10. (The story of) the conquest of Tripura 698
11. An inquiry into right conduct 705
12. An inquiry into right conduct (continued) 710
13. The course of conduct prescribed for a Saṁnyāsī and a dialogue between an Avadhūta and Prahrāda 714

14. An inquiry into right conduct (continued) 719
15. An inquiry into right conduct (concluded) 723

Book Eight

1. The Manvantaras described 735
2. The lord of elephants is caught in the grip of an alligator 739
3. The leader of the elephants extols the Lord and is rescued from the dangerous situation 743
4. Deliverance of the lord of the elephants 748
5. The gods resort to Brahmā and the latter glorifies the Lord 751
6. Transportation of Mount Mandara (to serve as a churn-staff for stirring the ocean of milk) 758
7. The gods and demons proceed to churn the ocean and Lord Śiva drinks the poison appearing out of it 762
8. The manifestation (in a personal form) of the Lord's (own) enchanting potency 768
9. Appearing in the form of Mohinī (an enchanting damsel), the Lord deals out nectar among the gods 772
10. Outbreak of hostilities between the gods and the Asuras 775
11. Conclusion of the conflict between the gods and the demons 781
12. Infatuation of Lord Śaṅkara 785
13. An account of the (concluding eight) Manvantaras 790
14. Functions of a Manu and other functionaries holding office in his administration 794
15. Conquest of heaven by Bali 795
16. The procedure of (observing the vow of) Payovrata disclosed to Aditi 799
17. The Lord manifests Himself before Aditi and grants her desired boon 805
18. The Lord appears as the divine Dwarf and visits the sacrificial performance of Bali. 808
19. The Lord asks three paces of land of Bali, who gives his word; while Śukra remonstrates with him against this course 812
20. A vision of the Cosmic Body (of the Lord) 817
21. Bali put in bonds 821
22. A dialogue between king Bali and Lord Vāmana 824
23. Freed from bondage, Bali enters the region of Sutala 829
24. The story of the descent of the divine Fish recounted 832

ॐ नमो भगवते वासुदेवाय

श्रीमद्भागवतमाहात्म्यम्

——::×::——

अथ प्रथमोऽध्यायः

The Glory of Śrīmad Bhāgavata-Mahāpurāṇa

(Extracted from the Padma-Purāṇa)

Discourse I

A Dialogue between Nārada and Bhakti (in a living form)

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे। तापत्रयविनाशाय श्रीकृष्णाय वयं नुमः। १।

We sing the glory of Śrī Kṛṣṇa, who is all truth, all consciousness and all bliss, who is responsible for the creation, sustenance and destruction of the universe, and who puts an end to the threefold agony (viz., 1—that having its origin in one's own body or mind; 2—that inflicted by other creatures and 3—that having its source in natural calamities). (1)

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि।२।

When Vedavyāsa (who was born in an island) saw his son (Śuka) going away all alone with the intention of leading the life of a recluse, even though the latter had not yet been invested with the sacred thread and (accordingly) had no occasion to perform any secular or religious duties, the sage felt distressed at (the thought of) his separation from the latter and called out ."Hullo, my son!" (At that time) it was the trees that responded on his behalf, filled as they were by his presence. I bow to that (juvenile) sage (Śuka), who (being one with the Universal Spirit) has access to the hearts of all created beings. (2)

नैमिषे सूतमासीनमभिवाद्य महामतिम्। कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् । ३ ।

Bowing to Sūta of exalted wisdom, seated in Naimiṣāraṇya Śaunaka, who was clever at enjoying the flavour of the nectar-like stories connected with the Lord, said (as follows):—(3)

शौनक उवाच

अज्ञानध्वान्तविध्वंसकोटिसूर्यसमप्रभ । सूताख्याहि कथासारं मम कर्णरसायनम्। ४ ।
भक्तिज्ञानविरागाप्तो विवेको वर्धते महान्। मायामोहनिरासश्च वैष्णवैः क्रियते कथम्। ५ ।
इह घोरे कलौ प्रायो जीवश्चासुरतां गतः। क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम्। ६ ।
श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम्। कृष्णप्राप्तिकरं शश्वत्साधनं तद्वदाधुना। ७ ।
चिन्तामणिर्लोकसुखं सुरद्रुः स्वर्गसम्पदम्। प्रयच्छति गुरुः प्रीतो वैकुण्ठं योगिदुर्लभम्। ८ ।

Śaunaka submitted: O Sūta, possessing (as you do) the splendour of millions of suns capable of completely dispelling the darkness of ignorance, (kindly) narrate (to us) the best part of the Lord's stories, which may prove as nectar to my ears. (4) How does the great

power of discernment— (which is) obtained through Devotion, spiritual enlightenment and dispassion—grow and how are delusion and infatuation got rid of by the devotees of Lord Viṣṇu? (5) In this terrible age of Kali living beings (men) have mostly acquired a diabolical nature. What is the royal road to their purification, assailed as they are by (the fivefold) afflictions (in the form of nescience, egotism, likes, dislikes and fear of death) ? (6) (Pray,) point out (to us) now the means which may ever prove to be the best of (all) expedients conducive to blessedness, the most purifying of (all) purifying agencies and which may lead to the attainment of Śrī Kṛṣṇa. (7) The Cintāmaṇi (a gem reputed to be capable of granting all one's desires) can provide (only) worldly enjoyment and the (wish-yielding) tree of the gods, the riches of heaven. A (worthy) preceptor (however), when pleased, is capable of granting the title to attain Vaikuṇṭha (the realm of Viṣṇu), hard to win (even) for the Yogīs.(8)

सूत उवाच

प्रीतिः शौनक चित्ते ते ह्यतो वच्मि विचार्य च। सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम्। ९ ।
भक्त्योघवर्धनं यच्च कृष्णसंतोषहेतुकम्। तदहं तेऽभिधास्यामि सावधानतया शृणु।१०।
कालव्यालमुखग्रासत्रासनिर्णाशहेतवे । श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम्।११।
एतस्मादपरं किञ्चिन्मनःशुद्धयै न विद्यते। जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत्।१२।
परीक्षिते कथां वक्तुं सभायां संस्थिते शुके। सुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन्।१३।
शुकं नत्वावदन् सर्वे स्वकार्यकुशलाः सुराः। कथासुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम्।१४।
एवं विनिमये जाते सुधा राज्ञा प्रपीयताम्। प्रपास्यामो वयं सर्वे श्रीमद्भागवतामृतम्।१५।
क्व सुधा क्व कथा लोके क्व काचः क्व मणिर्महान्। ब्रह्मरातो विचार्यैवं तदा देवाञ्जहास ह।१६।
अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम्। श्रीमद्भागवती वार्ता सुराणामपि दुर्लभा।१७।

Sūta replied : Śaunaka! surely there is love in your heart (for the Lord) and therefore after (due) deliberation I shall disclose that which is the essence of all established conclusions. (Nay,) I shall tell you that which is capable of dispelling the fear of transmigration, is prone to swell the tide of Devotion and conducive to the gratification of Śrī Kṛṣṇa (Pray,) hear it attentively. (9-10) The (holy) scripture known by the name of Śrīmad Bhāgavata was expound in (this age of) Kali by the sage Śuka with the object of completely destroying the fear of being caught in the jaws of the serpent of Time. (11) There is no means other than this conducive to the purification of the mind. One gets (to hear) Śrīmad Bhāgavata (only) when there is virtue earned in (one's) past lives.(12) When the sage Śuka had taken his seat in the assembly of sages in order to give his exposition (of the holy scripture) to (the royal sage) Parīkṣit, the gods arrived there in a body actually holding a pitcher full of nectar. (13) Bowing to Śrī Śuka the gods, who are all skilled in accomplishing their end, submitted, "Accepting this nectar (brought by us, pray,) vouchsafe to us in exchange the nectar of your discourse. (14) When this barter is made, let the celestial beverage be quaffed by the king (Parīkṣit), while we shall all drink deep of the nectar in the shape of Śrīmad Bhāgavata." (15) "The beverage of the gods and an exposition of this holy scripture bear no comparison with each other in this world any more than a piece of glass and a precious gem can be likened to each other." Thinking thus, Śrī Śuka (to whom the knowledge of Brahma stood revealed) laughed away the gods on that occasion: so the tradition goes. (16) Knowing them to be anything but devotees, he did not confer on them the nectar in the shape of an exposition of the holy scripture. (Thus) the story of Śrīmad Bhāgavata is a rarity even for the gods.(17)

राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः। सत्यलोके तुलां बद्ध्वातोलयत्साधनान्यजः ।१८।
लघून्यन्यानि जातानि गौरवेण इदं महत्। तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ।१९।
मेनिरे भगवद्रूपं शास्त्रं भागवतं कलौ। पठनाच्छ्रवणात्सद्यो वैकुण्ठफलदायकम् ।२०।
सप्ताहेन श्रुतं चैतत्सर्वथा मुक्तिदायकम्। सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः ।२१।
यद्यपि ब्रह्मसम्बन्धाच्छ्रुतमेतत्सुरर्षिणा। सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः ।२२।

In the former days even Brahmā (the creator) was astonished to witness Parīkṣit's emancipation that way (as a result of hearing an exposition of Śrīmad Bhāgavata). In the Satyaloka (his own realm) Brahmā (the birthless god) set up a balance and weighed (on it) the various courses of spiritual discipline. (18) (And lo !) all others proved (too) small while this one (Śrīmad Bhāgavata) proved superior in point of weight. All the hosts of seers experienced great wonder on that occasion. (19) They came to regard the holy book of Śrīmad Bhāgavata as an embodiment of the Lord (Himself) in the Kali age and capable of conferring the reward of speedy access to Vaikuṇṭha (the divine realm of Lord Viṣṇu) by (merely) being read or heard. (20) And heard (from beginning to end) in a week's time,it definitely bestows emancipation. Formerly it was made the subject of a discourse to Nārada by the kind-hearted sages Sanaka and others. (21) Though the story of Śrīmad Bhāgavata had (already) been heard by Nārada (the celestial sage) through his relationship with Brahmā,the procedure of hearing it in a week's time was disclosed to him by the (above-mentioned) sons of Brahmā. (22)

शौनक उवाच

लोकविग्रहमुक्तस्य नारदस्यास्थिरस्य च। विधिश्रवे कुतः प्रीतिः संयोगः कुत्र तैः सह ।२३।

Śaunaka said : How did Nārada, who is above (all) worldly controversies and does not remain fixed at one place develop a taste for hearing the procedure of listening to the story of Śrīmad Bhāgavata and where did he meet them (Sanaka and his three brothers) ? (23)

सूत उवाच

अत्र ते कीर्तयिष्यामि भक्तियुक्तं कथानकम्। शुकेन मम यत्प्रोक्तं रहः शिष्यं विचार्य च ।२४।
एकदा हि विशालायां चत्वार ऋषयोऽमलाः। सत्सङ्गार्थं समायाता ददृशुस्तत्र नारदम् ।२५।

Sūta resumed : Here shall I narrate to you an episode connected with Devotion, which was related to me in private by Śrī Śuka (himself), accounting me his (devoted) disciple. (24) Once upon a time, it is said, the (above -named) four sinless sages arrived in Badarikāśrama for the sake of Satsaṅga (fellowship with saints). There they came across Nārada. (25)

कुमारा ऊचुः

कथं ब्रह्मन्दीनमुखः कुतश्चिन्तातुरो भवान्। त्वरितं गम्यते कुत्र कुतश्चागमनं तव ।२६।
इदानीं शून्यचित्तोऽसि गतवित्तो यथा जनः। तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् ।२७।

The sons of Brahmā said : O self-realized saint ! why have you pulled a long face? How is it that you are afflicted with worry? Where are you proceeding to in haste and where have you come from? (26) You appear lost at this moment like a man whose wealth is gone. This is (however) not becoming of you,who have given up all attachments. (Please) point out the reason. (27)

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति। पुष्करं च प्रयागं च काशीं गोदावरीं तथा ।२८।
हरिक्षेत्रं कुरुक्षेत्रं श्रीरङ्गं सेतुबन्धनम्। एवमादिषु तीर्थेषु भ्रममाण इतस्ततः ।२९।
नापश्यं कुत्रचिच्छर्म मनःसंतोषकारकम्। कलिनाधर्ममित्रेण धरेयं बाधिताधुना ।३०।
सत्यं नास्ति तपः शौचं दया दानं न विद्यते। उदरम्भरिणो जीवा वराकाः कूटभाषिणः ।३१।
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः। पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः ।३२।
तरुणीप्रभुता गेहे श्यालको बुद्धिदायकः। कन्याविक्रयिणो लोभाद्दम्पतीनां च कल्कनम् ।३३।
आश्रमा यवनै रुद्धास्तीर्थानि सरितस्तथा। देवतायतनान्यत्र दुष्टैर्नष्टानि भूरिशः ।३४।
न योगी नैव सिद्धो वा न ज्ञानी सत्क्रियो नरः। कलिदावानलेनाद्य साधनं भस्मतां गतम् ।३५।
अट्टशूला जनपदाः शिवशूला द्विजातयः। कामिन्यः केशशूलिन्यः सम्भवन्ति कलाविह ।३६।

Nārada submitted : Knowing the earth to be the best of all (spheres) as a matter of fact I came here, and visited Puṣkara and Prayāga, Kāśī and Godāvarī (Nāsika), Haridwāra, Kurukṣetra, Śrīraṅgam and Setubandha (Rāmeswaram). Though wandering hither and thither in these and other places of pilgrimage, I found nowhere such a joy as would cause satisfaction to my mind. This earth stands assailed at present by the age of Kali, the helpmate of unrighteousness. (28—30) There is no truthfulness, askesis, purity (of body and mind) and compassion, nor there is liberality (to the poor). The people are wretched and engaged (only) in filling their bellies. They make false statements.(31) They are indeed slow, extremely dull-witted, of poor luck and afflicted.Those who pose as saints are constantly engaged in preaching false doctrines. Those who have (apparently) renounced the world are rich in worldly possessions and have become family men. (32) Women rule the house. Brothers of one's wife are the (only) counsellors. Out of greed people sell their daughters. There are (frequent) quarrels between husband and wife. (33) Hermitages, places of pilgrimage and rivers are controlled by foreigners and temples here have been destroyed in large numbers by those wicked people. (34) There is no Yogī, nor one who has attained perfection, no enlightened soul and no man performing righteous deeds. All spiritual discipline stands consumed by the wild fire of Kaliyuga. (35) In this age of Kali people (at large) take to (the vocation of) selling food-grains, Brāhmanas sell (the knowledge of) the Vedas and women make their living by prostitution.(36)

एवं पश्यन् कलेर्दोषान् पर्यटन्नवनीमहम्। यामुनं तटमापन्नो यत्र लीला हरेरभूत् ।३७।
तत्राश्चर्यं मया दृष्टं श्रूयतां तन्मुनीश्वराः। एका तु तरुणी तत्र निषण्णा खिन्नमानसा ।३८।
वृद्धौ द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ। शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः ।३९।
दशदिक्षु निरीक्षन्ती रक्षितारं निजं वपुः। वीज्यमाना शतस्त्रीभिर्बोध्यमाना मुहुर्मुहुः ।४०।
दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम्। मां दृष्ट्वा चोत्थिता बाला विह्वला चाब्रवीद्वचः ।४१।

Observing the evils of Kaliyuga as aforesaid while touring round the earth, I (at last) reached the bank of the Yamunā, the scene of the pastimes of Śrī Kṛṣṇa.(37) There I saw a wonderful phenomenon; (pray,) hear of it, O great sages ! A young woman was (found) sitting there distressed at heart. (38) Two old men were lying unconscious by her side breathing hard.The young woman was nursing them; she tried (sometimes) to bring them to

consciousness and (at other times) wept before them.(39) She looked all around in search of the Lord (the protector of her body). She was being fanned and admonished by hundreds of women again and again. (40) Seeing this from a distance,I for my part went near her out of curiosity.The girl rose to see me and, agitated in mind, spoke (to me) in the following words. (41)

बालोवाच

भो भोः साधो क्षणं तिष्ठ मच्चिन्तामपि नाशय। दर्शनं तव लोकस्य सर्वथाघहरं परम् ।४२।
बहुधा तव वाक्येन दुःखशान्तिर्भविष्यति। यदा भाग्यं भवेद्भूरि भवतो दर्शनं तदा ।४३।

The girl said : Hullo, stay a while, O pious soul ! and put an end to my worry too. Your (very) sight is the best means of completely driving away the sins of the world. (42) My grief will be assuaged to a great extent by your admonition. Then (alone) does your sight fall to one's lot when there is great luck. (43)

नारद उवाच

कासि त्वं काविमौ चेमा नार्यः काः पद्मलोचनाः। वद देवि सविस्तारं स्वस्य दुःखस्य कारणम् ।४४।

Nārada said : Who are you? How are these two men related to you? who are these lotus-eyed girls (standing beside you)? Point out in detail the cause of your misery, O worshipful lady ! (44)

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ। ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ ।४५।
गङ्गाद्याः सरितश्चेमा मत्सेवार्थं समागताः। तथापि न च मे श्रेयः सेविताया सुरैरपि ।४६।
इदानीं शृणु मद्वार्तां सचित्तस्त्वं तपोधन। वार्ता मे विततापास्ति तां श्रुत्वा सुखमावह ।४७।

The girl replied : I am known by the name of Bhakti (Devotion). These two are regarded as my sons. They are Jñāna (spiritual enlightenment) and Vairāgya (dispassion) by name and have become worn out by the process of time. (45) These girls, again, are the rivers Gaṅgā and others, gathered together (in living forms) for doing service to me. Yet happiness does not come to me, even though I am waited upon by celestial damsels. (46) Now hear you my story with an attentive mind, O sage rich in askesis ! My tale is a long one too; (yet) hear it and give me (some) solace. (47)

उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता। क्वचित्क्वचिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ।४८।
तत्र घोरकलेर्योगात्पाखण्डैः खण्डिताङ्गका। दुर्बलाहं चिरं याता पुत्राभ्यां सह मन्दताम् ।४९।
वृन्दावनं पुनः प्राप्य नवीनेव सुरूपिणी। जाताहं युवती सम्यक्श्रेष्ठरूपा तु साम्प्रतम् ।५०।
इमौ तु शयितावत्र सुतौ मे क्लिश्यतः श्रमात्। इदं स्थानं परित्यज्य विदेशं गम्यते मया ।५१।
जरठत्वं समायातौ तेन दुःखेन दुःखिता। साहं तु तरुणी कस्मात्सुतौ वृद्धाविमौ कुतः ।५२।
त्रयाणां सहचारित्वाद्वैपरीत्यं कुतः स्थितम्। घटते जरठा माता तरुणौ तनयाविति ।५३।
अतः शोचामि चात्मानं विस्मयाविष्टमानसा। वद योगनिधे धीमन् कारणं चात्र किं भवेत् ।५४।

Such as I am, I was born in the Draviḍa country and attained maturity in Karnataka. I was respected here and there in Maharastra and attained a ripe age in Gujarat. (48) Mutilated by heretics due to the arrival of the fearful age of Kali, and continuing in the state for a long time, I grew weak and developed sluggishness alongwith my two sons.(49) Reaching Vṛndāvana,

however, I stand refreshed as it were and endowed with extreme comeliness. I have now become quite young (again) acquiring a most lovable exterior. (50) These two sons of mine lying here are, however, experiencing (great) agony due to exhaustion. Leaving this place, I am (now) proceeding to another place. (51) My sons have attained old age: I am afflicted with this agony. Though their mother, why should I be young and wherefore should my sons be old ? (52) Although we three live together, why stands this incongruity ? The natural thing is that the mother should be old and the sons young. (53) With a mind seized with wonder I deplore myself. Kindly declare, O sage, what may be the cause of this, O repository of Yoga ! (54)

नारद उवाच

ज्ञानेनात्मनि पश्यामि सर्वमेतत्तवानघे। न विषादस्त्वया कार्यो हरिः शं ते करिष्यति ।५५।

Nārada replied : With the eye of intuition I perceive in my mind all this misery of yours (as well as its cause), O sinless one ! You should not give way to despondency. Śrī Hari will bring you happiness. (55)

सूत उवाच

क्षणमात्रेण तज्ज्ञात्वा वाक्यमूचे मुनीश्वरः ।५६।

Sūta continued : Having come to know the reality in a moment, Nārada (the great sage) spoke as follows. (56)

नारद उवाच

शृणुष्वावहिता बाले युगोऽयं दारुणः कलिः। तेन लुप्तः सदाचारो योगमार्गस्तपांसि च ।५७।
जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः। इह सन्तो विषीदन्ति प्रहृष्यन्ति ह्यसाधवः।
धत्ते धैर्यं तु यो धीमान् स धीरः पण्डितोऽथवा ।५८।
अस्पृश्यानवलोक्येयं शेषभारकरी धरा। वर्षे वर्षे क्रमाज्जाता मङ्गलं नापि दृश्यते ।५९।
न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम्। उपेक्षितानुरागान्धैर्जर्जरत्वेन संस्थिता ।६०।
वृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा। धन्यं वृन्दावनं तेन भक्तिर्नृत्यति यत्र च ।६१।
अत्रेमौ ग्राहकाभावान्न जरामपि मुञ्चतः। किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः ।६२।

Nārada said : Listen attentively, O young woman ! The present is the terrible age of Kali. Righteous conduct, the path of Yoga (union with God) and austerities have disappeared under its influence. (57) Practising roguery and evil deeds people are turning out to be (so many) replicas of the demon Agha (whose story appears in Śrīmad Bhāgavata X. xii). In this age (of Kali) righteous men remain dejected and the unrighteous feel overjoyed indeed. That clever man alone who maintains firmness in this age is learned and wise. (58) Year after year this earth is gradually becoming a burden for Lord Śeṣa (the serpent-god). It is not worth looking at or (even) touching (with one's feet). No sign of good luck is to be seen (anywhere) either. (59) Nobody even perceives you with your sons at present. Neglected by men blinded with love for pleasures, you stand enfeebled. (60) Due to contact with Vṛndāvana you have become young and fresh again. Deserving of praise therefore is Vṛndāvana, where Bhakti dances (with joy). (61) These two (sons of yours, however) are not able to shake off their old age due to lack of men having demand for them here. Their deep slumber here is believed to have been brought about by the partial gratification of their self (through their contact with the Lord). (62)

भक्तिरुवाच

कथं परीक्षिता राज्ञा स्थापितो ह्यशुचिः कलिः। प्रवृत्ते तु कलौ सर्वसारः कुत्र गतो महान्।६३।
करुणापरेण हरिणाप्यधर्मः कथमीक्ष्यते। इमं मे संशयं छिन्धि त्वद्वाचा सुखितास्म्यहम्।६४।

Bhakti said : How was the impious Kali actually given an abode (here)? and the age of Kali having set in, how did the valuable essence of all substances disappear? (63) How is (all this) unrighteousness too tolerated by the all-gracious Śrī Hari ? (Pray,) resolve this doubt of mine. I feel gratified by your words. (64)

नारद उवाच

यदि पृष्टस्त्वया बाले प्रेमतः श्रवणं कुरु। सर्वं वक्ष्यामि ते भद्रे कश्मलं ते गमिष्यति।६५।
यदा मुकुन्दो भगवान् क्ष्मां त्यक्त्वा स्वपदं गतः। तद्दिनात्कलिरायातः सर्वसाधनबाधकः।६६।
दृष्टो दिग्विजये राज्ञा दीनवच्छरणं गतः। न मया मारणीयोऽयं सारङ्ग इव सारभुक्।६७।
यत्फलं नास्ति तपसा न योगेन समाधिना। तत्फलं लभते सम्यक्कलौ केशवकीर्तनात्।६८।
एकाकारं कलिं दृष्ट्वा सारवत्सारनीरसम्। विष्णुरातः स्थापितवान् कलिजानां सुखाय च।६९।

Nārada said : Since I have been questioned by you, O young lady ! listen with love, I shall tell you everything, O blessed one ! and your faint- heartedness will disappear. (65) From the (very) day Lord Śrī Kṛṣṇa (the Bestower of Liberation) left this earth and ascended to His own realm, the age of Kali, which balks all spiritual endeavours, set in. (66) Seen by the king (Parīkṣit) in the course of his conquest of the (four) quarters, the spirit of the Kali age (in a living form) like a wretch sought the king for protection. The king, who like a black bee took the essence of things, thought within himself, "He (certainly) does not deserve to be killed by me; (for) in the Kali age one fully secures through the (mere) chanting of the names and glory of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) the fruit which cannot be attained through askesis, concentration of mind or (even) through deep meditation. (67-68) Therefore perceiving the Kali age to be valuable in (this) one respect, though devoid of substance (in all other senses), Parīkṣit (the protege of Lord Viṣṇu) with a view to securing the happiness (blessedness) of those born in Kali allowed the spirit of it to stay. (69)

कुकर्माचरणात्सारः सर्वतो निर्गतोऽधुना। पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा।७०।
विप्रैर्भागवती वार्ता गेहे गेहे जने जने। कारिता कणलोभेन कथासारस्ततो गतः।७१।
अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः। तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः।७२।
कामक्रोधमहालोभतृष्णाव्याकुलचेतसः। तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः।७३।
मनसश्चाजयाल्लोभाद्दम्भात्पाखण्डसंश्रयात्। शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम्।७४।
पण्डितास्तु कलत्रेण रमन्ते महिषा इव। पुत्रस्योत्पादने दक्षा अदक्षा मुक्तिसाधने।७५।
न हि वैष्णवता कुत्र सम्प्रदायपुरःसरा। एवं प्रलयतां प्राप्तो वस्तुसारः स्थले स्थले।७६।
अयं तु युगधर्मो हि वर्तते कस्य दूषणम्। अतस्तु पुण्डरीकाक्षः सहते निकटे स्थितः।७७।

Due to the practice of evil deeds the substance has disappeared from everything in the present age. Like the husk devoid of grain (all) things on earth stand divested of their substance. Out of greed for food-grains the story of the Lord is repeated by Brāhmaṇas in every home and to all and sundry; hence the value of the story is gone. (70-71) Even those perpetrating most cruel deeds of various kinds and unbelieving men and savages have taken

up their abode in places of pilgrimage; hence the value of sacred places is gone. (72) Even those whose mind is agitated with passion, anger excessive greed and thirst for pleasure have (outwardly) taken to an ascetic life, hence the value of askesis is gone. (73) Due to want of control over the mind, greed and hypocrisy and due to people embracing heretic doctrines and abstaining from the study of sacred books, the fruit of Dhyānayoga (the practice of meditation) has (also) disappeared. (74) The learned (Paṇḍitas) for their part indulge in sexual commerce with their wives like buffaloes. They are expert in procreating children and are not (at all) clever in achieving Liberation. (75) Devotion to Lord Viṣṇu, following the traditions of a particular sect, is nowhere to be seen. In this way the substance of things has disappeared everywhere. (76) Such, however, is the spirit of the times (we are living in), as a matter of fact . Who (else) is to be blamed for it ? That is why the lotus-eyed Lord (Viṣṇu) toterates (all) this, though abiding (so) close to us (in our very heart). (77)

सूत उवाच

इति तद्वचनं श्रुत्वा विस्मयं परमं गता। भक्तिरूचे वचो भूयः श्रूयतां तच्च शौनक ।७८।

Sūta went on : struck with great wonder to hear this admonition of Nārada, Bhakti spoke the following words once more. Listen to them, O Śaunaka ! (78)

भक्तिरुवाच

सुरर्षे त्वं हि धन्योऽसि मद्भाग्येन समागतः। साधूनां दर्शनं लोके सर्वसिद्धिकरं परम् ।७९।

जयति जगति मायां यस्य कायाधवस्ते वचनरचनमेकं केवलं चाकलय्य ।

ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि ।८०।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥ १ ॥

Bhakti said : You are indeed blessed, O celestial sage ! You have come (here) through my good luck. The sight of pious souls is the best means of accomplishing everything in this world. (79) I bow to you, son of Brahmā, the recipient of all blessings, treasuring whose single teaching Prahrāda (son of Kayādhū) was able in this world to conquer Māyā, and by whose grace the celebrated prince Dhruva too attained an everlasting abode. (80)

Thus ends the first discourse entitled "The Meeting of Bhakti with Nārada" forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.

अथ द्वितीयोऽध्यायः

Discourse II

A Dialogue between the Kumāras and Nārada

नारद उवाच

वृथा खेदयसे बाले अहो चिन्तातुरा कथम्। श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति । १ ।

द्रौपदी च परित्राता येन कौरवकश्मलात्। पालिता गोपसुन्दर्यः स कृष्णः क्वापि नो गतः । २ ।

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका। त्वयाऽऽहूतस्तु भगवान् याति नीचगृहेष्वपि । ३ ।

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ। कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी। ४।
इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह। परमानन्दचिन्मूर्तिः सुन्दरीं कृष्णवल्लभाम्। ५।
बद्ध्वाञ्जलिं त्वया पृष्टं किं करोमीति चैकदा। त्वां तदाऽऽज्ञापयत्कृष्णो मद्भक्तान् पोषयेति च। ६।
अङ्गीकृतं त्वया तद्वै प्रसन्नोऽभूद्धरिस्तदा। मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ। ७।
पोषणं स्वेन रूपेण वैकुण्ठे त्वं करोषि च। भूमौ भक्तविपोषाय छायारूपं त्वया कृतम्। ८।

Nārada began again : In vain do you vex yourself, O young woman ! Oh, why should you be so afflicted with worry ? Think of the lotus-feet of Śrī Kṛṣṇa and your misery will be gone.(1) The celebrated Śrī Kṛṣṇa, by whom Draupadī was saved from the tyranny of the Kauravas, (nay,) by whom the pretty girls of Vraja were made the recipients of (special) favours, has gone nowhere. (2) You, Bhakti, as a matter of fact, are ever dearer to the Lord than His own life. Invoked by you indeed, the Lord goes even to the houses of the low. (3) In the three Yugas commencing from Satya (viz., Satya Yuga, Tretā and Dvāpara) spiritual enlightenment and dispassion were the means to achieve redemption (of the soul). In Kali, however, Bhakti alone effects unity with Brahma.(4) Concluding thus, they say, the Lord (who is all Spirit), the embodiment of supreme bliss and consciousness, evolved you, the embodiment of Truth, as a charming girl, the beloved of Śrī Kṛṣṇa. (5) Joining your palms (as a token of submission), you once asked Him, "What shall I do ?" Śrī Kṛṣṇa then commanded you, "Look after My devotees !" (6)This was accepted by you as a matter of fact and Śrī Hari felt (highly) gratified at that time and conferred on you, on the said occasion,as a maid-servant Mukti (Liberation) as well as these two, Jñāna and Vairāgya (as your sons). (7) In your real form you look after the devotees in Vaikuṇṭha; (while) a shadow-form has been assumed by you to take care of the devotees on earth. (8)

मुक्तिं ज्ञानं विरक्तिं च सह कृत्वा गता भुवि। कृतादिद्वापरस्यान्तं महानन्देन संस्थिता। ९।
कलौ मुक्तिः क्षयं प्राप्ता पाखण्डामयपीडिता। त्वदाज्ञया गता शीघ्रं वैकुण्ठं पुनरेव सा।१०।
स्मृता त्वयापि चात्रैव मुक्तिरायाति याति च। पुत्रीकृत्य त्वयेमौ च पार्श्वे स्वस्यैव रक्षितौ।११।
उपेक्षातः कलौ मन्दौ वृद्धौ जातौ सुतौ तव। तथापि चिन्तां मुञ्च त्वमुपायं चिन्तयाम्यहम्।१२।
कलिना सदृशः कोऽपि युगो नास्ति वरानने। तस्मिंस्त्वां स्थापयिष्यामि गेहे गेहे जने जने।१३।
अन्यधर्मांस्तिरस्कृत्य पुरस्कृत्य महोत्सवान्। तदा नाहं हरेर्दासो लोके त्वां न प्रवर्तये।१४।
त्वदन्विताश्च ये जीवा भविष्यन्ति कलाविह। पापिनोऽपि गमिष्यन्ति निर्भयं कृष्णमन्दिरम्।१५।
येषां चित्ते वसेद्भक्तिः सर्वदा प्रेमरूपिणी। न ते पश्यन्ति कीनाशं स्वप्नेऽप्यमलमूर्तयः।१६।
न प्रेतो न पिशाचो वा राक्षसो वासुरोऽपि वा। भक्तियुक्तमनस्कानां स्पर्शने न प्रभुर्भवेत्।१७।
न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा। हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः।१८।
नृणां जन्मसहस्रेण भक्तौ प्रीतिर्हि जायते। कलौ भक्तिः कलौ भक्तिर्भक्त्या कृष्णः पुरः स्थितः।१९।
भक्तिद्रोहकरा ये च ते सीदन्ति जगत्त्रये। दुर्वासा दुःखमापन्नः पुरा भक्तविनिन्दकः।२०।
अलं व्रतैरलं तीर्थैरलं यौगैरलं मखैः। अलं ज्ञानकथालापैर्भक्तिरेकैव मुक्तिदा।२१।

Taking Mukti, Jñāna and Vairāgya with you, you came down to the earth. From Kṛtayuga down to the end of Dvāpara you stayed here with great joy.(9) Afflicted with the malady of false doctrines (however) Mukti underwent decay in Kaliyuga and under your direction she returned to Vaikuṇṭha soon. (10) Yet, even when thought of by you, she comes to this very

region and goes back again; while these (Jñāna and Vairāgya) have been kept by you by your own side treating them as your sons. (11) Through neglect in Kaliyuga both your sons have become sluggish and old. Nevertheless cease you worrying; (in the meantime) I am taxing my brain about a remedy. (12) There is no age like Kali, O lady with a charming countenance ! In this Yuga I shall establish you in every house and in every individual. (13) If I fail to propagate you in the world throwing into the background (all) other cults and placing above all grand celebrations (connected with Devotion), I am no longer a servant of Śrī Hari. (14) Even though sinners, men who will be endowed with you in this age of Kali will attain (after death) the abode of Śrī Kṛṣṇa, which is free from (all) fear. (15) Those pure-bodied souls in whose mind constantly abides Devotion in the form of love (for the Lord) do not see (the face of) Yama (the god of punishment) even in a dream. (16) Neither the spirit of a departed soul nor a fiend nor an ogre nor a demon has got the power (even) to touch those whose mind is enriched with Devotion. (17) Śrī Hari can be won neither by means of austerities nor through (the study of) the Vedas, nor through spiritual enlightenment nor even through righteous action; He can be won only through Devotion. The cowherdesses (of Vraja) bear testimony to this. (18) Fondness for Devotion is in fact engendered in the mind of men after thousands of lives. In Kaliyuga, in the age of Kali, Bhakti alone is supreme; as a result of Bhakti Śrī Kṛṣṇa (reveals Himself and) stands at our (very) door. (19) Those who are hostile to Bhakti suffer in all the three worlds. In the past the sage Durvāsā, who reproached a devotee (in the person of King Ambarīṣa*) came to grief. (20) Have done with (the observance of) sacred vows. Have done with (undertaking pilgrimages to) sacred Places. Have done with spiritual disciplines.Have done with sacrificial performances and have done with discourses on spiritual enlightenment. Bhakti alone is capable of conferring Liberation. (21)

सूत उवाच

इति नारदनिर्णीतं स्वमाहात्म्यं निशम्य सा। सर्वाङ्गपुष्टिसंयुक्ता नारदं वाक्यमब्रवीत्।२२।

Sūta resumed : Hearing thus of her own glory as ascertained by Nārada, Bhakti got enriched with the fulness of all her limbs and spoke to him as follows. (22)

भक्तिरुवाच

अहो नारद धन्योऽसि प्रीतिस्ते मयि निश्चला। न कदाचिद्विमुञ्चामि चित्ते स्थास्यामि सर्वदा।२३।
कृपालुना त्वया साधो मद्बाधा ध्वंसिता क्षणात्। पुत्रयोश्चेतना नास्ति ततो बोधय बोधय।२४।

Bhakti said : O Nārada, you are (really) blessed. Your devotion to me is unflinching. I shall ever abide in your heart and shall never forsake you. (23) My agony has been dispelled by you in a moment, compassionate as you are,O pious soul ! Consciousness, however, has not yet returned to my sons; therefore (pray) awaken them, bring them back to consciousness. (24)

सूत उवाच

तस्या वचः समाकर्ण्य कारुण्यं नारदो गतः। तयोर्बोधनमारेभे कराग्रेण विमर्दयन्।२५।
मुखं संयोज्य कर्णान्ते शब्दमुच्चैः समुच्चरन्। ज्ञान प्रबुध्यतां शीघ्रं रे वैराग्य प्रबुध्यताम्।२६।
वेदवेदान्तघोषैश्च गीतापाठैर्मुहुर्मुहुः। बोध्यमानौ तदा तेन कथंचिच्चोत्थितौ बलात्।२७।
नेत्रैरनवलोकन्तौ जृम्भन्तौ सालसावुभौ। बकवत्पलितौ प्रायः शुष्ककाष्ठसमाङ्गकौ।२८।
क्षुत्क्षामौ तौ निरीक्ष्यैव पुनः स्वापपरायणौ। ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च।२९।
अहो निद्रा कथं याति वृद्धत्वं च महत्तरम्। चिन्तयन्निति गोविन्दं स्मारयामास भार्गव।३०।

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* For the story of King Ambarīṣa see discourses IV and V of Book Nine of Śrimad Bhāgavata.

व्योमवाणी तदैवाभून्मा ऋषे खिद्यतामिति। उद्यमः सफलस्तेऽयं भविष्यति न संशयः।३१।
एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर। तत्ते कर्माभिधास्यन्ति साधवः साधुभूषणाः।३२।
सत्कर्मणि कृते तस्मिन् सनिद्रा वृद्धतानयोः। गमिष्यति क्षणाद्भक्तिः सर्वतः प्रसरिष्यति।३३।
इत्याकाशवचः स्पष्टं तत्सर्वैरपि विश्रुतम्। नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन्।३४।

Sūta continued : Nārada was filled with compassion to hear the appeal of Bhakti, and began to rouse them, pressing them with his fingers. (25) Taking his mouth near their ears he shouted clearly as follows :—"O Jñāna, wake up at once ! O Vairāgya, wake up !" (26) Being roused again and again on that occasion by him through the chanting of Vedic and Upanishadic texts, recitations of the Gītā and so on, they rose some-how with (great) exertion.(27) Full of languor as they were, both began to yawn and could not open their eyes to see. Their hair had grown white like (the down of) a heron and their limbs (reduced to a bare skeleton) looked like pieces of dry wood. (28) The moment he perceived them emaciated by hunger and inclined to fall asleep again, the sage (Nārada) felt worried and said to himself, "What should be done by me (now)? (29) Oh, how can their sleepiness and old age, which is (even) more formidable, disappear?" Pondering thus, O Śaunaka (a scion of Bhṛgu)! he (Nārada) put himself in mind of Śrī Kṛṣṇa (the Protector of cows). (30) Presently a voice was heard from the heavens saying : "O sage, do not feel dejected. This effort of yours will prove fruitful no doubt. (31) For this, however, O celestial sage ! perform you duly a righteous act. Saints who are the holiest of the holy will point out to you that act.(32) When that noble act is performed, their old age including their sleep will disappear in a moment and Bhakti will spread all round." (33) The voice from the heavens to this effect was clearly and perceptibly heard by all. Nārada was struck with wonder and said. "What it means is not understood." (34)

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम्। किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः।३५।
क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम्। मयात्र किं प्रकर्तव्यं यदुक्तं व्योमभाषया।३६।

Nārada said : The voice from the sky too has spoken in a mysterious way.I wonder what may be the act which will have to be performed in order that the object of these two may be accomplished! (35) Where will those saints be (found) and how will they impart the knowledge of that practice ? What should be done by me at the present moment as enjoined by the voice from the heavens? (36)

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः। तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गे मुनीश्वरान्।३७।
वृत्तान्तः श्रूयते सर्वैः किंचिन्निश्चित्य नोच्यते। असाध्यं केचन प्रोचुर्दुर्ज्ञेयमिति चापरे।
मूकीभूतास्तथान्ये तु कियन्तस्तु पलायिताः।३८।
हाहाकारो महानासीत्त्रैलोक्ये विस्मयावहः। वेदवेदान्तघोषैश्च गीतापाठैर्विबोधितम्।३९।
भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा। उपायो नापरोऽस्तीति कर्णे कर्णेऽजपन्मुनाः।४०।
योगिना नारदेनापि स्वयं न ज्ञायते तु यत्। तत्कथं शक्यते वक्तुमितरैरिह मानुषैः।४१।
एवमृषिगणैः पृष्टैर्निर्णीयोक्तं दुरासदम्।४२।

Sūta went on : Leaving both there, the sage Nārada departed (thence) going forth from

one sacred place to another and making inquiries of the great sages on the way (about the virtuous act hinted at by the voice from the heavens). (37) The story was heard by all; no conclusive reply was (however) given (by any). Some declared the malady as incurable; while others said the remedy was difficult to ascertain. Still others, on the other hand, remained mute; while some (evaded the issue and) slipped past (thinking it imprudent to hazard a statement). (38) A tumultuous uproar, causing wonder (to all) rose in (all) the three worlds.People whispered from ear to ear: "When the trio consisting of Bhakti, Jñāna and Vairāgya did not rise (even) though awakened through the chanting of the Vedas and Upaniṣads and recitations from the Gītā, there is no other remedy. (39-40) How can that which is not personally known as a matter of fact even to Nārada be pointed out by ordinary human beings here (on earth) ?" (41) In this way by the hosts of seers questioned (on this point) the remedy was declared after (due) deliberation as difficult to make out. (42)

ततश्चिन्तातुरः सोऽथ बदरीवनमागतः । तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः ।४३।
तावद्ददर्श पुरतः सनकादीन्मुनीश्वरान् । कोटिसूर्यसमाभासानुवाच मुनिसत्तमः ।४४।

Tormented with anxiety, Nārada thereupon came forthwith to Badarikāśrama. (There) he said to himself, "I shall practise askesis here !" and made up his mind to gain that object. (43) Meanwhile Nārada (the foremost of sages) saw in front of him the great sages Sanaka and his three brothers, shining like millions of suns, and spoke to them (as follows) : (44)

नारद उवाच

इदानीं भूरिभाग्येन भवद्भिः संगमोऽभवत् । कुमारा ब्रुवतां शीघ्रं कृपां कृत्वा ममोपरि ।४५।
भवन्तो योगिनः सर्वे बुद्धिमन्तो बहुश्रुताः । पञ्चहायनसंयुक्ताः पूर्वेषामपि पूर्वजाः ।४६।
सदा वैकुण्ठनिलया हरिकीर्तनतत्पराः । लीलामृतरसोन्मत्ताः कथामात्रैकजीविनः ।४७।
हरिः शरणमेवं हि नित्यं येषां मुखे वचः । अतः कालसमादिष्टा जरा युष्मान्न बाधते ।४८।
येषां भ्रूभङ्गमात्रेण द्वारपालौ हरेः पुरा । भूमौ निपतितौ सद्यो यत्कृपातः पुरं गतौ ।४९।
अहो भाग्यस्य योगेन दर्शनं भवतामिह । अनुग्रहस्तु कर्तव्यो मयि दीने दयापरैः ।५०।
अशरीरगिरोक्तं यत्तत्किं साधनमुच्यताम् । अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् ।५१।
भक्तिज्ञानविरागाणां सुखमुत्पद्यते कथम् । स्थापनं सर्ववर्णेषु प्रेमपूर्वं प्रयत्नतः ।५२।

Nārada submitted : O juvenile sages ! my meeting has taken place with you through great good luck. (Pray) have compassion on me and tell me quickly what I should do. (45) You are all (great) Yogīs, highly learned and wise. Though looking five years of age each, you are older than the oldest.(46) Having your permanent abode in Vaikuṇṭha you remain constantly engaged in chanting the names and glories of Śrī Hari. Drunk with the charm of the nectar-like stories of the Lord's pastimes, you subsist on such stories alone. (47) "Śrī Hari (alone) is my Saviour !" this formula ever plays on your lips as a matter of fact; hence old age as directed by Kāla (the Time-Spirit) does not harass you. (48) At the mere contraction of your eyebrows in the days gone by Jaya and Vijaya, porters of Śrī Hari, sank down at once to the earth and it was by your grace that they rose back to Vaikuṇṭha. (49) Oh, your sight at this juncture has been secured through (great) good luck. Favour must be done by your gracious selves to me, wretched as I am. (50) (Pray) tell me what may be the spiritual practice that was hinted at by the voice from the heavens and how It should be gone through (by me). (Kindly) describe it in detail. How can satisfaction be caused to Bhakti, Jñāna and Vairāgya and in what manner can they be lovingly and diligently established in all grades of society ? (51-52)

कुमारा ऊचुः

मा चिन्तां कुरु देवर्षे हर्षं चित्ते समावह। उपायः सुखसाध्योऽत्र वर्तते पूर्व एव हि।५३।
अहो नारद धन्योऽसि विरक्तानां शिरोमणिः। सदा श्रीकृष्णदासानामग्रणीर्योगभास्करः।५४।
त्वयि चित्रं न मन्तव्यं भक्त्यर्थमनुवर्तिनि। घटते कृष्णदासस्य भक्तेः संस्थापना सदा।५५।
ऋषिभिर्बहवो लोके पन्थानः प्रकटीकृताः। श्रमसाध्याश्च ते सर्वे प्रायः स्वर्गफलप्रदाः।५६।
वैकुण्ठसाधकः पन्थाः स तु गोप्यो हि वर्तते। तस्योपदेष्टा पुरुषः प्रायो भाग्येन लभ्यते।५७।
सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा। तदुच्यते शृणुष्वाद्य स्थिरचित्तः प्रसन्नधीः।५८।

The Kumāras said : Do not worry, O celestial sage ! Make your mind happy. There is already in actual existence an easy way to do this. (53) Oh, blessed you are, O Nārada, who are the crest-jewel of those who have turned away from the pleasures of sense. You have always been the guide of the devotees of Śrī Kṛṣṇa and the illuminator of Bhaktiyoga. (54) It should be regarded as no matter of wonder for you, who are making (such) incessant efforts in the cause of Devotion. It is (but) proper on the part of a servant of Śrī Kṛṣṇa to make constant endeavour to establish Bhakti on a sound footing.(55) Many a course of discipline has been brought to light by Ṛṣis in this world, but they all involve exertion and mostly confer the fruit of Swarga (heavenly bliss). (56) As for the path leading to Vaikuṇṭha (the everlasting and all-blissful realm of Lord Viṣṇu), it yet remains hidden. It is generally through good luck (alone) that a person promulgating that course of discipline is found. (57) The righteous practice which was hinted at to you the other day by a voice from the heaven is, however, described today. (Please) listen with a composed and cheerful mind. (58)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे। स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मविसूचकाः।५९।
सत्कर्मसूचको नूनं ज्ञानयज्ञः स्मृतो बुधैः। श्रीमद्भागवतालापः स तु गीतः शुकादिभिः।६०।
भक्तिज्ञानविरागाणां तद्घोषेण बलं महत्। व्रजिष्यति द्वयोः कष्टं सुखं भक्तेर्भविष्यति।६१।
प्रलयं हि गमिष्यन्ति श्रीमद्भागवतध्वनेः। कलेर्दोषा इमे सर्वे सिंहशब्दाद् वृका इव।६२।
ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा। प्रतिगेहं प्रतिजनं ततः क्रीडां करिष्यति।६३।

Sacrificial performances conducted by means of material substances (consigned to the sacred fire), those consisting austerities, those in the form of concentration of the mind and others consisting of knowledge acquired through a study of the Vedas, they are (all) symbolic of action leading to heaven alone. (59) Indeed Jñāna-Yajña (sacrifice in the form of Knowledge) has been recognized by the wise as a symbol of righteous action (action leading to Liberation). That Jñāna-Yajña is the reading of Śrīmad Bhāgavata, and that has been extolled by Śuka and others. (60) By its (very) chanting great strength will be derived by Bhakti, Jñāna and Vairāgya. The suffering of Jñāna and Vairāgya will disappear and happiness will be regained by Bhakti. (61) All these evils of Kali will surely disappear at the (very) chanting of Śrīmad Bhāgavata, even as wolves take to flight at the (very) roar of a lion.(62) Then Bhakti, that yields the milk of love, accompanied by Jñāna and Vairāgya, will dance in every heart and in every home. (63)

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम्। भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा।६४।

श्रीमद्भागवतालापात्तत्कथं बोधमेष्यति। तत्कथासु तु वेदार्थः श्लोके श्लोके पदे पदे।६५।
छिन्दन्तु संशयं ह्येनं भवन्तोऽमोघदर्शनाः। विलम्बो नात्र कर्तव्यः शरणागतवत्सलाः।६६।

Nārada submitted : When the trio of Bhakti, Jñāna and Vairāgya did not wake up (even) when roused by means of chanting the texts from the Vedas and the Upaniṣads and recitations from the Gītā, how will they get up on a reading of Śrīmad Bhāgavata; (for) in the stories of Śrīmad Bhāgavata,as a matter of fact, is found the substance of the Vedas (alone) running through every couplet, nay, through every (single) word. (64-65) (Pray) resolve you this doubt (of mine), since your sight never goes in vain. No delay should be made by you in this matter, fond as you are of those who have sought you for protection. (66)

कुमारा ऊचुः

वेदोपनिषदां साराज्जाता भागवती कथा। अत्युत्तमा ततो भाति पृथग्भूता फलाकृतिः।६७।
आमूलाग्रं रसस्तिष्ठन्नास्ते न स्वाद्यते यथा। स भूयः संपृथग्भूतः फले विश्वमनोहरः।६८।
यथा दुग्धे स्थितं सर्पिर्न स्वादायोपकल्पते। पृथग्भूतं हि तद्द्रव्यं देवानां रसवर्धनम्।६९।
ईक्षूणामपि मध्यान्तं शर्करा व्याप्य तिष्ठति। पृथग्भूता च सा मिष्टा तथा भागवती कथा।७०।
इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्। भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम्।७१।
वेदान्तवेदसुस्नाते गीताया अपि कर्तरि। परितापवति व्यासे मुह्यत्यज्ञानसागरे।७२।
तदा त्वया पुरा प्रोक्तं चतुःश्लोकसमन्वितम्। तदीयश्रवणात्सद्यो निर्बाधो बादरायणः।७३।
तत्र ते विस्मयः केन यतः प्रश्नकरो भवान्। श्रीमद्भागवतं श्राव्यं शोकदुःखविनाशनम्।७४।

The Kumāras replied : The story of Śrīmad Bhāgavata has emanated from the essence of the Vedas and the Upaniṣads. Having an existence apart from them and representing their (very) fruit (as it were), it appears to be the very best. (67) The vital juice circulating in a tree, for example, permeates it from its root to its very top; it cannot be tasted (in that state). The same juice (however), when separated in (the form of) a fruit, captivates the mind of the whole world. (68) To take another illustration, the ghee existing (in a latent form) in milk is not capable of being tasted (as such); but the same ghee,when separated, enhances the delight (even) of the gods. (69) Sugar too (in the form of sap) permeates the sugar-cane from the middle to both its ends, but tastes sweeter when separated (from the cane and condensed). The same is the case with the story of the Bhāgavata. (70) This Purāṇa names "Bhāgavata", which is on a par with the Vedas, has been revealed (by the sage Vedavyāsa) for stabilizing Bhakti, Jñana and Vairāgya. (71) Formerly, when (the said) Vyāsa— though well-versed in Veda and Vedānta (the Upaniṣads), and even though he had composed the Gītā—began to sink in the ocean of infatuation, full of remorse as he was, (this) Śrīmad Bhāgavata, which (originally) consisted of four couplets (only), was taught (to him) by you on that occasion. By listening to it (the aforesaid) Vyāsa was immediately rid of (all) obstruction. (72-73) Why should there be any surprise to you at this, prompted by which you put questions to us? Śrīmad Bhāgavata should (accordingly) be recited to them (Jñāna and Vairāgya) inasmuch as it is capable of driving away (all) grief and sorrow. (74)

नारद उवाच

यद्दर्शनं च विनिहन्त्यशुभानि सद्यः श्रेयस्तनोति भवदुःखदवार्दितानाम्।
निःशेषशेषमुखगीतकथैकपानाः प्रेमप्रकाशकृतये शरणं गतोऽस्मि।७५।

भाग्योदयेन बहुजन्मसमर्जितेन सत्सङ्गमं च लभते पुरुषो यदा वै।
अज्ञानहेतुकृतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः ।७६।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादो नाम द्वितीयोऽध्यायः ।२।

Nārada submitted : O great sages, who are solely engaged in drinking the story, (of Śrīmad Bhāgavata), sung with all his (thousand) mouths by Lord Śeṣa (the serpent-god)! I have sought refuge in you in order that you may diffuse the light of (divine) love—you, whose (very) sight eradicates at once (all) evils and brings happiness to those tormented by the wild fire of worldly sorrows. (75) When due to rise of the tide of fortune accumulated in the course of many (past) lives a man actually secures the fellowship of saints, it is then alone that wisdom dawns (on him) dispersing the darkness of infatuation and pride occasioned through the agency of ignorance. (76)

Thus ends the second discourse entitled "A Dialogue between the Kumāras and Nārada", forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.

अथ तृतीयोऽध्यायः

Discourse III
Cessation of Bhakti's Suffering

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकशास्त्रकथोज्ज्वलम्। भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः । १ ।
कुत्र कार्यो मया यज्ञः स्थलं तद्वाच्यतामिह। महिमा शुकशास्त्रस्य वक्तव्यो वेदपारगैः । २ ।
कियद्भिर्दिवसैः श्राव्या श्रीमद्भागवती कथा। को विधिस्तत्र कर्तव्यो ममेदं ब्रुवतामितः । ३ ।

Nārada submitted : With the object of stabilizing Bhakti, Jñāna and Vairāgya I shall now zealously perform a Jñāna-Yajña (Sacrifice for the dissemination of Knowledge) illumined by a reading of Śrīmad Bhāgavata (the scripture expounded by the sage Śuka). (1) The place where this sacrifice should be performed by me may now (kindly) be pointed out (to me). The glory of Śrīmad Bhāgavata may (also) be stated by you, masters of the Veda.(2) In how many days should a reading of Śrīmad Bhāgavata be heard and what procedure should be adopted in it: (pray) tell me that on this occasion. (3)

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने। गङ्गाद्वारसमीपे तु तटमानन्दनामकम् । ४ ।
नानाऋषिगणैर्जुष्टं देवसिद्धनिषेवितम्। नानातरुलताकीर्णं नवकोमलवालुकम् । ५ ।
रम्यमेकान्तदेशस्थं हेमपद्मसुसौरभम्। यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् । ६ ।
ज्ञानयज्ञस्त्वया तत्र कर्तव्यो ह्यप्रयत्नतः। अपूर्वरसरूपा च कथा तत्र भविष्यति । ७ ।
पुरःस्थं निर्बलं चैव जराजीर्णकलेवरम्। तद्द्वयं च पुरस्कृत्य भक्तिस्तत्रागमिष्यति । ८ ।
यत्र भागवती वार्ता तत्र भक्त्यादिकं व्रजेत्। कथाशब्दं समाकर्ण्य तत्त्रिकं तरुणायते । ९ ।

The Kumāras replied : Listen, O Nārada ! We shall tell you (all) this, humble and discreet as you are. Near Haridwāra (the gateway of the holy Gaṅgā, so-called because it enters the plains here) on the river bank is a place known by the name of Ānanda. (4) It is inhabited by numerous hosts of Ṛṣis and frequented by gods and Siddhas (who are endowed with mystic powers by their very birth). (Nay,) it is crowded with various trees and creepers and overspread with fresh and soft sands. (5) The place is charming (to look at) and situated in a sequestered area. It is (ever) charged with the sweet odour of golden lotuses. Animosity (towards one another) does not abide in the mind of living beings dwelling near that place. (6) A Jñāna-Yajña may be commenced there by you without taking any (special) pains (over it) and (you will find that) the reading of Śrīmad Bhāgavata there will be full of unprecedented charm. (7) Bhakti too will appear there (in person) placing in the forefront the aforesaid pair (viz., Jñāna and Vairāgya), always lying before her devoid of (all) strength and with a body worn out with age. (8) Bhakti and her two sons must reach there where a reading of Śrīmad Bhāgavata is going on. (Nay) the said trio gets rejuvenated as it were on hearing the words of the story. (9)

सूत उवाच

एवमुक्त्वा कुमारास्ते नारदेन समं ततः । गङ्गातटं समाजग्मुः कथापानाय सत्वराः ।१०।
यदा यातास्तटं ते तु तदा कोलाहलोऽप्यभूत् । भूर्लोके देवलोके च ब्रह्मलोके तथैव च ।११।
श्रीभागवतपीयूषपानाय रसलम्पटाः । धावन्तोऽप्याययुः सर्वे प्रथमं ये च वैष्णवाः ।१२।
भृगुर्वसिष्ठश्च्यवनश्च गौतमो मेधातिथिर्देवलदेवरातौ ।
रामस्तथा गाधिसुतश्च शाकलो मृकण्डुपुत्रात्रिजपिप्पलादाः ।१३।
योगेश्वरौ व्यासपराशरौ च छायाशुको जाजलिजह्नुमुख्याः ।
सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्याः स्वस्त्रीभिराययुरतिप्रणयेन युक्ताः ।१४।
वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः । दशसप्तपुराणानि षट्शास्त्राणि तथाऽऽययुः ।१५।
गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च । क्षेत्राणि च दिशः सर्वा दण्डकादिवनानि च ।१६।
नगादयो ययुस्तत्र देवगन्धर्वदानवाः । गुरुत्वात्तत्र नायातान्भृगुः सम्बोध्य चानयत् ।१७।

Sūta resumed : Having spoken thus, the aforesaid Kumāras with Nārada went thence together to that bank of the (holy) Gaṅgā impatient to enjoy the story of Śrīmad Bhāgavata.(10) As they reached the bank there rose at once an uproar in the terrestrial region and the realm of the gods as well as in Satyaloka (the realm of Brahmā, the creator). (11) All those who were keen to enjoy the taste of the Lord's stories, and first of all the votaries of Lord Viṣṇu came running to drink the nectar-like story of Śrīmad Bhāgavata. (12) The sages Bhṛgu, Vasiṣṭha and Cyavana, Gautama, Medhātithi, Devala, Devarāta and Paraśurāma, even so Viśwāmitra (the son of Gādhi), Śākala, Mārkaṇḍeya (the son of Mṛkaṇḍu), Lord Dattātreya and Pippalāda, Vyāsa and (his father) Parāśara, both masters of Yoga, Chāyāśuka and all the hosts of sages, the foremost of whom were Jājali and Jahnu, arrived alongwith their wives, accompanied by their sons and pupils and full of excessive longing (to listen to the story). (13-14) So came there the Upaniṣads and the Vedas, Mantras and Tantras, the seventeen Purāṇas and the six Śāstras (systems of philosophy), rivers such as the Gaṅgā, Puṣkara and the other lakes, holy places, all the (four) quarters, as well as Daṇḍaka and the other forests (all) in a living form. (15-16) Mountains etc., as well as gods, Gandharvas and demons went there. The sage Bhṛgu persuaded and brought there (even) those who did not come because of their importance. (17)

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम्। कुमारा वन्दिताः सर्वैर्निषेदुः कृष्णतत्पराः।१८।
वैष्णवाश्च विरक्ताश्च न्यासिनो ब्रह्मचारिणः। मुखभागे स्थितास्ते च तदग्रे नारदः स्थितः।१९।
एकभागे ऋषिगणास्तदन्यत्र दिवौकसः। वेदोपनिषदोऽन्यत्र तीर्थान्यत्र स्त्रियोऽन्यतः।२०।
जयशब्दो नमःशब्दः शङ्खशब्दस्तथैव च। चूर्णलाजाप्रसूनानां निक्षेपः सुमहानभूत्।२१।
विमानानि समारुह्य कियन्तो देवनायकाः। कल्पवृक्षप्रसूनैस्तान् सर्वांस्तत्र समाकिरन्।२२।

Invited with due ceremony by Nārada to expound Śrīmad Bhāgavata and greeted by all, the Kumāras (the sage Sanaka and his three brothers), who are devoted to Śrī Kṛṣṇa, now occupied the excellent seat offered to them. (18) The votaries of Lord Viṣṇu and those who have recoiled from worldly enjoyments, recluses and celibates sat in the van and in front of them (all) sat Nārada. (19) On one side sat the hosts of seers. On another side sat the denizens of heaven (gods and others). On a different side sat the Vedas and Upaniṣads. On one side sat (the deities presiding over) the Tīrthas (sacred places), while on another sat the ladies. (20) Shouts of glory, shouts of greetings and blasts of conchs were heard. There was a tremendous shower of red powder, flowers and parched grains of paddy. (21) Many a leader of the gods mounted his aerial cars and covered all those assembled (there) with flowers of the wish-yielding tree. (22)

सूत उवाच

एवं तेष्वेकचित्तेषु श्रीमद्भागवतस्य च। माहात्म्यमूचिरे स्पष्टं नारदाय महात्मने।२३।

Sūta continued : When they were (all) seated as aforesaid and had concentrated their mind, the Kumāras began to describe in clear terms the glory of Śrīmad Bhāgavata to the high-souled Nārada (as follows): (23)

कुमारा ऊचुः

अथ ते वर्ण्यतेऽस्माभिर्महिमा शुकशास्त्रजः। यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता।२४।
सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा। यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत्।२५।
ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः। परीक्षित्शुकसंवादः शृणु भागवतं च तत्।२६।
तावत्संसारचक्रेऽस्मिन् भ्रमतेऽज्ञानतः पुमान्। यावत्कर्णगता नास्ति शुकशास्त्रकथा क्षणम्।२७।
किं श्रुतैर्बहुभिः शास्त्रैः पुराणैश्च भ्रमावहैः। एकं भागवतं शास्त्रं मुक्तिदानेन गर्जति।२८।
कथा भागवतस्यापि नित्यं भवति यद्गृहे। तद्गृहं तीर्थरूपं हि वसतां पापनाशनम्।२९।
अश्वमेधसहस्राणि वाजपेयशतानि च। शुकशास्त्रकथायाश्च कलां नार्हन्ति षोडशीम्।३०।
तावत्पापानि देहेऽस्मिन्निवसन्ति तपोधनाः। यावन्न श्रूयते सम्यक् श्रीमद्भागवतं नरैः।३१।
न गङ्गा न गया काशी पुष्करं न प्रयागकम्। शुकशास्त्रकथायाश्च फलेन समतां नयेत्।३२।

The Kumāras said : We now (proceed to) tell you the glory of Śrīmad Bhāgavata (the scripture expounded by the sage Śuka), through the mere hearing of which Liberation is secured within one's palm (as it were). (24) One should constantly attend and constantly listen, to an exposition of Śrīmad Bhāgavata, through the hearing of which Śrī Hari takes up His abode in one's heart. (25) This work consists of eighteen thousand Ślokas and is divided into twelve Skandhas (Books) and it is in the form of a dialogue between king Parīkṣit and Śrī Śuka. (Do) hear the story of the said Bhāgavata. (26) A man revolves on this whirligig of transmigration through ignorance only so long as the story of Śrīmad Bhāgavata does not

enter his ear even for a moment. (27) What will be gained through the hearing of many scriptures and Purāṇas, which will (only) create confusion (in one's mind) ? The Bhāgavata-Śāstra alone proclaims loudly its capacity to grant Liberation. (28) That house itself in which Śrīmad Bhāgavata is read everyday is actually converted into a sacred place and drives away the sins of those dwelling in it. (29) Thousands of Aśwamedha Yajñas and hundreds of Vājapeya sacrifices cannot compare (in their efficacy even) with one-sixteenth of a reading of Śrīmad Bhāgavata. (30) Sins persist in this body, O sages rich in asceticism, (only) so long as the story of the glorious Bhāgavata is not duly heard by men. (31) In point of efficacy neither the (holy) Gaṅgā nor Gayā nor Kāśī nor Puṣkara nor Prayāga can bear comparison with a reading of Śrīmad Bhāgavata. (32)

श्लोकार्धं श्लोकपादं वा नित्यं भागवतोद्भवम्। पठस्व स्वमुखेनैव यदीच्छसि परां गतिम्।३३।
वेदादिर्वेदमाता च पौरुषं सूक्तमेव च। त्रयी भागवतं चैव द्वादशाक्षर एव च।३४।
द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः। ब्राह्मणाश्चाग्निहोत्रं च सुरभिर्द्वादशी तथा।३५।
तुलसी च वसन्तश्च पुरुषोत्तम एव च। एतेषां तत्त्वतः प्राज्ञैर्न पृथग्भाव इष्यते।३६।
यश्च भागवतं शास्त्रं वाचयेदर्थतोऽनिशम्। जन्मकोटिकृतं पापं नश्यते नात्र संशयः।३७।
श्लोकार्धं श्लोकपादं वा पठेद्भागवतं च यः। नित्यं पुण्यमवाप्नोति राजसूयाश्वमेधयोः।३८।
उक्तं भागवतं नित्यं कृतं च हरिचिन्तनम्। तुलसीपोषणं चैव धेनूनां सेवनं समम्।३९।
अन्तकाले तु येनैव श्रूयते शुकशास्त्रवाक्। प्रीत्या तस्यैव वैकुण्ठं गोविन्दोऽपि प्रयच्छति।४०।
हेमसिंहयुतं चैतद्वैष्णवाय ददाति च। कृष्णेन सह सायुज्यं स पुमाँल्लभते ध्रुवम्।४१।

If you seek the highest destiny, read even yourself daily one half of (even) a quarter of a verse of Śrīmad Bhāgavata. (33) (The sacred syllable) OṀ (the seed of Veda) and the (holy) Gāyatrī (the Mother of Veda), as also the Puruṣa-Sūkta (a hymn consisting of sixteen Mantras sacred to the Cosmic Person and figuring with a little variation in all the Vedas), the three Vedas (Ṛk, Sāma and Yajus) and so also Śrīmad Bhāgavata as well as the twelve-syllabled Mantra(ॐ नमो भगवते वासुदेवाय), the sun-god (appearing in twelve forms, severally presiding over the twelve months of the Hindu calendar), Prayāga, Kāla (the Time-Spirit) represented by a twelve month, nay, the Brāhmaṇas and Agnihotra (the daily offering of oblations—chiefly consisting of milk, oil and sour gruel considered as incumbent on every householder of the twice-born classes in the former days), the cow and even so the twelfth of every lunar month,also the (holy) basil plant and the vernal season (consisting of the two months, Caitra and Vaiśākha, roughly corresponding to March and April of the English calendar) as well as Lord Viṣṇu (the Supreme Person)—no distinction in reality is recognized by the wise among these. (34—36) The sins committed in crores of lives by the man who intelligently reads the whole of the scripture known by the name of Śrīmad Bhāgavata without a pause get rooted out: there is no doubt about it. (37) Again, he who reads one half or (even) one quarter of a verse of Śrīmad Bhāgavata everyday secures the (combined) fruit of a Rājasūya and an Aśwamedha sacrifice. (38) Śrīmad Bhāgavata read everyday, contemplation practised on Śrī Hari, the watering of the Tulasī plant and service rendered to cows are equal (in value). (39) Lord Śrī Kṛṣṇa (the Protector of cows) out of love grants an abode in Vaikuṇṭha itself to him by whom is heard at the time of his death even a sentence from Śrīmad Bhāgavata. (40) Nay, the man who gifts a copy of it placed on a seat of gold to a votary of Lord Viṣṇu decidedly attains absorption into Śrī Kṛṣṇa. (41)

आजन्ममात्रमपि येन शठेन किंचिच्चित्तं विधाय शुकशास्त्रकथा न पीता ।
चाण्डालवच्च खरवद् बत तेन नीतं मिथ्या स्वजन्म जननीजनिदुःखभाजा ।४२।
जीवच्छवो निगदितः स तु पापकर्मा येन श्रुतं शुककथावचनं न किंचित् ।
धिक् तं नरं पशुसमं भुवि भाररूपमेवं वदन्ति दिवि देवसमाजमुख्याः ।४३।

The fool by whom even a little of the story of Śrīmad Bhāgavata is not drunk with a concentrated mind during his whole lifetime has alas ! spent his life like a pariah or a donkey in vain and (only) proved instrumental in causing pangs of childbirth to his mother. (42) That fellow of sinful deeds by whom not even a few words of Śrīmad Bhāgavata (consisting of a discourse of Śrī Śuka to Parīkṣit) have (ever) been heard is depicted as a living corpse. Leaders of the community of gods in heaven speak (of such a man) like this: "Fie upon such a man, who is on a level with the beasts and a veritable burden on earth !" (43)

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा । कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ।४४।
तेन योगनिधे धीमन् श्रोतव्या सा प्रयत्नतः । दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ।४५।
सत्येन ब्रह्मचर्येण सर्वदा श्रवणं मतम् । अशक्यत्वात्कलौ बोध्यो विशेषोऽत्र शुकाज्ञया ।४६।
मनोवृत्तिजयश्चैव नियमाचरणं तथा । दीक्षां कर्तुमशक्यत्वात्सप्ताहश्रवणं मतम् ।४७।
श्रद्धातः श्रवणे नित्यं माघे तावद्धि यत्फलम् । तत्फलं शुकदेवेन सप्ताहश्रवणे कृतम् ।४८।
मनसश्चाजयाद्रोगात्पुंसां चैवायुषः क्षयात् । कलेर्दोषबहुत्वाच्च सप्ताहश्रवणं मतम् ।४९।
यत्फलं नास्ति तपसा न योगेन समाधिना । अनायासेन तत्सर्वं सप्ताहश्रवणे लभेत् ।५०।
यज्ञाद्भूर्जति सप्ताहः सप्ताहो गर्जति व्रतात् । तपसो गर्जति प्रोच्चैस्तीर्थान्नित्यं हि गर्जति ।५१।
योगाद्भूर्जति सप्ताहो ध्यानाज्ज्ञानाच्च गर्जति । किं ब्रूमो गर्जनं तस्य रे रे गर्जति गर्जति ।५२।

An exposition of Śrīmad Bhāgavata is certainly rare in the world. In fact (an opportunity to hear) it can be had only through merit percolated through crores of lives. (44) Therefore, O wise one, O storehouse of Yoga, this should be heard with diligence. There is no restriction regarding the (number of) days in the course of which it is to be heard.The hearing of it is commended at all times.(45) The hearing of it is advised at all times side by side with the vows of truthfulness and continence. This being impracticable (however) in Kaliyuga, the specific rules promulgated by Śrī Śuka in this behalf should (accordingly) be known. (46) Since it is not possible in the age of Kali to control the vagaries of the mind, to observe rules of conduct (strictly) and to remain consecrated to a sacred purpose (for a long period of time), it is considered advisable to hear (the whole of) it in the course of a week.(47) That (very) reward which is attained by listening to it with reverence everyday during (the month of) Māgha has been ascribed by Śrī Śukadeva to the hearing of Śrīmad Bhāgavata in a week's time. (48) The (complete) hearing of Śrīmad Bhāgavata in a week has been commended due to lack of control over the mind and prevalence of diseases as well as because the span of life of man has been shortened and also because a number of evils are rampant in the Kali age. (49) One bids fair to attain with ease, through the hearing of Śrīmad Bhāgavata in a week, that fruit in its entirety which cannot be attained through askesis nor through concentration of mind nor again through Samādhi (complete absorption of the mind in the Universal Spirit). (50) The seven days' hearing of Śrīmad Bhāgavata is superior to a sacrificial performance; it is (even) superior to fasting. It is far superior to askesis and is ever superior to (a visit to) sacred places. (51) It is superior to Yoga; (nay) it is superior (even) to meditation and spiritual

enlightenment. What shall we say of its superiority ? Oh, the wonder of it is that it is superior to everything (else) ! (52)

शौनक उवाच

साश्चर्यमेतत्कथितं कथानकं ज्ञानादिधर्मान् विगणय्य साम्प्रतम् ।
निःश्रेयसे भागवतं पुराणं जातं कुतो योगविदादिसूचकम् ।५३।

Śaunaka submitted : This story told by you is (really) wonderful. (But) how has the Bhāgavata-Purāṇa, revealing as it does the true nature of Lord Nārāyaṇa (the cause even of Brahmā, a master of Yoga), proved efficacious at the present moment as a means to final beatitude, superseding (all other) disciplines such as spiritual enlightenment ? (53)

सूत उवाच

यदा कृष्णो धरां त्यक्त्वा स्वपदं गन्तुमुद्यतः । एकादशं परिश्रुत्याप्युद्धवो वाक्यमब्रवीत् ।५४।

Sūta replied : When Śrī Kṛṣṇa was ready to ascend to His own (divine) realm, leaving this earth, Uddhava, even after hearing (His teaching contained in) Book Eleven of Śrīmad Bhāgavata, addressed the following words to Him: (54)

उद्धव उवाच

त्वं तु यास्यसि गोविन्द भक्तकार्यं विधाय च । मच्चित्ते महती चिन्ता तां श्रुत्वा सुखमावह ।५५।
आगतोऽयं कलिर्घोरो भविष्यन्ति पुनः खलाः । तत्सङ्गेनैव सन्तोऽपि गमिष्यन्त्युग्रतां यदा ।५६।
तदा भारवती भूमिर्गोरूपेयं कमाश्रयेत् । अन्यो न दृश्यते त्राता त्वत्तः कमललोचन ।५७।
अतः सत्सु दयां कृत्वा भक्तवत्सल मा व्रज । भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ।५८।
त्वद्वियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले । निर्गुणोपासने कष्टमतः किंचिद्विचारय ।५९।

Uddhava said : Having accomplished the object of Your devotees, O Kṛṣṇa (the Protector of cows) ! You are going away. There is (however) great anxiety in my mind. (Pray) give ear to it and make me happy. (55) The terrible Kaliyuga is imminent. Wicked people will appear again. When sheerly due to their fellowship even the virtuous develop ferocity, whom will this earth, bearing a (heavy) burden (in the shape of sinners on her bosom), resort to in the form of a cow ? No protector other than You, O lotus-eyed One ! is in sight. (56-57) Therefore, taking compassion on the virtuous, O Love of (Your) devotees, (pray) do not go. It is for the sake of (Your) devotees that You have appeared in a qualified (personal) form, though formless and all consciousness. (58) How will those devotees live on earth, when separated from You? There is (great) hardship in worshipping God without attributes. Here ponder a little (again). (59)

इत्युद्धववचः श्रुत्वा प्रभासेऽचिन्तयद्धरिः । भक्तावलम्बनार्थाय किं विधेयं मयेति च ।६०।
स्वकीयं यद्धवेत्तेजस्तच्च भागवतेऽदधात् । तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् ।६१।
तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः । सेवनाच्छ्रवणात्पाठाद्दर्शनात्पापनाशिनी ।६२।
सप्ताहश्रवणं तेन सर्वेभ्योऽप्यधिकं कृतम् । साधनानि तिरस्कृत्य कलौ धर्मोऽयमीरितः ।६३।
दुःखदारिद्र्यदौर्भाग्यपापप्रक्षालनाय च । कामक्रोधजयार्थं हि कलौ धर्मोऽयमीरितः ।६४।
अन्यथा वैष्णवी माया देवैरपि सुदुस्त्यजा । कथं त्याज्या भवेत्पुम्भिः सप्ताहोऽतः प्रकीर्तितः ।६५।

Hearing this submission of Uddhava on the holy site of Prabhāsa, Śrī Hari thought (within Himself): "What should be done by Me for sustaining My devotees ?"(60) The Lord infused

all his glory and energy into the Bhāgavata and disappeared in the ocean of Śrīmad Bhāgavata. (61) This constitutes, therefore, a visible verbal manifestation of Śrī Hari. It drives away (all) one's sins by being waited upon, heard, read or seen. (62) Therefore, hearing it in a week has been recognized as superior to all (other disciplines); (nay) in Kaliyuga it has been declared to be the (only) righteous course excelling (all) other disciplines.(63) Indeed this is the righteous course prescribed in the Kali age for washing away all agony,poverty, misfortune and sin as well as for the conquest of passion and anger. (64) Otherwise the Māyā of Lord Viṣṇu is most difficult to get rid of even for the gods. How (then) can it be set aside by men? Hence (with the object of getting over this Māyā too) the course of hearing Śrīmad Bhāgavata in a week has been commended. (65)

सूत उवाच

एवं नगाहश्रवणोरुधर्मे प्रकाश्यमाने ऋषिभिः सभायाम् ।
आश्चर्यमेकं समभूत्तदानीं तदुच्यते संशृणु शौनक त्वम् ।६६।
भक्तिः सुतौ तौ तरुणौ गृहीत्वा प्रेमैकरूपा सहसाऽऽविरासीत् ।
श्रीकृष्ण गोविन्द हरे मुरारे नाथेति नामानि मुहुर्वदन्ती ।६७।
तां चागतां भागवतार्थभूषां सुचारुवेषां ददृशुः सदस्याः ।
कथं प्रविष्टा कथमागतेयं मध्ये मुनीनामिति तर्कयन्तः ।६८।
ऊचुः कुमारा वचनं तदानीं कथार्थतो निष्पतिताधुनेयम् ।
एवं गिरः सा ससुता निशम्य सनत्कुमारं निजगाद नम्रा ।६९।

Sūta went on : While the great virtue of hearing Śrīmad Bhāgavata in a week's times was thus being promulgated by the sages (Sanaka and his three brothers), a great marvel took place in that assembly at that time. It is (presently) being narrated (to you). Listen you to it, O Śaunaka ! (66) Bhakti, which is identical with love (for God), appeared (in a living form) all of a sudden, taking (with her) her aforesaid sons (Jñāna and Vairāgya) resorted to their youth and repeating the names of Śrī Kṛṣṇa ! Govinda ! Hari ! Murārī ! Lord ! all in the vocative. (67) Those present in that assembly saw the aforesaid arrived (there) clad in a most lovely attire and adorned with jewels in the form of truths contained in Śrīmad Bhāgavata. They (all) began to speculate as to how she had come and how entered the assembly in the midst of sages.(68) The juvenile sages (Sanaka and his three brothers) then made the (following) observation:—"She has just emerged out of the substance of the story of Śrīmad Bhāgavata." Hearing these words, she alongwith her sons humbly spoke to the sage Sanatkumāra (as follows): (69)

भक्तिरुवाच

भवद्भिरद्यैव कृतास्मि पुष्टा कलिप्रनष्टापि कथारसेन ।
क्काहं तु तिष्ठाम्यधुना ब्रुवन्तु ब्राह्मा इदं तां गिरमूचिरे ते ।७०।

Bhakti submitted : Almost dead in Kaliyuga, I have been reinvigorated by you and your brothers this very day, having been fed with the nectar-like story of Śrīmad Bhāgavata. (Pray) tell me now as to where I should stay, O sons of Brahmā ! (Thereupon) they addressed the following words to her : (70)

भक्तेषु गोविन्दसरूपकर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।
सा त्वं च तिष्ठस्व सुधैर्यसंश्रया निरन्तरं वैष्णवमानसानि ।७१।

ततोऽपि दोषाः कलिजा इमे त्वां द्रष्टुं न शक्ताः प्रभवोऽपि लोके ।
एवं तदाज्ञावसरेऽपि भक्तिस्तदा निषण्णा हरिदासचित्ते ।७२।

"You bestow on the devotees a form similar to that of Śrī Kṛṣṇa (the Protector of cows). You are the only sustainer of love (for the Lord) and put an end to the disease of transmigration. (Therefore) taking recourse to extreme firmness, dwell you as such incessantly in the minds of votaries of Lord Viṣṇu. (71) Though prevailing over the (whole) world, these evils born of Kaliyuga either will not be able to cast their eyes on you there." Even while she was thus being directed by them, Bhakti instantly took up her abode in the mind of the devotees of Śrī Hari. (72)

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
हरिरपि निजलोकं सर्वथातो विहाय प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः ।७३।
ब्रूमोऽद्य ते किमधिकं महिमानमेवं ब्रह्मात्मकस्य भुवि भागवताभिधस्य ।
यत्संश्रयान्निगदिते लभते सुवक्ता श्रोतापि कृष्णसमतामलमन्यधर्मैः ।७४।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये भक्तिकष्टनिवर्तनं नाम तृतीयोऽध्यायः ॥ ३ ॥

Though destitute, they are (really) blessed in all the (three) worlds, in whose heart abides exclusive devotion to Śrī Hari. It is for this reason that, bound with the chord of Devotion, Śrī Hari too dwells in their heart, completely renouncing His own (divine) realm. (73) More than this what shall we say with regard to the glory of the aforesaid scripture bearing the name of Bhāgavata, the (very) embodiment of Brahma ? On its being expounded with full dependence on it, the praiseworthy exponent as well as the man listening to its exposition both attain equality with Śrī Kṛṣṇa ! Have done (therefore) with other righteous courses. (74)

Thus ends the third discourse entitled "Cessation of Bhakti's Agony", forming part of the "Glory of Śrīmad Bhāgavata" contained in the Uttara-Khaṇḍa of the glorious Padma-Purāna.

अथ चतुर्थोऽध्यायः

Discourse IV
Redemption of a Brāhmaṇa (Ātmadeva)

सूत उवाच

अथ वैष्णवचित्तेषु दृष्ट्वा भक्तिमलौकिकीम् । निजलोकं परित्यज्य भगवान् भक्तवत्सलः । १ ।
वनमाली घनश्यामः पीतवासा मनोहरः । काञ्चीकलापरुचिरोल्लसन्मुकुटकुण्डलः । २ ।
त्रिभङ्गललितश्चारुकौस्तुभेन विराजितः । कोटिमन्मथलावण्यो हरिचन्दनचर्चितः । ३ ।
परमानन्दचिन्मूर्तिर्मधुरो मुरलीधरः । आविवेश स्वभक्तानां हृदयान्यमलानि च । ४ ।
वैकुण्ठवासिनो ये च वैष्णवा उद्धवादयः । तत्कथाश्रवणार्थं ते गूढरूपेण संस्थिताः । ५ ।
तदा जयजयारावो रसपुष्टिरलौकिकी । चूर्णप्रसूनवृष्टिश्च मुहुः शङ्खरवोऽप्यभूत् । ६ ।
तत्सभासंस्थितानां च देहगेहात्मविस्मृतिः । दृष्ट्वा च तन्मयावस्थां नारदो वाक्यमब्रवीत् । ७ ।

Sūta began again : Now perceiving extraordinary devotion in the mind of His devotees, the Lord, who is (so) fond of His devotees, entered the sinless hearts of His (aforementioned) devotees, leaving His own realm. He had a garland of sylvan flowers (about His neck), was dark-brown as a (rainy) cloud, was clad in yellow (silk of exquisite texture), stole the mind of all (by His extreme comeliness of form), was resplendent with a (shining) girdle and was adorned with a brilliant diadem and (alligator-shaped) ear-rings. He stood in a lovely pose with His body slanting at three places, and was decked with the charming Kaustubha (a diamond-like gem hanging on His breast). He possessed the grace of millions of cupids and was daubed with heavenly sandal-paste, was an embodiment of supreme bliss and consciousness, most charming (in aspect), and held a flute (against His lips). (1—4) The denizens of Vaikuṇṭha as well as those like Uddhava who are devoted to Lord Viṣṇu (here) were present there under disguised character with the object of listening to the story. (5) Then (on the appearance of the Lord) shouts of "Glory, Glory (to the Lord)!"and blasts of conchs were repeatedly heard; there was an unusual abundance of joy and showers of red powder and flowers (from above). (6) Those present in that assembly forgot (all about) their body, dwelling and (even) their own self. Perceiving this state of their absorption, Nārada submitted as follows:— (7)

अलौकिकोऽयं महिमा मुनीश्वराः सप्ताहजन्योऽद्य विलोकितो मया ।
मूढाः शठा ये पशुपक्षिणोऽत्र सर्वेऽपि निष्पापतमा भवन्ति । ८ ।
अतो नृलोके ननु नास्ति किंचिच्चित्तस्य शोधाय कलौ पवित्रम् ।
अघौघविध्वंसकरं तथैव कथासमानं भुवि नास्ति चान्यत् । ९ ।
के के विशुद्ध्यन्ति वदन्तु मह्यं सप्ताहयज्ञेन कथामयेन ।
कृपालुभिर्लोकहितं विचार्य प्रकाशितः कोऽपि नवीनमार्गः ।१०।

Such transcendent virtue emanating from the hearing of Śrīmad Bhāgavata in a week has been witnessed by me today, O great sages ! Even those who are ignorant and wicked, including beasts and birds here, have all become most sinless. (8) Therefore, in the Kali age there is certainly no other holy act on earth, the region of mortals, as efficacious in purifying the mind as well as in wiping out the heaps of sin as the story of Śrīmad Bhāgavata. (9) (Pray) tell me what types of individuals get thoroughly purified through a seven days' Yajña consisting of an exposition of Śrīmad Bhāgavata. Keeping in view the good of the world an altogether novel method has been brought to light by you, compassionate as you are. (10)

कुमारा ऊचुः

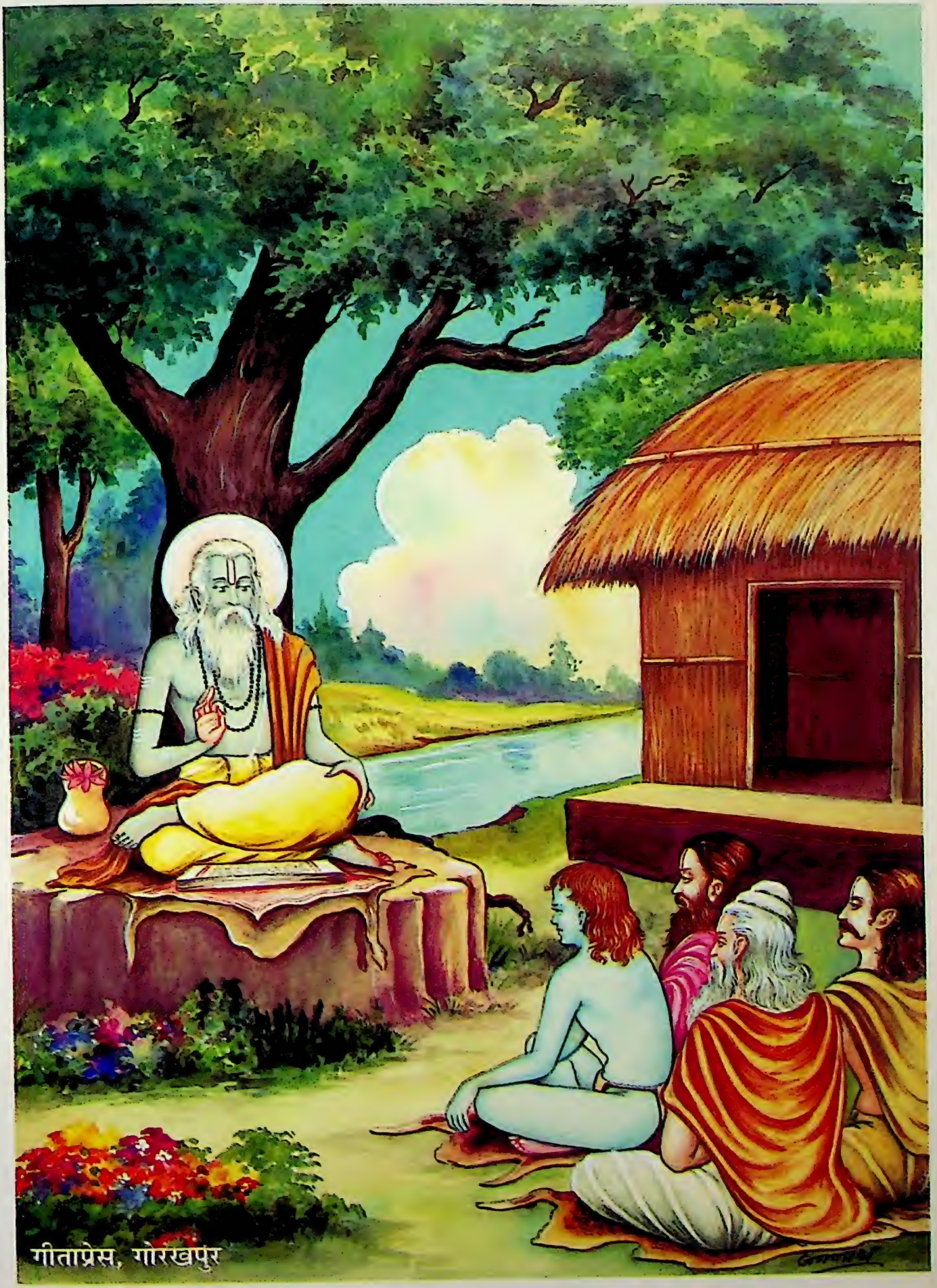
ये मानवाः पापकृतस्तु सर्वदा सदा दुराचाररता विमार्गगाः ।
क्रोधाग्निदग्धाः कुटिलाश्च कामिनः सप्ताहयज्ञेन कलौ पुनन्ति ते ।११।
सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।
ये दाम्भिका मत्सरिणोऽपि हिंसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते ।१२।
पञ्चोग्रपापाश्छलछद्मकारिणः क्रूराः पिशाचा इव निर्दयाश्च ये ।
ब्रह्मस्वपुष्टा व्यभिचारकारिणः सप्ताहयज्ञेन कलौ पुनन्ति ते ।१३।
कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वन्ति शठा हठेन ये ।
परस्वपुष्टा मलिना दुराशयाः सप्ताहयज्ञेन कलौ पुनन्ति ते ।१४।

The Kumāras said : Those men who constantly perpetrate sinful deeds, who are ever addicted to immoral practices, who take to evil ways, who are consumed by the fire of anger, and who are wicked and full of passion are purified in Kaliyuga through a seven days' Yajña (as aforesaid). (11) Even those who are devoid of truthfulness, who revile their parents, who are restless due to thirst for pleasures, who do not follow the duties of their Āśrama, who are hypocrites, who are jealous (of the achievements of others), who take delight in destruction of life become holy through a seven days' Yajña in Kaliyuga. (12) Those who commit the five great sins (drinking, killing a Brāhmaṇa, stealing gold, having intercourse with the wife of one's preceptor and treachery), who are (ever) engaged in practising deception and chicanery, who are cruel and merciless like demons, who have grown fat with the money of Brāhmaṇas, who commit adultery, are all purified in Kaliyuga through a seven days' Yajña. (13) The fools who are ever obstinately engaged in committing sins by thought, word and deed, who are parasites, whose mind is impure and whose heart in wicked, they all attain purity through a seven days' Yajña. (14)

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम्। यस्य श्रवणमात्रेण पापहानिः प्रजायते। १५।
तुङ्गभद्रातटे पूर्वमभूत्पत्तनमुत्तमम्। यत्र वर्णाः स्वधर्मेण सत्यसत्कर्मतत्पराः। १६।
आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः। श्रौतस्मार्तेषु निष्णातो द्वितीय इव भास्करः। १७।
भिक्षुको वित्तवाँल्लोके तत्प्रिया धुन्धुली स्मृता। स्ववाक्यस्थापिका नित्यं सुन्दरी सुकुलोद्भवा। १८।
लोकवार्तारता क्रूरा प्रायशो बहुजल्पिका। शूरा च गृहकृत्येषु कृपणा कलहप्रिया। १९।
एवं निवसतोः प्रेम्णा दम्पत्यो रममाणयोः। अर्थाः कामास्तयोरासन्न सुखाय गृहादिकम्। २०।
पश्चाद्धर्माः समारब्धास्ताभ्यां संतानहेतवे। गोभूहिरण्यवासांसि दीनेभ्यो यच्छतः सदा। २१।
धनार्धं धर्ममार्गेण ताभ्यां नीतं तथापि च। न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम्। २२।

(Nārada,) we now relate to you an old historical legend. Sins are destroyed by merely listening to it. (15) In days gone by a beautiful town was situated on the bank of the Tuṅgabhadrā. All the residents of that town performed the duties of their caste, spoke the truth and engaged themselves in righteous acts. (16) There lived in that town a Brāhmaṇa named Ātmadeva, who was well-versed in all the Vedas and proficient in performing rites laid down in the Śrutis and the Smṛtis. He was glorious like a second sun. (17) Though rich he made his living by alms. His wife called Dhundhulī was of good parentage and good looking; but she always ruled over her husband. (18) She indulged in worldly gossip, mostly talked a lot, was cruel and miserly and expert in household duties, though quarrelsome. (19) So the Brāhmaṇa couple lived together affectionately and enjoyed life. They had enough to satisfy their desires and achieve their objects. They had a good house to live in yet they were not happy. (20) When they became aged they commenced righteous deeds with the object of having an issue. They started gifting everyday cows, land, gold and cloth to the needy. (21) In this manner they spent half their fortune on righteous deeds, yet they did not get a son or even a daughter. This greatly worried the Brāhmaṇa. (22)

एकदा स द्विजो दुःखाद् गृहं त्यक्त्वा वनं गतः। मध्याह्ने तृषितो जातस्तडागं समुपेयिवान्। २३।
पीत्वा जलं निषण्णस्तु प्रजादुःखेन कर्शितः। मुहूर्तादपि तत्रैव संन्यासी कश्चिदागतः। २४।
दृष्ट्वा पीतजलं तं तु विप्रो यातस्तदन्तिकम्। नत्वा च पादयोस्तस्य निःश्वसन् संस्थितः पुरः। २५।



भगवान् व्यासका पुराण-प्रवचन

Vyāsa discourses on Purāṇas

महाप्रयाणके समय भीष्मपर भगवान्‌की कृपा

The departing Bhīṣma graced by the Lord

भगवान् नारायणके नाभि-कमलसे लोकपितामह ब्रह्माकी उत्पत्ति

Brahmā emanates from the navel-lotus of Nārāyaṇa

देवों तथा ऋषिगणोंको भगवान् वराहके दिव्य दर्शन

Vision of Lord Varāha to Gods and Ṛṣis

माता देवहूतिको भगवान् कपिलका तत्त्वोपदेश

Kapila preaches knowledge to mother Devahūti

बालक ध्रुवपर भगवान्‌का अनुग्रह

The grace of Lord descends on Dhruva

भक्तिके नौ प्रकार

Ninefold devotion

भगवान् विष्णु वामन-रूपमें

Lord Viṣṇu as a Dwarf

One day, the Brāhmaṇa, distressed as he was, left his house for the forest. At midday he felt thirsty and therefore went up to a tank. (23) The grief born of issuelessness had made him lean and thin. After he had drunk water, he sat down (exhausted). After one Muhūrta (48 minutes) a Saṁnyāsī too arrived at that very spot. (24) When the Brāhmaṇa saw that the Saṁnyāsī had quenched his thirst, he went to the Saṁnyāsī and after bowing at his feet stood in front of him sighing. (25)

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी। वद त्वं सत्वरं मह्यं स्वस्य दुःखस्य कारणम्।२६।

The Saṁnyāsī said : O Brāhmaṇa, why do you weep ? In what great distress are you ? Tell me at once the cause of your grief. (26)

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम्। मदीयाः पूर्वजास्तोयं कवोष्णमुपभुञ्जते।२७।
मद्दत्तं नैव गृह्णन्ति प्रीत्या देवा द्विजातयः। प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः।२८।
धिग्जीवितं प्रजाहीनं धिग्गृहं च प्रजां विना। धिग्धनं चानपत्यस्य धिक्कुलं संततिं विना।२९।
पाल्यते या मया धेनुः सा वन्ध्या सर्वथा भवेत्। यो मया रोपितो वृक्षः सोऽपि वन्ध्यत्वमाश्रयेत्।३०।
यत्फलं मद्गृहायातं तच्च शीघ्रं विनश्यति। निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे।३१।
इत्युक्त्वा स रुरोदोच्चैस्तत्पार्श्वं दुःखपीडितः। तदा तस्य यतेश्चित्ते करुणाभूद्वरीयसी।३२।
तद्भालाक्षरमालां च वाचयामास योगवान्। सर्वं ज्ञात्वा यतिः पश्चाद्विप्रमूचे सविस्तरम्।३३।

The Brāhmaṇa submitted : O sage, what description shall I give you of my sorrow earned through sins I did in my previous lives ? When I offer oblations of water to (the spirits of) my (departed) ancestors, the water becomes lukewarm through their sighs and they drink that lukewarm water. (27) The gods and the Brāhmaṇas do not accept my offerings with pleasure. I am so grieved by the agony of issuelessness that everything appears to me to be void (of no value) and I have come here to end my life. (28) Worthless is life without an issue. Worthless is home without an issue. Worthless is wealth without an issue. Worthless is a race without an issue. (29) The cow I keep turns out to be altogether barren. The tree I plant does not bear any flower or fruit. (30) The fruit that comes to my house, soon gets rotten. When I am so unfortunate and issueless, what for should I live ? (31) Saying so, and struck with grief, the Brāhmaṇa began to weep bitterly beside him. This greatly moved the heart of the ascetic. (32) He was established in Yoga. He saw the lines on the forehead of the Brāhmaṇa and, coming to know everything, then spoke to him at length as follows: (33)

यतिरुवाच

मुञ्चाज्ञानं प्रजारूपं बलिष्ठा कर्मणो गतिः। विवेकं तु समासाद्य त्यज संसारवासनाम्।३४।
शृणु विप्र मया तेऽद्य प्रारब्धं तु विलोकितम्। सप्तजन्मावधि तव पुत्रो नैव च नैव च।३५।
संततेः सगरो दुःखमवापाङ्गः पुरा तथा। रे मुञ्चाद्य कुटुम्बाशां संन्यासे सर्वथा सुखम्।३६।

The Saṁnyāsī said : (O Brāhmaṇa !) give up the infatuation for getting an issue. Most powerful is the course of (one's) destiny. Taking recourse to wisdom give up the craving for mundane existence. (34) Listen to me, O Brāhmaṇa, I have looked into your past Karma today. For seven lives you will have absolutely no son; and no son at all. (35) In the days of yore, the kings Sagara and Aṅga had to suffer (a lot because of their sons). Therefore, give

up all hope of having a family. There is all happiness in renunciation (Saṁnyāsa). (36)

ब्राह्मण उवाच

विवेकेन भवेत्किं मे पुत्रं देहि बलादपि। नो चेत्त्यजाम्यहं प्राणांस्त्वदग्रे शोकमूर्च्छितः ।३७।
पुत्रादिसुखहीनोऽयं संन्यासः शुष्क एव हि। गृहस्थः सरसो लोके पुत्रपौत्रसमन्वितः ।३८।

The Brāhmaṇa said : (O saint !) How will Viveka help me ? Perforce let me have a son, otherwise I will in your (very) presence become unconscious with grief and give up my life.(37) This renunciation, in which there is no pleasure of having a son etc., is altogether insipid. The only sweet thing in this world is family life crowded with sons and grandsons. (38)

इति विप्राग्रहं दृष्ट्वा प्राब्रवीत्स तपोधनः। चित्रकेतुर्गतः कष्टं विधिलेखविमार्जनात् ।३९।
न यास्यसि सुखं पुत्राद्यथा दैवहतोद्यमः। अतो हठेन युक्तोऽसि ह्यर्थिनं किं वदाम्यहम् ।४०।

Seeing this insistence of the Brāhmaṇa, the sage rich in askesis said, "King Citraketu suffered (greatly) in his attempt to undo his destiny. (39) Therefore you cannot be happy with a son because you are like one whose plans are frustrated by destiny. You are so insistent and stand before me seeking end; what should I tell you in these circumstances ?" (40)

तस्याग्रहं समालोक्य फलमेकं स दत्तवान्। इदं भक्षय पत्न्या त्वं ततः पुत्रो भविष्यति ।४१।
सत्यं शौचं दया दानमेकभक्तं तु भोजनम्। वर्षावधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः ।४२।

When the sage saw that the Brāhmaṇa was still pressing his demand, he gave a fruit to the Brāhmaṇa and said, "Let your wife eat this fruit. She will then give birth to a son. For one year your wife must practise truthfulness,cleanliness and kind-heartedness, give alms and take meals consisting of (only) one type of cereals (and that too) once a day. By doing so she will get a son of exceedingly sinless disposition." (41-42)

एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः। पत्न्याः पाणौ फलं दत्त्वा स्वयं यातस्तु कुत्रचित् ।४३।
तरुणी कुटिला तस्य सख्यग्रे च रुरोद ह। अहो चिन्ता ममोत्पन्ना फलं चाहं न भक्षये ।४४।
फलभक्षेण गर्भः स्याद्गर्भेणोदरवृद्धिता। स्वल्पभक्षं ततोऽशक्तिर्गृहकार्यं कथं भवेत् ।४५।
दैवाद्धाटी व्रजेद्ग्रामे पलायेद्गर्भिणी कथम्। शुकवन्निवसेद्गर्भस्तं कुक्षेः कथमुत्सृजेत् ।४६।
तिर्यक्चेदागतो गर्भस्तदा मे मरणं भवेत्। प्रसूतौ दारुणं दुःखं सुकुमारी कथं सहे ।४७।
मन्दायां मयि सर्वस्वं ननान्दा संहरेत्तदा। सत्यशौचादिनियमो दुराराध्यः स दृश्यते ।४८।
लालने पालने दुःखं प्रसूतायाश्च वर्तते। वन्ध्या वा विधवा नारी सुखिनी चेति मे मतिः ।४९।

Having said so, the Yogī departed and the Brāhmaṇa returned to his house. (There) he gave the fruit to his wife and himself went away somewhere. (43) Crooked as she was, his young wife wept and said to one of her female friends, "I am greatly worried and so I will not eat this fruit. By eating the fruit I will conceive a child and get big-bellied. I will not be able to take full meals. This will make me weak and I will not be able to do domestic work. If by chance dacoits attack the village, how will a pregnant woman be able to run ? If, like the celebrated sage Śuka, the foetus lingers in the womb, how will she be able to deliver it ? (44—46) In case the foetus comes out in a slanting position (at the time of delivery), I may (even) lose my life.(Otherwise too, O friend !) pangs of childbirth are (very) severe, how will a delicate woman like me bear them ? (47) When I become feeble (due to confinement), my husband's sister will in that case take away all my possessions (from my house). (Moreover) it appears difficult for me to observe the vows of truthfulness, cleanliness and so on. (48) A woman who

has borne a child has to suffer a lot in bringing up the child. In my view the happy woman is she who is barren or who has lost her husband."(49)

एवं कुतर्कयोगेन तत्फलं नैव भक्षितम्। पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयेरितम्।५०।
एकदा भगिनी तस्यास्तद्गृहं स्वेच्छयाऽऽगता। तदग्रे कथितं सर्वं चिन्तेयं महती हि मे।५१।
दुर्बला तेन दुःखेन ह्यनुजे करवाणि किम्। साब्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतितः।५२।
तावत्कालं सगर्भेव गुप्ता तिष्ठ गृहे सुखम्। वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम्।५३।
षाण्मासिको मृतो बाल इति लोको वदिष्यति। तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे।५४।
फलमर्पय धेन्वै त्वं परीक्षार्थं तु साम्प्रतम्। तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः।५५।

Arguing on these fallacious lines she did not eat the fruit. When her husband asked her if she had taken it she replied that she had. (50) One day her sister came to her house of her own accord. She narrated everything to her and said, "I am greatly agitated over this. (51) I am getting weak (day by day) on account of this worry. Sister, what shall I do?" (52) The sister replied, "I am in the family way. When a child is born to me, I shall give it to you. Till then you pretend to be *enceinte* and stay in the house comfortably. Give some money to my husband and he will hand over the child to you. (53) (I will so manipulate things that) people will say my child died at the age of six months, while I will come to your house daily and suckle the child. (54) In order to test its efficacy, give you the fruit just now to the cow to eat." As is the nature of women, the Brāhmaṇa's wife did precisely as her sister told her. (55)

अथ कालेन सा नारी प्रसूता बालकं तदा। आनीय जनको बालं रहस्ये धुन्धुलीं ददौ।५६।
तया च कथितं भर्त्रे प्रसूतः सुखमर्भकः। लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात्।५७।
ददौ दानं द्विजातिभ्यो जातकर्म विधाय च। गीतवादित्रघोषोऽभूत्तद्द्वारे मङ्गलं बहु।५८।
भर्तुरग्रेऽब्रवीद्वाक्यं स्तन्यं नास्ति कुचे मम। अन्यस्तन्येन निर्दुग्धा कथं पुष्णामि बालकम्।५९।
मत्स्वसुश्च प्रसूताया मृतो बालस्तु वर्तते। तामाकार्य गृहे रक्ष सा तेऽर्भं पोषयिष्यति।६०।
पतिना तत्कृतं सर्वं पुत्ररक्षणहेतवे। पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम्।६१।

Now in due course when a child was born to her sister,the father of the child secretly brought it at once and gave it to Dhundhulī. (56) She too informed her husband that a child had been comfortably born to her. All were happy to learn that a son was born to Ātmadeva. (57) The Brāhmaṇa performed the ceremony of Jātakarma in connection with the birth of the boy and made gifts to Brāhmaṇas. There was a mixed noise of songs and musical instruments and much festivity at his door. (58) Dhundhulī said to her husband as follows:—"There is no milk in my breasts. Milkless as I am, how shall I be able to nourish the child on other milk ? My sister has (recently) given birth to a child, but the child died. Calling her, keep her in our house so that she will suckle your babe and nourish it." (59-60) For the protection of his son, her husband did all that (he was told by her). The mother (Dhundhulī) named that child Dhundhukārī. (61)

त्रिमासे निर्गते चाथ सा धेनुः सुषुवेऽर्भकम्। सर्वाङ्गसुन्दरं दिव्यं निर्मलं कनकप्रभम्।६२।
दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादधे। मत्वाऽऽश्चर्यं जनाः सर्वे दिदृक्षार्थं समागताः।६३।
भाग्योदयोऽधुना जात आत्मदेवस्य पश्यत। धेन्वा बालः प्रसूतस्तु देवरूपीति कौतुकम्।६४।
न ज्ञातं तद्रहस्यं तु केनापि विधियोगतः। गोकर्णं तं सुतं दृष्ट्वा गोकर्णं नाम चाकरोत्।६५।

Three months later the cow also gave birth to a human child. All its limbs were well-formed. It was god-like, spotless and shone like gold. (62) The Brāhmaṇa was delighted to see the child and he himself performed (all) the purificatory rites connected with it. People took it as a wonderful phenomenon and all came to see the child. (63) They said to themselves, "Look here: fortune has (indeed) smiled on Ātmadeva at the present moment. It is (really) wonderful that even a cow should fetch him such a god-like child." (64) By the dispensation of fate no one came to know of the secret. Seeing that the ears of that child were like those of a cow, Ātmadeva named it 'Gokarṇa'. (65)

कियत्कालेन तौ जातौ तरुणौ तनयावुभौ । गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः ।६६।
स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः । दुष्परिग्रहकर्ता च शवहस्तेन भोजनम् ।६७।
चौरः सर्वजनद्वेषी परवेश्मप्रदीपकः । लालनायार्भकान्धृत्वा सद्यः कूपे न्यपातयत् ।६८।
हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः । चाण्डालाभिरतो नित्यं पाशहस्तः श्वसंगतः ।६९।
तेन वेश्याकुसङ्गेन पित्र्यं वित्तं तु नाशितम् । एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् ।७०।

With the passage of time the two boys grew to manhood. (Of them) Gokarṇa was learned and wise, while Dhundhukārī was very wicked. (66) He never washed himself nor did he observe cleanliness and other rules of good conduct (appropriate to a Brāhmaṇa). He ate undesirable things. His anger knew no bounds. He possessed evil things and even ate food touched by the hands of a dead body. (67) He committed thefts and bore ill-will to all. He set fire to others' houses. He took children in his arms (apparently) in order to fondle them and immediately threw them into a well. (68) He took delight in killing and moved about armed. He oppressed the miserable and the blind. He delighted in the company of members of the lowest caste and used to wander about, noose in hand, with dogs (in search of game).(69) Falling in the evil company of prostitutes he squandered (all) his paternal fortune. One day he cudgelled his parents and himself took away (even) the utensils (from the house). (70)

तत्पिता कृपणः प्रोच्चैर्धनहीनो रुरोद ह । वन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः ।७१।
क्व तिष्ठामि क्व गच्छामि को मे दुःखं व्यपोहयेत् । प्राणांस्त्यजामि दुःखेन हा कष्टं मम संस्थितम् ।७२।
तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः । बोधयामास जनकं वैराग्यं परिदर्शयन् ।७३।
असारः खलु संसारो दुःखरूपी विमोहकः । सुतः कस्य धनं कस्य स्नेहवाञ्ज्वलतेऽनिशम् ।७४।
न चेन्द्रस्य सुखं किंचिन्न सुखं चक्रवर्तिनः । सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः ।७५।
मुञ्चाज्ञानं प्रजारूपं मोहतो नरके गतिः । निपतिष्यति देहोऽयं सर्वं त्यक्त्वा वनं व्रज ।७६।

When all his property was thus lost, the miserly father of Dhundhukārī began to wail at the top of his voice: so the tradition goes. He said, "It would have been much better if his mother remained issueless. An evil son is a source of agony. (71) Where should I live? Where should I go? Who will alleviate this distress of mine? Ah, a great calamity has befallen me. This suffering will prove to be the cause of my death!" (72) That (very) moment the wise Gokarṇa arrived there. Revealing the glory of dispassion, he tried to open his father's eyes. (73) (He said) "There is no substance in this world. It is full of misery and is a source of great infatuation. Neither son nor wealth (really) belongs to us. A man attached to these has to burn day and night (on their account). (74) Happiness neither belongs to Indra (the king of gods) nor to a universal monarch. He alone who is disgusted with the pleasures of sense, is given to contemplation and lives in seclusion is (really) happy. (75) Give up the silly notion that Dhundhukārī is your son. Through infatuation one's lot is cast in hell. This body (of yours) is

bound to fall; (therefore) renounce everything and retire to the woods." (76)

तद्वाक्यं तु समाकर्ण्य गन्तुकामः पिताब्रवीत्। किं कर्तव्यं वने तात तत्त्वं वद सविस्तरम् ।७७।
अन्धकूपे स्नेहपाशे बद्धः पङ्गुरहं शठः। कर्मणा पतितो नूनं मामुद्धर दयानिधे ।७८।

Hearing this admonition of Gokarṇa his father decided to go to the forest and said, "O son, point out (to me) in detail what I should do while living in the forest. (77) A fool as I am, bound by ties of affection, I have lain as a cripple in the deceptive well of mundane life due to my (past) Karma. Surely lift me up, O storehouse of compassion!" (78)

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरेऽभिमतिं त्यज त्वं जायासुतादिषु सदा ममतां विमुञ्च।
पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः ।७९।
धर्मं भजस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम्।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकथारसमहो नितरां पिब त्वम् ।८०।

Gokarṇa continued : Cease you to identify yourself with the body consisting of bones, flesh and blood. Give up for ever the feeling of meum with regard to wife, son and so on. Constantly look upon this world as momentary. Taste the joy of dispassion and be established in devotion to the Lord. (79) Constantly practise the virtue of remembering the Lord. Abandon all temporal duties. Wait upon saintly persons and give up the thirst for the pleasures of sense. Ceasing at once to dwell on the shortcomings and excellences of others, enjoy you exclusively the delight of serving the Lord and listening to His stories. (80)

एवं सुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतषष्टिवर्षः।
युक्तो हरेरनुदिनं परिचर्ययासौ श्रीकृष्णमाप नियतं दशमस्य पाठात् ।८१।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये विप्रमोक्षो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Renouncing his home in response to his son's advice, Ātmadeva withdrew to the forest. Although he was on the wrong side of sixty at that time, he was a man of firm determination. Engaged day and night in service to Śrī Hari, he attained to Śrī Kṛṣṇa by regularly reading Book Ten of Śrīmad Bhāgavata. (81)

Thus ends the fourth discourse entitled "The Deliverance of Ātmadeva (a Brāhmaṇa)," forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.

अथ पञ्चमोऽध्यायः

Discourse V

How Gokarṇa attained final beatitude (alongwith others)

सूत उवाच

पितर्युपरते तेन जननी ताडिता भृशम्। क्व वित्तं तिष्ठति ब्रूहि हनिष्ये लत्तया न चेत् ।१।

इति तद्वाक्यसंत्रासाज्जनन्या पुत्रदुःखतः । कूपे पातः कृतो रात्रौ तेन सा निधनं गता ।२।
गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः । न दुःखं न सुखं तस्य न वैरी नापि बान्धवः ।३।

Sūta began again : His father having retired (to the woods), Dhundhukārī severely beat his mother (one day) and threatened her saying, "Tell me where the money is or else I will thrash you with a burning stick." (1) Afraid of this threat and grieved by the ill-treatment received from the son, the mother threw herself into a well at night and died of the fall. (2) Established in union with God, Gokarṇa experienced no sorrow or joy. He had no enemy or friend and left on a pilgrimage.(3)

धुन्धुकारी गृहेऽतिष्ठत्पञ्चपण्यवधूवृतः । अत्युग्रकर्मकर्ता च तत्पोषणविमूढधीः । ४ ।
एकदा कुलटास्तास्तु भूषणान्यभिलिप्सवः । तदर्थं निर्गतो गेहात्कामान्धो मृत्युमस्मरन् । ५ ।
यतस्ततश्च संहृत्य वित्तं वेश्म पुनर्गतः । ताभ्योऽयच्छत्सुवस्त्राणि भूषणानि कियन्ति च । ६ ।
बहुवित्तचयं दृष्ट्वा रात्रौ नार्यो व्यचारयन् । चौर्यं करोत्यसौ नित्यमतो राजा ग्रहीष्यति । ७ ।
वित्तं हृत्वा पुनश्चैनं मारयिष्यति निश्चितम् । अतोऽर्थगुप्तये गूढमस्माभिः किं न हन्यते । ८ ।
निहत्यैनं गृहीत्वार्थं यास्यामो यत्र कुत्रचित् । इति ता निश्चयं कृत्वा सुप्तं सम्बद्ध्य रश्मिभिः । ९ ।
पाशं कण्ठे निधायास्य तन्मृत्युमुपचक्रमुः । त्वरितं न ममारासौ चिन्तायुक्तास्तदाभवन् ।१०।
तप्ताङ्गारसमूहांश्च तन्मुखे हि विचिक्षिपुः । अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः ।११।
तं देहं मुमुचुर्गर्ते प्रायः साहसिकाः स्त्रियः । न ज्ञातं तद्रहस्यं तु केनापीदं तथैव च ।१२।
लोकैः पृष्टा वदन्ति स्म दूरं यातः प्रियो हि नः । आगमिष्यति वर्षेऽस्मिन् वित्तलोभविकर्षितः ।१३।
स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद्बुधः । विश्वासे यः स्थितो मूढः स दुःखैः परिभूयते ।१४।
सुधामयं वचो यासां कामिनां रसवर्धनम् । हृदयं क्षुरधाराभं प्रियः को नाम योषिताम् ।१५।
संहृत्य वित्तं ता याताः कुलटा बहुभर्तृकाः । धुन्धकारी बभूवाथ महान् प्रेतः कुकर्मतः ।१६।
वात्यारूपधरो नित्यं धावन्दशदिशोऽन्तरम् । शीतातपपरिक्लिष्टो निराहारः पिपासितः ।१७।
न लेभे शरणं क्वापि हा दैवेति मुहुर्वदन् । कियत्कालेन गोकर्णो मृतं लोकादबुध्यत ।१८।
अनाथं तं विदित्वैव गयाश्राद्धमचीकरत् । यस्मिंस्तीर्थे तु संयाति तत्र श्राद्धमवर्तयत् ।१९।

Dhundhukārī stayed in the house with five prostitutes. His understanding having been confounded by his anxiety to maintain them, he began to perpetrate the most heinous acts. (4) One day those unchaste women sought ornaments of him. With that end in view he went out of the house blind with passion and forgetful of his death. (5) Stealing money from here and there, he returned home and handed over to them costly garments and some gold ornaments. (6) Seeing a collection of abundant riches the women thought the same night, "This fellow commits burglary everyday, hence the king will (surely) apprehend him. Nay, confiscating his wealth the former will also certainly sentence him to death. Therefore, for the preservation of this wealth, why not secretly kill him ? (7-8) Disposing of him and appropriating the wealth, let us go wherever we like". Having resolved thus, they bound him tightly with cords while asleep and placing a noose round his neck tried to strangle him. He (however) did not die soon. Then they were filled with anxiety and actually put live coals into his mouth. Distressed with extreme agony caused by the flames he expired.(9—11) They consigned the dead body to a pit, as women are generally daring. Nobody could know of this clandestine act of theirs in its true colours. (12) Questioned by people they gave out that,

lured by greed of wealth, their paramour had gone to some distant place and would return within that (very) year. (13) A wise man as a matter of fact should under no circumstance repose trust in wicked women. The fool who relies on them is assailed by calamities. (14) None is beloved of women, whose speech is full of nectar and enhances the delight of the concupiscent, while their heart is piercing as the edge of a razor. (15) Collecting (all) the wealth those unchaste women having many a paramour absconded; while Dhundhukārī took the from of a dreadful spirit as a result of his evil deeds. (16) Assuming the form of a whirlwind and tormented by cold and sunshine, he ever ran hither and thither going without any nourishment and remaining thirsty. (17) Repeating the words "Ah, goodness !" he found no protection anywhere. After some time Gokarṇa learnt from the people that he had died. (18) (Realizing how helpless the spirit was, Gokarṇa performed the Śrāddha ceremony with respect to him at Gayā. Nay, to whatever place of pilgrimage he repaired he did Śrāddha there. (19)

एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान्। रात्रौ गृहाङ्गणे स्वप्तुमागतोऽलक्षितः परैः ।२०।
तत्र सुप्तं स विज्ञाय धुन्धुकारी स्वबान्धवम्। निशीथे दर्शयामास महारौद्रतरं वपुः ।२१।
सकृन्मेषः सकृद्धस्ती सकृच्च महिषोऽभवत्। सकृदिन्द्रः सकृच्चाग्निः पुनश्च पुरुषोऽभवत् ।२२।
वैपरीत्यमिदं दृष्ट्वा गोकर्णो धैर्यसंयुतः। अयं दुर्गतिकः कोऽपि निश्चित्याथ तमब्रवीत् ।२३।

Roaming about in this way the said Gokarṇa returned to his own town. Unnoticed by others he came to sleep at night in the courtyard of his own house. (20)Coming to know that his kinsman was lying asleep there, Dhundhukārī revealed himself to him at midnight in a most frightful form. (21) Now he appeared as a ram, now as an elephant and again as a buffalo. Now he appeared in the form of Indra, now as the god of fire and again in a human form. (22) Perceiving this inconsistent behaviour (of his) Gokarṇa concluded that he was somebody in an evil plight and, remaining firm spoke to him (as follows): (23)

गोकर्ण उवाच

कस्त्वमुग्रतरो रात्रौ कुतो यातो दशामिमाम्। किं वा प्रेतः पिशाचो वा राक्षसोऽसीति शंस नः ।२४।

Gokarṇa said : Who are you appearing in an exceedingly frightful form at night and whence have you been reduced to this plight ? (Please) tell us whether you are some spirit or fiend or ogre. (24)

सूत उवाच

एवं पृष्टस्तदा तेन रुरोदोच्चैः पुनः पुनः। अशक्तो वचनोच्चारे संज्ञामात्रं चकार ह ।२५।
ततोऽञ्जलौ जलं कृत्वा गोकर्णस्तमुदैरयत्। तत्सेकहतपापोऽसौ प्रवक्तुमुपचक्रमे ।२६।

Sūta continued : Questioned by him thus at that moment, the spirit cried at the top of his voice again and again. Being unable to speak, he made gestures alone, it is said. (25) Taking water in the hollow of his joined palms then (and consecrating it with a sacred text) Gokarṇa threw it on him. (And) purged of his sin (to some extent) by being sprinkled with that water, the spirit began to speak (as follows): (26)

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः। स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया ।२७।
कर्मणो नास्ति संख्या मे महाज्ञाने विवर्तिनः। लोकानां हिंसकः सोऽहं स्त्रीभिर्दुःखेन मारितः ।२८।
अतः प्रेतत्वमापन्नो दुर्दशां च वहाम्यहम्। वाताहारेण जीवामि दैवाधीनफलोदयात् ।२९।
अहो बन्धो कृपासिन्धो भ्रातर्मामाशु मोचय। गोकर्णो वचनं श्रुत्वा तस्मै वाक्यमथाब्रवीत् ।३०।

The spirit submitted : "I am (no other than) your (own) brother, Dhundhukārī by name. The status of a Brāhmaṇa was forfeited by me through my own fault. (27) Numberless sins were committed by me, revolving in the plane of rank ignorance. I killed (many) men and as such was (in my turn) tortured to death by (public) women. (28) Attaining the form of a spirit in consequence of this, I am undergoing a miserable plight. As my sinful deeds are fructifying now as ordained by providence, I subsist on the air (alone). (29) Oh friend, O brother, ocean of compassion (as you are), redeem me soon." Hearing his appeal Gokarṇa forthwith spoke to him as follows: (30)

गोकर्ण उवाच

त्वदर्थं तु गयापिण्डो मया दत्तो विधानतः। तत्कथं नैव मुक्तोऽसि ममाश्चर्यमिदं महत्।३१।
गयाश्राद्धान्न मुक्तिश्चेदुपायो नापरस्त्विह। किं विधेयं मया प्रेत तत्त्वं वद सविस्तरम्।३२।

Gokarṇa said : Oblation (in the form of balls of cooked rice etc.), has been made by me for your benefit in accordance with the scriptural ordinance at Gayā. It is a matter for great surprise to me how you have not been liberated in spite of that ? (31) If no redemption has been brought about (even) through Śrāddha at Gayā, there is no other remedy in this behalf I am afraid. Point you out in detail, O spirit, what should be done by me (now).(32)

प्रेत उवाच

गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति। उपायमपरं कंचित्त्वं विचारय साम्प्रतम्।३३।

The spirit submitted : My redemption will not be brought about even through hundreds of Śrāddhas done at Gayā.Think you of some other remedy now.(33)

इति तद्वाक्यमाकर्ण्य गोकर्णो विस्मयं गतः। शतश्राद्धैर्न मुक्तिश्चेदसाध्यं मोचनं तव।३४।
इदानीं तु निजं स्थानमातिष्ठ प्रेत निर्भयः। त्वन्मुक्तिसाधकं किंचिदाचरिष्ये विचार्य च।३५।

Gokarṇa was struck with wonder to hear that reply of his and said, "If your redemption cannot be brought about (even) through hundreds of Śrāddhas (done at Gayā), your liberation (I am afraid) is impossible. Nevertheless at present, O spirit ! stay in your abode free from fear. Pondering over this question, I shall do something conducive to your liberation." (34-35)

धुन्धुकारी निजस्थानं तेनादिष्टस्ततो गतः। गोकर्णश्चिन्तयामास तां रात्रिं न तदध्यगात्।३६।
प्रातस्तमागतं दृष्ट्वा लोकाः प्रीत्या समागताः। तत्सर्वं कथितं तेन यज्जातं च यथा निशि।३७।
विद्वांसो योगनिष्ठाश्च ज्ञानिनो ब्रह्मवादिनः। तन्मुक्तिं नैव तेऽपश्यन् पश्यन्तः शास्त्रसंचयान्।३८।
ततः सर्वैः सूर्यवाक्यं तन्मुक्तौ स्थापितं परम्। गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा।३९।
तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम्। तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत।४०।
श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु। इति सूर्यवचः सर्वैर्धर्मरूपं तु विश्रुतम्।४१।
सर्वेऽब्रुवन् प्रयत्नेन कर्तव्यं सुकरं त्विदम्। गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः।४२।

As instructed by him Dhundhukārī departed thence to his own abode. Gokarṇa taxed his brain (over the problem) the whole night, but could not strike upon any expedient. Seeing him come, people called on him in the morning out of affection. He related (to them) all that had occurred the previous night and how. (36-37) Men of learning, those established in Yoga (union with God), enlightened souls and exponents of Veda, even though they ransacked heaps of sacred books, did not see his liberation through any expedient. (38) Thereupon on the question of his liberation the verdict of the sun-god was accorded the supreme place by

all. Gokarṇa, they say, then arrested the movement of the sun-god (by virtue of his askesis). (39) (He prayed to the god as follows :—) "Hail to You, O witness of the universe ! (pray) tell me the means of release (concerning Dhundhukārī)."Hearing this the sun-god spoke distinctly from afar as follows :— (40) "Mukti will follow from Śrīmad Bhāgavata. Give a (complete) reading to it in the course of a week." This pious exhortation of the sun-god was as a matter of fact clearly heard by all. (41) All said (in one voice),"This should be pursued with diligence; it is so easy to accomplish." Making up his mind (to that effect) Gokarṇa set himself to the task of expounding Śrīmad Bhāgavata. (42)

तत्र संश्रवणार्थाय देशग्रामाज्जना ययुः । पङ्ग्वन्धवृद्धमन्दाश्च तेऽपि पापक्षयाय वै ।४३।
समाजस्तु महाञ्जातो देवविस्मयकारकः । यदैवासनमास्थाय गोकर्णोऽकथयत्कथाम् ।४४।
स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्नितस्ततः । सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् ।४५।
तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो ह्यसौ । वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् ।४६।

Men flocked to that place from the different parts of the country including the countryside for the purpose of listening to an exposition of Śrīmad Bhāgavata. They say the crippled, blind, aged and dull-witted too arrived for the attenuation of their sin. (43)There was a large concourse which caused wonder (even) to the gods.The moment Gokarṇa ascended the seat (meant for the exponent) and started expounding the story (of Śrīmad Bhāgavata), the aforesaid spirit too arrived. Looking about for a seat he saw there a bamboo with seven joints standing erect. (44-45) Entering the hollow at the base of the bamboo, he actually settled down there for hearing the exposition. Unable to remain fixed (at one place in the air), gaseous as he was, he entered the bamboo.(46)

वैष्णवं ब्राह्मणं मुख्यं श्रोतारं परिकल्प्य सः । प्रथमस्कन्धतः स्पष्टमाख्यानं धेनुजोऽकरोत् ।४७।
दिनान्ते रक्षिता गाथा तदा चित्रं बभूव ह । वंशैकग्रन्थिभेदोऽभूत्सशब्दं पश्यतां सताम् ।४८।
द्वितीयेऽह्नि तथा सायं द्वितीयग्रन्थिभेदनम् । तृतीयेऽह्नि तथा सायं तृतीयग्रन्थिभेदनम् ।४९।
एवं सप्तदिनैश्चैव सप्तग्रन्थिविभेदनम् । कृत्वा स द्वादशस्कन्धश्रवणात्प्रेततां जहौ ।५०।
दिव्यरूपधरो जातस्तुलसीदाममण्डितः । पीतवासा घनश्यामो मुकुटी कुण्डलान्वितः ।५१।
ननाम भ्रातरं सद्यो गोकर्णमिति चाब्रवीत् । त्वयाहं मोचितो बन्धो कृपया प्रेतकश्मलात् ।५२।
धन्या भागवती वार्ता प्रेतपीडाविनाशिनी । सप्ताहोऽपि तथा धन्यः कृष्णलोकफलप्रदः ।५३।
कम्पन्ते सर्वपापानि सप्ताहश्रवणे स्थिते । अस्माकं प्रलयं सद्यः कथा चेयं करिष्यति ।५४।
आर्द्रं शुष्कं लघु स्थूलं वाङ्मनःकर्मभिः कृतम् । श्रवणं विदहेत्पापं पावकः समिधो यथा ।५५।

Taking a Brāhmaṇa, who is a votary of Lord Viṣṇu, to be the chief listener, the said Gokarṇa (lit., the son of a cow) began to expound Śrīmad Bhāgavata in an audible tone from Book One (itself). (47) At the close of the day when the exposition was adjourned (for that day), they say, a marvel took place. One of the (seven) joints of the bamboo (viz., the last one) cracked while the good men present there looked on. (48) On the second day at sunset likewise the second joint (from below) burst open and on the third at dusk the third one similarly burst open.(49) Having burst open in this way the seven joints of the bamboo in seven days, the spirit shed the form of a spectre through the hearing of (all) the twelve Skandhas (of Śrīmad Bhāgavata). (50) He appeared in a divine form, dark-brown like a cloud, clad in yellow (silk), adorned with strings of Tulasī beads, wearing a diadem (on his head) and decked with (a pair of alligator-shaped) ear-rings. (51) He presently greeted his brother, Gokarṇa, and addressed him as follows:—"Out of kindness, O brother ! I have been

rid by you of the deluded form of a spectre. (52) Blessed is the exposition of Śrīmad Bhāgavata, which drives away once for all the agony a spectre is heir to. And praiseworthy is a seven days' reading of Śrīmad Bhāgavata, which bestows (on the hearers) as its reward an abode in the realm of Śrī Kṛṣṇa. (53) When a seven days' reading of Śrīmad Bhāgavata is at hand, all the sins shudder to think that the contemplated exposition will bring about their dissolution apace. (54) (Even) as a fire consumes (all kinds of) pieces of wood—whether moist or dry, small or big, so does a (seven days') hearing of Śrīmad Bhāgavata eradicate (all kinds of) sin—whether recent or of long standing, minor or major, and perpetrated in thought, word or deed. (55)

अस्मिन् वै भारते वर्षे सूरिभिर्देवसंसदि। अकथाश्राविणां पुंसां निष्फलं जन्म कीर्तितम् ।५६।
किं मोहतो रक्षितेन सुपुष्टेन बलीयसा। अध्रुवेण शरीरेण शुकशास्त्रकथां विना ।५७।
अस्थिस्तम्भं स्नायुबद्धं मांसशोणितलेपितम्। चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः ।५८।
जराशोकविपाकार्तं रोगमन्दिरमातुरम्। दुष्पूरं दुर्धरं दुष्टं सदोषं क्षणभङ्गुरम् ।५९।
कृमिविड्भस्मसंज्ञान्तं शरीरमिति वर्णितम्। अस्थिरेण स्थिरं कर्म कुतोऽयं साधयेन्न हि ।६०।
यत्प्रातः संस्कृतं चान्नं सायं तच्च विनश्यति। तदीयरससम्पुष्टे काये का नाम नित्यता ।६१।

It has actually been declared by the wise in an assembly of the gods that the birth in this (land of) Bhāratavarṣa of men who fail to hear the story of Śrīmad Bhāgavata is fruitless. (56) If one does not get to hear an exposition of Śrīmad Bhāgavata (the scripture associated with the name of Śrī Śuka), of what avail is this unstable body, maintained through excessive fondness, nourished well and made stronger ? (57) The body is supported on a column of bones, held together by (a network of) nerves and tendons, mortared with flesh and blood and covered all over with skin; (nay) it is full of bad smell, being a receptacle of urine and faeces. It is (ever) afflicted with old age, sorrow and metamorphosis, is the home of diseases, frail, difficult to satisfy, hard to maintain, corrupt, faulty and momentary. It has been characterized as having its finality in what goes by the name of worms (if it is buried), faeces (if it is devoured by vultures and crows, dogs and jackals) and ashes (if it is cremated). Why, then, should one not perform with this unstable body action leading to immortality ? (58—60) What permanence can possibly be ascribed to an organism nourished with the essence of a foodstuff (such as rice) which, if it is dressed in the morning, gets rotten by the (same) evening ? (61)

सप्ताहश्रवणाल्लोके प्राप्यते निकटे हरिः। अतो दोषनिवृत्त्यर्थमेतदेव हि साधनम् ।६२।
बुद्बुदा इव तोयेषु मशका इव जन्तुषु। जायन्ते मरणायैव कथाश्रवणवर्जिताः ।६३।
जडस्य शुष्कवंशस्य यत्र ग्रन्थिविभेदनम्। चित्रं किमु तदा चित्तग्रन्थिभेदः कथाश्रवात् ।६४।
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते ।६५।
संसारकर्दमालेपप्रक्षालनपटीयसि । कथातीर्थे स्थिते चित्ते मुक्तिरेव बुधैः स्मृता ।६६।

Through the hearing of a seven days' exposition of Śrīmad Bhāgavata Śrī Hari is brought within one's reach. Hence the aforesaid indeed is the only means of driving away (all kinds of) sins. (62) Like bubbles appearing in water or mosquitoes among living beings, those who remain deprived of hearing an exposition of Śrīmad Bhāgavata are born only to die. (63) When the joints of a dry bamboo, a (purely) material substance, could be broken open through the hearing of such an exposition, what wonder, then, if the knot (of ignorance) in the mind gets (similarly) snapped (thereby) ? (64) The aforesaid knot in the heart is broken, doubts of every kind get resolved and (the residue of) past Karma gets eliminated when a

seven days' exposition of Śrīmad Bhāgavata is heard.(65) When the sacred water in the shape of such exposition—which is highly efficacious in washing off the stain occasioned by the mud (sins) of worldly life—gets treasured up in the mind, Mukti (final beatitude) is declared by the wise as insured. (66)

एवं ब्रुवति वै तस्मिन् विमानमागमत्तदा। वैकुण्ठवासिभिर्युक्तं प्रस्फुरद्दीप्तिमण्डलम्।६७।
सर्वेषां पश्यतां भेजे विमानं धुन्धुलीसुतः। विमाने वैष्णवान् वीक्ष्य गोकर्णो वाक्यमब्रवीत्।६८।

(Even) while the spirit was speaking in this strain they say, there arrived on that (very) occasion an aerial car manned by denizens of Vaikuṇṭha and invested with a dazzling halo. (67) (The spirit of) Dhundhukārī (the son of Dhundhulī) boarded the aerial car while everyone looked on. Beholding the attendants of Lord Viṣṇu in the aerial car Gokarṇa spoke (to them) as follows: (68)

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः। आनीतानि विमानानि न तेषां युगपत्कुतः।६९।
श्रवणं समभागेन सर्वेषामिह दृश्यते। फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः।७०।

Gokarṇa submitted : On this very spot there are many sinless souls that have listened to my discourse. How is it that aerial cars have not been synchronously brought (by you) for them ? (69) It appears that all those assembled here have listened in an equal measure, how (then) has disparity come about in the matter of reward ? (Kindly) explain this, O beloved servants of Śrī Hari ! (70)

हरिदासा ऊचुः

श्रवणस्य विभेदेन फलभेदोऽत्र संस्थितः। श्रवणं तु कृतं सर्वैर्न तथा मननं कृतम्।
फलभेदस्ततो जातो भजनादपि मानद।७१।
सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम्। मननादि तथा तेन स्थिरचित्ते कृतं भृशम्।७२।
अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम्। संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः।७३।
अवैष्णवो हतो देशो हतं श्राद्धमपात्रकम्। हतमश्रोत्रिये दानमनाचारं हतं कुलम्।७४।
विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना। मनोदोषजयश्चैव कथायां निश्चला मतिः।७५।
एवमादि कृतं चेत्स्यात्तदा वै श्रवणे फलम्। पुनः श्रवान्ते सर्वेषां वैकुण्ठे वसतिर्ध्रुवम्।७६।
गोकर्ण तव गोविन्दो गोलोकं दास्यति स्वयम्। एवमुक्त्वा ययुः सर्वे वैकुण्ठं हरिकीर्तनाः।७७।

The servants of Śrī Hari replied : "The disparity in the matter of reward here has come about on account of diversity in hearing the exposition.Though it has been heard by all, it has not been reflected upon in an equal degree (of intensity by everyone). Therefore has this disparity resulted in the matter of reward in spite of their (common) devotion (in the shape of hearing the Lord's stories), O bestower of honour (on others) ! (71) The exposition was heard by the spirit (of Dhundhukārī) while abstaining from food and drink for seven (days and) nights together. Cogitation etc., was also thoroughly done by him with a composed mind. (72) Infructuous is spiritual wisdom which is not firmly rooted; hearing of scriptures is marred through listlessness; counsel which is received with a doubting mind is lost and fruitless is the muttering of a sacred text done with a restless mind. (73) Damned is a tract of land destitute of devotees, food offered for the benefit of a departed ancestor or relative to an unworthy recipient is lost; a gift made to one not versed in the Veda goes in vain and a race which is devoid of good conduct is ruined. (74) Faith in the words of a preceptor, the thought

of one's wretchedness, the subjugation of one's mental aberrations and unfaltering devotion to the hearing of Śrīmad Bhāgavata — if these and other such virtues are accomplished, then alone is the hearing of Śrīmad Bhāgavata efficacious. At the end of a second hearing (of this scripture) all will surely attain an abode in Vaikuṇṭha. (75-76) Lord Śrī Kṛṣṇa (the Protector of cows) will personally take you, O Gokarṇa ! to Goloka (His divine realm)." Saying so, they all ascended to Vaikuṇṭha (the divine realm of Lord Viṣṇu), chanting in a chorus the names and praises of Śrī Hari. (77)

श्रावणे मासि गोकर्णः कथामूचे तथा पुनः । सप्तरात्रवर्तीं भूयः श्रवणं तैः कृतं पुनः ।७८।
कथासमाप्तौ यज्जातं श्रूयतां तच्च नारद ।७९।
विमानैः सह भक्तैश्च हरिराविर्बभूव ह । जयशब्दा नमःशब्दास्तत्रासन् बहवस्तदा ।८०।
पाञ्चजन्यध्वनिं चक्रे हर्षात्तत्र स्वयं हरिः । गोकर्णं तु समालिङ्ग्याकरोत्स्वसदृशं हरिः ।८१।
श्रोतॄनन्यान् घनश्यामान् पीतकौशेयवाससः । किरीटिनः कुण्डलिनस्तथा चक्रे हरिः क्षणात् ।८२।
तद्ग्रामे ये स्थिता जीवा आश्वचाण्डालजातयः । विमाने स्थापितास्तेऽपि गोकर्णकृपया तदा ।८३।
प्रेषिता हरिलोके ते यत्र गच्छन्ति योगिनः । गोकर्णेन स गोपालो गोलोकं गोपवल्लभम् ।
कथाश्रवणतः प्रीतो निर्ययौ भक्तवत्सलः ।८४।
अयोध्यावासिनः पूर्वं यथा रामेण संगताः । तथा कृष्णेन ते नीता गोलोकं योगिदुर्लभम् ।८५।
यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा । तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् ।८६।

In the month of Śrāvaṇa (roughly corresponding to July of the English calender) Gokarṇa gave an exposition of Śrīmad Bhāgavata according to the same procedure in the course of a week once more and they (all) heard it again.(78) Now hear, O Nārada ! what happened at the end of the exposition. (79) Śrī Hari appeared, they say, alongwith His devotees in a number of aerial cars. Shouts of triumph and greetings issued from many lips on that occasion. (80) Out of delight Śrī Hari Himself blew His conch, Pāñcajanya, on that spot. And, closely embracing Gokarṇa, Śrī Hari gave him a form similar to His own. (81) Śrī Hari likewise instantly transformed other hearers (too) into (so many) divine personages dark-brown of hue, clad in yellow silk, decked with a diadem and a pair of (alligator-shaped) ear-rings. (82) (All) living beings that were present in that village, including dogs and men belonging to the pariah class, they too were given a seat in the aerial cars by the grace of Gokarṇa on that occasion. (83) They were (all) transferred to the realm of Śrī Hari, the destination of Yogīs. Delighted to hear the exposition of Śrīmad Bhāgavata the aforesaid Śrī Kṛṣṇa (the Divine Cowherd), who is (so) fond of His devotees, ascended with Gokarṇa to His divine realm, Goloka, (so) dear to cowherds. (84) (Even) as the residents of Ayodhyā accompanied Śrī Rāma (to His divine realm, Sāketa) in the former days, so were they transplanted to Goloka, Which is (so) difficult (even) for the Yogīs to attain. (85) By only hearing (an exposition of) Śrīmad Bhāgavata they (all) actually reached that (divine) realm which is ever beyond the reach of the sun, the moon and the Siddhas (a class of semi-divine beings naturally endowed with mystic powers).(86)

ब्रूमोऽत्र ते किं फलवृन्दमुज्ज्वलं सप्ताहयज्ञेन कथासु संचितम् ।
कर्णेन गोकर्णकथाक्षरो यैः पीतश्च ते गर्भगता न भूयः ।८७।
वाताम्बुपर्णाशनदेहशोषणैस्तपोभिरुग्रैश्चिरकालसंचितैः ।
योगैश्च संयान्ति न तां गतिं वै सप्ताहगाथाश्रवणेन यान्ति याम् ।८८।

इतिहासमिमं पुण्यं शाण्डिल्योऽपि मुनीश्वरः । पठते चित्रकूटस्थो ब्रह्मानन्दपरिप्लुतः ।८९।
आख्यानमेतत्परमं पवित्रं श्रुतं सकृद्वै विदहेदघौघम् ।
श्राद्धे प्रयुक्तं पितृतृप्तिमावहेन्नित्यं सुपाठादपुनर्भवं च ।९०।
इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

What shall we tell you on this occasion about the glorious rewards that are earned by hearing the stories forming part of Śrīmad Bhāgavata according to the procedure of a seven days' sacrificial session ? (In short) those by whom (even) a single letter of the exposition (of Śrīmad Bhāgavata) given by Gokarṇa was drunk with their ears no more returned to a mother's womb.(87) People undoubtedly attain by hearing a seven day's exposition of Śrīmad Bhāgavata that destiny which people cannot attain by living on the air, water or dry leaves and emaciating the body, (nay,) through severe austerities practised for long periods of time and Yogic practices.(88) Staying in Citrakuṭa, the great sage Śāṇḍilya too reads out this sacred story while immersed in the bliss of oneness with Brahma (the Absolute). (89) Heard even once this most sacred story bids fair to burn one's whole mass of sins. If read on the occasion of a Śrāddha it brings satiation to the manes and if read carefully everyday it leads to cessation of rebirth.(90)

Thus ends the fifth discourse entitled "A Description of Gokarṇa's Liberation", forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāna.

अथ षष्ठोऽध्यायः

Discourse VI
The procedure of hearing Śrīmad Bhāgavata (in a week) detailed

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्ताहश्रवणे विधिम् । सहायैर्वसुभिश्चैव प्रायः साध्यो विधिः स्मृतः । १ ।
दैवज्ञं तु समाहूय मुहूर्तं पृच्छ्य यत्नतः । विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् । २ ।
नभस्य आश्विनोर्जौ च मार्गशीर्षः शुचिर्नभाः । एते मासाः कथारम्भे श्रोतॄणां मोक्षसूचकाः । ३ ।
मासानां विप्र हेयानि तानि त्याज्यानि सर्वथा । सहायाश्चेतरे तत्र कर्तव्याः सोद्यमाश्च ये । ४ ।
देशे देशे तथा सेयं वार्ता प्रेष्या प्रयत्नतः । भविष्यति कथा चात्र आगन्तव्यं कुटुम्बिभिः । ५ ।
दूरेहरिकथाः केचिद्दूरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयो ये च तेषां बोधो यतो भवेत् । ६ ।
देशे देशे विरक्ता ये वैष्णवाः कीर्तनोत्सुकाः । तेष्वेव पत्रं प्रेष्यं च तल्लेखनमितीरितम् । ७ ।
सतां समाजो भविता सप्तरात्रं सुदुर्लभः । अपूर्वरसरूपैव कथा चात्र भविष्यति । ८ ।
श्रीभागवतपीयूषपानाय रसलम्पटाः । भवन्तश्च तथा शीघ्रमायात प्रेमतत्पराः । ९ ।
नावकाशः कदाचिच्चेद्दिनमात्रं तथापि तु । सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः ।१०।
एवमाकारणं तेषां कर्तव्यं विनयेन च । आगन्तुकानां सर्वेषां वासस्थानानि कल्पयेत् ।११।

The Kumāras began again: Next we shall discourse to you in detail on the procedure of (fully) hearing Śrīmad Bhāgavata in a week. This procedure has been declared as ordinarily observable with the help of associates and earthly possessions.(1) To begin with, one should specially call an astrologer with due respect and inquire of him a propitious day and time (for commencing a seven days' sacrificial session for an exposition of Śrīmad Bhāgavata). He should (further get together and) set apart as much wealth as is (generally) spent over a (girl's) wedding. (2) The months of Bhādrapada, Āświna and Kārtika, Mārgaśīrṣa, Āṣāḍha and Śrāvaṇa (corresponding to August, September and October, November, June and July)—these are harbingers of Mokṣa for those commencing an exposition of Śrīmad Bhāgavata during any of these months.(3) Even in these months, O Nārada, hours which are worth eschewing must be avoided under all circumstances. Nay, others too who are industrious should be enlisted as one's associates in this undertaking. (4) Again, a message should be particularly sent to all places saying that an exposition of Śrīmad Bhāgavata is being arranged and that people should (make it a point to) attend with their families. (5) Some people stand remote from the stories of Śrī Hari as well as from the chanting of Śrī Viṣṇu's names and praises. It should be so arranged that they as well as women and those belonging to the Śūdra community and other such (low-born) people may be apprised of the fact.(6) Letters should be addressed everywhere only to the votaries of Lord Viṣṇu, who have renounced all worldly attachments and are keen on chanting the divine names and glories. The wording of the letter has been suggested as follows :— (7) "For seven (consecutive) days an exceedingly rare congregation of pious men is expected to meet, and there will be an exposition of Śrīmad Bhāgavata full of unprecedented charm. (8) You too are requested to come soon in order to quaff the nectar of Śrīmad Bhāgavata, possessed as you are of an insatiate longing for such nectar, love being foremost in your mind. (9) Even if perchance you have no time to spare, nonetheless at all events you must come at least for a day only; (for) even an instant on this occasion is most difficult to get."(10) Invitation should be politely extended to them in these words and one should keep ready places of abode for all who come. (11)

तीर्थे वापि वने वापि गृहे वा श्रवणं मतम्। विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् ।१२।
शोधनं मार्जनं भूमेर्लेपनं धातुमण्डनम्। गृहोपस्करमुद्धृत्य गृहकोणे निवेशयेत् ।१३।
अर्वाक्पञ्चाहतो यत्नादास्तीर्णानि प्रमेलयेत्। कर्तव्यो मण्डपः प्रोच्चैः कदलीखण्डमण्डितः ।१४।
फलपुष्पदलैर्विचित्रितानेन विराजितः। चतुर्दिक्षु ध्वजारोपो बहुसम्पद्विराजितः ।१५।
ऊर्ध्वं सप्तैव लोकाश्च कल्पनीयाः सविस्तरम्। तेषु विप्रा विरक्ताश्च स्थापनीयाः प्रबोध्य च ।१६।
पूर्वं तेषामासनानि कर्तव्यानि यथोत्तरम्। वक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् ।१७।
उदङ्मुखो भवेद्वक्ता श्रोता वै प्राङ्मुखस्तदा। प्राङ्मुखश्चेद्भवेद्वक्ता श्रोता चोदङ्मुखस्तदा ।१८।
अथवा पूर्वदिग्ज्ञेया पूज्यपूजकमध्यतः। श्रोतृणामागमे प्रोक्ता देशकालादिकोविदैः ।१९।
विरक्तो वैष्णवो विप्रो वेदशास्त्रविशुद्धिकृत्। दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः ।२०।
अनेकधर्मविभ्रान्ताः स्त्रैणाः पाखण्डवादिनः। शुकशास्त्रकथोच्चारे त्याज्यास्ते यदि पण्डिताः ।२१।
वक्तुः पार्श्वे सहायार्थमन्यः स्थाप्यस्तथाविधः। पण्डितः संशयच्छेत्ता लोकबोधनतत्परः ।२२।

The hearing of Śrīmad Bhāgavata is commended at a place of pilgrimage or in a woodland or even at one's (own) residence. That site (alone) should be selected for the exposition, where an extensive ground is available. (12) Removing the household effects,

(if it is to be arranged in one's own house) one should keep them in a corner of the house and the ground should be cleaned and swept, plastered with cow-dung and clay and decorated with paintings of minerals (dissolved in water). (13) Five days in advance one should get together with zeal coverings (to be spread on the ground for the visitors to sit on) and a tall yet temporary shed should be erected (on that ground) and decked with (fresh) stems of bananas. (14) The shed should be roofed with an awning and decorated all round with (green) leaves, flowers and fruits. Flags should be planted on all sides and adorned with decorations of various kinds. (15) Nay, on a higher level (within the shed) seven spacious divisions should be made (one higher than the other), each representing one of the seven spheres (into which the universe stands divided) and Brāhmaṇas as well as those who have shaken off worldly attachments should be seated there after due persuasion. (16) First of all seats should be arranged for them one after another and then one should get ready an excellent seat even for the exponent of Śrīmad Bhāgavata. (17) If the exponent is to sit facing the north, the (chief) listener should in that case sit actually facing the east. And if the exponent is to sit facing the east, the (chief) listener should then sit facing the north. (18) Or (if such arrangment is not possible) the space intervening the worshipful exponent and the worshipper (listener) should be considered to be the east: such is the ruling given about the hearers by those possessing (authoritative) knowledge concerning the time and place etc., of hearing (an exposition of) Śrīmad Bhāgavata. (19) A Brāhmaṇa who is a votary of Lord Viṣṇu and has shaken off (all) worldly attachments, who is capable of expounding the Vedas and other scriptures, is expert in giving (apt) illustrations (to bring home a truth), is discerning and altogether free from cravings should be selected as the exponent (of Śrīmad Bhāgavata). (20) Those who are bewildered by (their attraction towards) diverse courses of conduct, are fond of women and preach heresies should be avoided as disqualified for an exposition of Śrīmad Bhāgavata (the scripture associated with the name of Śrī Śuka), even if they are learned. (21) By the side of the exponent (just) by way of helping him should be installed another learned man of the same calibre, capable of resolving doubts and intent on enlightening the public.(22)

वक्त्रा क्षौरं प्रकर्तव्यं दिनादर्वाग्व्रताप्तये। अरुणोदयेऽसौ निर्वर्त्य शौचं स्नानं समाचरेत्।२३।
नित्यं संक्षेपतः कृत्वा संध्याद्यं स्वं प्रयत्नतः। कथाविघ्नविघाताय गणनाथं प्रपूजयेत्।२४।
पितॄन् संतर्प्य शुद्ध्यर्थं प्रायश्चित्तं समाचरेत्। मण्डलं च प्रकर्तव्यं तत्र स्थाप्यो हरिस्तथा।२५।
कृष्णमुद्दिश्य मन्त्रेण चरेत्पूजाविधिं क्रमात्। प्रदक्षिणनमस्कारान् पूजान्ते स्तुतिमाचरेत्।२६।
संसारसागरे मग्नं दीनं मां करुणानिधे। कर्ममोहगृहीताङ्गं मामुद्धर भवार्णवात्।२७।
श्रीमद्भागवतस्यापि ततः पूजा प्रयत्नतः। कर्तव्या विधिना प्रीत्या धूपदीपसमन्विता।२८।
ततस्तु श्रीफलं धृत्वा नमस्कारं समाचरेत्। स्तुतिः प्रसन्नचित्तेन कर्तव्या केवलं तदा।२९।
श्रीमद्भागवताख्योऽयं प्रत्यक्षः कृष्ण एव हि। स्वीकृतोऽसि मया नाथ मुक्त्यर्थं भवसागरे।३०।
मनोरथो मदीयोऽयं सफलः सर्वथा त्वया। निर्विघ्नेनैव कर्तव्यो दासोऽहं तव केशव।३१।

In order to undertake the sacred vow of expounding Śrīmad Bhāgavata the prospective exponent should have his head and chin etc., shaved on the eve of the day when the exposition is to commence. Easing his nature at daybreak, he should duly take a bath. (23) Finishing with zeal his Sandhyā prayers and other devotions in a short form everyday, he should particularly worship Lord Gaṇeśa (the elephant-headed god) for warding off obstacles in the way of the exposition. (24) Having duly gratified the manes through oblations of water,

he should go through a course of expiatory rites for the sake of purification (of his self) and should draw a mystrical diagram (used in invoking a deity) and instal on it Śrī Hari (in the form of an image or the Śālagrāma stone). (25) He should (then) with the chanting of Mantras (sacred texts) successively offer to Śrī Kṛṣṇa (through that image) the (sixteen prescribed) courses of worship including Pradakṣiṇā (walking round the Deity clockwise) and salutation and at the end of the worship address (the following) prayer (to Him):— (26) "Rescue, O Storehouse of compassion ! from the ocean of mundane existence my wretched self, sunk in that ocean of metempsychosis, my body having been seized by (the alligator in the shape of) infatuation for action." (27) Worship should be zealously offered next with due ceremony and love to (the copy of) Śrīmad Bhāgavata as well by means of articles including incense and light. (28) Nay, holding a cocoanut (in the hollow of his joined palms), he should then duly offer salutation and then with a cheerful mind alone the following prayer should be addressed (to Śrīmad Bhāgavata); for here is Śrī Kṛṣṇa Himself manifest (before us) under the name of Śrīmad Bhāgavata. "I have sought You, O Lord ! for being rescued from the ocean of mundane existence. (29-30) This aspiration of mine may (kindly) be fulfilled by You in everyway without impediment as a matter of fact, (since) I am Your servant, O Kṛṣṇa !" (31)

एवं दीनवचः प्रोच्य वक्तारं चाथ पूजयेत्। सम्भूष्य वस्त्रभूषाभिः पूजान्ते तं च संस्तवेत् ।३२।
शुकरूप प्रबोधज्ञ सर्वशास्त्रविशारद। एतत्कथाप्रकाशेन मदज्ञानं विनाशय ।३३।
तदग्रे नियमः पश्चात्कर्तव्यः श्रेयसे मुदा। सप्तरात्रं यथाशक्त्या धारणीयः स एव हि ।३४।
वरणं पञ्चविप्राणां कथाभङ्गनिवृत्तये। कर्तव्यं तैर्हरेर्जाप्यं द्वादशाक्षरविद्यया ।३५।
ब्राह्मणान् वैष्णवांश्चान्यांस्तथा कीर्तनकारिणः। नत्वा सम्पूज्य दत्ताज्ञः स्वयमासनमाविशेत् ।३६।
लोकवित्तधनागारपुत्रचिन्तां व्युदस्य च। कथाचित्तः शुद्धमतिः स लभेत्फलमुत्तमम् ।३७।

Having addressed this piteous appeal (to Śrī Kṛṣṇa in the form of Śrīmad Bhāgavata), he should next worship the (prospective) exponent and, fully adorning him with wearing apparel and jewels, should further duly extol him at the end of the worship (as follows):— (32) "O manifestation of Śuka, expert (as you are) in enlightening others and well-versed in the entire range of sacred lore, eradicate my ignorance by revealing (to me) this story (in the form of Śrīmad Bhāgavata)." (33) Before him then a vow should be gladly taken (by the chief listener) for his own (spiritual) good and it should be truly observed by him at all events to the best of his ability for a (full) week (34) Five Brāhmaṇas should be engaged as priests for averting interruption in the exposition; they should mutter prayers to Śrī Hari by repeating the twelve-syllabled Mantra (ॐ नमो भगवते वासुदेवाय). (35) Bowing to the Brāhmaṇas and other votaries of Lord Viṣṇu as well as to those engaged in chanting the names and praises of Śrī Hari and, duly worshipping them, he should himself occupy his seat (only) when permitted by them. (36) He who, giving up the thought of the world, riches and other possessions, house and children, focusses his mind on the exposition (alone) with a guileless heart secures the highest reward. (37)

आसूर्योदयमारभ्य सार्धत्रिप्रहरान्तकम्। वाचनीया कथा सम्यग्धीरकण्ठं सुधीमता ।३८।
कथाविरामः कर्तव्यो मध्याह्ने घटिकाद्वयम्। तत्कथामनु कार्यं वै कीर्तनं वैष्णवैस्तदा ।३९।
मलमूत्रजयार्थं हि लघ्वाहारः सुखावहः। हविष्यान्नेन कर्तव्यो ह्येकवारं कथार्थिना ।४०।
उपोष्य सप्तरात्रं वै शक्तिश्चेच्छृणुयात्तदा। घृतपानं पयःपानं कृत्वा वै शृणुयात्सुखम् ।४१।

फलाहारेण वा भाव्यमेकभुक्तेन वा पुनः। सुखसाध्यं भवेद्यत्तु कर्तव्यं श्रवणाय तत्।४२।
भोजनं तु वरं मन्ये कथाश्रवणकारकम्। नोपवासो वरः प्रोक्तः कथाविघ्नकरो यदि।४३।

Starting the exposition from sunrise the highly intelligent exponent should properly expound the story (of Śrīmad Bhāgavata) in a moderate tone for three Praharas and a half (ten hours and a half).(38) At midday a pause should be made in the exposition for about an hour. During that interval the votaries of Lord Viṣṇu should as a matter of fact take to the chanting of the Lord's names and glories in consonance with the theme of exposition of that day. (39) For controlling the urge for the evacuation of one's bowels and bladder a light diet is as a matter of fact conducive to happiness, One who seeks to hear an exposition of Śrīmad Bhāgavata should (accordingly) take his meal only once (a day) and take only such food as fit to be offered as an oblation to the sacred fire. (40) He should hear the exposition abstaining from food for (full) one week provided he has the stamina (to do it) or he can do so with ease living on ghee or milk (alone). (41) Or he may live on fruits and vegetables etc., or even on one species of cereals (alone with vegetable etc.). In order (to be able) to listen to the exposition one should take such a vow as can be easily observed.(42) I should certainly prefer taking a meal if it would enable one to listen to an exposition of Śrīmad Bhāgavata. A fast (on the other hand) is not commended if it stands in the way of hearing the exposition. (43)

सप्ताहव्रतिनां पुंसां नियमाञ्छृणु नारद। विष्णुदीक्षाविहीनानां नाधिकारः कथाश्रवे।४४।
ब्रह्मचर्यमधःसुप्तिः पत्रावल्यां च भोजनम्। कथासमाप्तौ भुक्तिं च कुर्यान्नित्यं कथाव्रती।४५।
द्विदलं मधु तैलं च गरिष्ठान्नं तथैव च। भावदुष्टं पर्युषितं जह्यान्नित्यं कथाव्रती।४६।
कामं क्रोधं मदं मानं मत्सरं लोभमेव च। दम्भं मोहं तथा द्वेषं दूरयेच्च कथाव्रती।४७।
वेदवैष्णवविप्राणां गुरुगोव्रतिनां तथा। स्त्रीराजमहतां निन्दां वर्जयेद्यः कथाव्रती।४८।
रजस्वलान्त्यजम्लेच्छपतितव्रात्यकैस्तथा । द्विजद्विड्वेदबाह्यैश्च न वदेद्यः कथाव्रती।४९।
सत्यं शौचं दयां मौनमार्जवं विनयं तथा। उदारमानसं तद्वदेवं कुर्यात्कथाव्रती।५०।
दरिद्रश्च क्षयी रोगी निर्भाग्यः पापकर्मवान्। अनपत्यो मोक्षकामः शृणुयाच्च कथामिमाम्।५१।
अपुष्पा काकवन्ध्या च वन्ध्या या च मृतार्भका। स्रवद्गर्भा च या नारी तया श्राव्या प्रयत्नतः।५२।
एतेषु विधिना श्रावे तदक्षयतरं भवेत्। अत्युत्तमा कथा दिव्या कोटियज्ञफलप्रदा।५३।

(Now) hear, O Nārada ! the rules of conduct that should be followed by those who have taken a vow to hear (an exposition of) Śrīmad Bhāgavata in the course of a week. Those who have not (yet) been (duly) initiated into the worship of Lord Viṣṇu (or received from a qualified Guru a Mantra sacred to Him) are not eligible for hearing (an exposition of) Śrīmad Bhāgavata. (44) A man who has taken a vow to hear an exposition of Śrīmad Bhāgavata (as aforesaid) should constantly (during the period) observe continence, sleep on the floor (or on a plank-bed but in no case on a bedstead) and take his meals on leaves joined together (or on a single leaf if it is big enough) at the end of the exposition (for the day). (45) One who has taken the aforesaid vow should always avoid (during the period) pulses, honey oil and heavy food as well as such edibles as are vitiated by impure associations (e.g., a fruit with blood, red peel or kernel such as cherry or ripe tomato, or one with a fleshy kernel, such as the jack-fruit) and cooked food which has been kept overnight. (46) A man who has taken the aforesaid vow should eschew concupiscence, anger, arrogance, pride, jealousy and greed too as well as hypocrisy, infatuation and hatred. (47) He who has taken the aforesaid

vow should abstain from reviling the Vedas, the votaries of Lord Viṣṇu and the Brāhmaṇas, one's elders or preceptor, those who are vowed to the service of the cow, as well as the womankind, the king and exalted souls. (48) He who has taken the aforesaid vow should not speak to a woman in menstruation, a member of the lowest classes, a Mleccha (a beef-eater), an apostate, a member of the twice-born classes who has not been invested with the sacred thread though grown to a mature age, a Brāhmaṇa-hater and those who are outside the pale of Vedic religion. (49) Similarly he who is vowed to the hearing of Śrīmad Bhāgavata should observe truthfulness, (external and internal) purity, compassion, silence, straight-forwardness, modesty (in his dealings) and likewise practise liberal-mindedness. (50) A pauper, one suffering from consumption, any (other) ailing man, a wretch, a man of sinful deeds, one who is issueless and a seeker of Liberation should hear this story (of Śrīmad Bhāgavata in seven days). (51) It should be heard with zeal by a woman who has prematurely ceased to menstruate or who has borne only one child and ceased to conceive further, nay, (even) by her who is barren, also by her whose children have died as well as by the woman who miscarries. (52) If it is heard with due ceremony (by those enumerated in verses 51 and 52), the hearing bids fair to yield them a fruit which is absolutely free from decay. This superb and divine story (of Śrīmad Bhāgavata) is capable of conferring (on its hearers) the fruit of tens of millions of sacrificial performances. (53)

एवं कृत्वा व्रतविधिमुद्यापनमथाचरेत्। जन्माष्टमीव्रतमिव कर्तव्यं फलकाङ्क्षिभिः ।५४।
अकिंचनेषु भक्तेषु प्रायो नोद्यापनाग्रहः। श्रवणेनैव पूतास्ते निष्कामा वैष्णवा यतः ।५५।

Having thus (duly) observed the rules of conduct prescribed for this vow (of hearing Śrīmad Bhāgavata in a week) the (chief) listener should then perform the rite concluding the vow. By those seeking the (special) fruit of it this rite should be performed (just on the lines of the rite of concluding the fast on the Janmāṣṭamī day (the eighth of the dark half of the lunar month of Bhādrapada, the birth anniversary of Lord Śrī Kṛṣṇa). (54) In the case (however) of devotees claiming nothing as their own it is not ordinarily imperative that the formality of concluding this vow should be gone through. They are hallowed by the very process of hearing, disinterested votaries as they are of Lord Viṣṇu. (55)

एवं नगाहयज्ञेऽस्मिन् समाप्ते श्रोतृभिस्तदा। पुस्तकस्य च वक्तुश्च पूजा कार्यातिभक्तितः ।५६।
प्रसादतुलसीमाला श्रोतृभ्यश्चाथ दीयताम्। मृदङ्गतालललितं कर्तव्यं कीर्तनं ततः ।५७।
जयशब्दं नमः शब्दं शङ्खशब्दं च कारयेत्। विप्रेभ्यो याचकेभ्यश्च वित्तमन्नं च दीयताम् ।५८।
विरक्तश्चेद्भवेच्छ्रोता गीता वाच्या परेऽहनि। गृहस्थश्चेत्तदा होमः कर्तव्यः कर्मशान्तये ।५९।
प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च। पायसं मधु सर्पिश्च तिलान्नादिकसंयुतम् ।६०।
अथवा हवनं कुर्याद्गायत्र्या सुसमाहितः। तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः ।६१।
होमाशक्तौ बुधो हौम्यं दद्यात्तत्फलसिद्धये। नानाच्छिद्रनिरोधार्थं न्यूनताधिकतानयोः ।६२।
दोषयोः प्रशमार्थं च पठेन्नामसहस्रकम्। तेन स्यात्सफलं सर्वं नास्त्यस्मादधिकं यतः ।६३।

When these seven days' sacrificial session (consisting of an exposition of Śrīmad Bhāgavata) is over, worship should presently be offered by the listeners to the book (of Śrīmad Bhāgavata) as well as to the expositor with great devotion. (56) Remnants of food, basil leaves and wreathes of flowers offered to the Deity should forthwith be distributed to the listeners and the chanting of the Lord's names and glories, sweetened by the sounding of wooden tomtoms and the striking of cymbals should then be resorted to.(57) The (chief)

listener should make the audience utter with him shouts of triumph and words of greetings and raise blasts of conchs; and money as well as food should be dealt out to Brāhmaṇas and mendicants.(58) If the (chief) listener is a man who has renounced the world the Gītā should be read the following day. If (however) he is a householder, in that case oblations should be poured into the sacred fire by way of expiation for any sin (voluntarily or involuntarily) committed in course of the act (of hearing). (59) With the utterance of each verse of Book Ten (of Śrīmad Bhāgavata) rice boiled in milk with sugar, honey and ghee and mixed with sesamum seeds and food-grains (barley etc.) should be consigned to the fire. (60) Or (as an alternative) the chief listener should perform the Havana with a concentrated mind alongwith the muttering of the holy Gāyatrī,Śrīmad Bhāgavata (the supreme Purāṇa) being in essence the same as the Gāyatrī. (61) In the event of his being incapable of performing the Havana a wise man should give away (to Brāhmaṇas) materials fit to be consigned to the sacred fire in order to achieve its fruit. (Nay) in order to make amends for the various short comings (that might have married the performance) as well as for neutralizing the faults of deficiency and excess (committed) he should read the Viṣṇu Sahasranāma (the thousand names of Lord Viṣṇu catalogued in the Mahābhārata, Padmapurāṇa and other sacred books). Through that every performance bids fair to become fruitful inasmuch as there is nothing more efficacious than that. (62-63)

द्वादश ब्राह्मणान् पश्चाद्भोजयेन्मधुपायसैः। दद्यात्सुवर्णं धेनुं च व्रतपूर्णत्वहेतवे।६४।
शक्तौ पलत्रयमितं स्वर्णसिंहं विधाय च। तत्रास्य पुस्तकं स्थाप्यं लिखितं ललिताक्षरम्।६५।
सम्पूज्यावाहनाद्यैस्तदुपचारैः सदक्षिणम्। वस्त्रभूषणगन्धाद्यैः पूजिताय यतात्मने।६६।
आचार्याय सुधीर्दत्त्वा मुक्तः स्याद्भवबन्धनैः। एवं कृते विधानं च सर्वपापनिवारणे।६७।
फलदं स्यात्पुराणं तु श्रीमद्भागवतं शुभम्। धर्मकामार्थमोक्षाणां साधनं स्यान्न संशयः।६८।

He should then feed twelve Brāhmaṇas with sweets and rice boiled in milk with sugar and give away gold and a cow (to Brāhmaṇas) for the completion of the sacred vow. (64) Having got prepared a seat of gold weighing three tolas, if his means allow it, he should instal on it the book of Śrīmad Bhāgavata, written in beautiful letters. (65) Duly worshipping the book by invoking in it (the presence of) the Deity ensouling it and through other forms of worship including a gift of money, the wise listener should present it to the expositor of restrained mind when he has been worshipped by offering wearing apparel, ornaments, sandal-paste etc. By doing so he will be rid of the shackles of birth and death. On the procedure of hearing (an exposition of) Śrīmad Bhāgavata,which purges one of all sins, being thus completed, the blessed and glorious Bhāgavata-Purāṇa yields the desired fruit and proves to be the means of securing religious merit, self-gratification, worldly possessions and Liberation : there is no doubt about it. (66—68)

कुमारा ऊचुः

इति ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि। श्रीमद्भागवतेनैव भुक्तिमुक्ती करे स्थिते।६९।

The Kumāras went on : In this way everything has been pointed out to you. What more do you wish to hear ? Through the glorious Bhāgavata alone both (worldly) enjoyment and liberation are brought within one's palm. (69)

सूत उवाच

इत्युक्त्वा ते महात्मानः प्रोचुर्भागवतीं कथाम्। सर्वपापहरां पुण्यां भुक्तिमुक्तिप्रदायिनीम्।७०।

श्रृण्वतां सर्वभूतानां सप्ताहं नियतात्मनाम्। यथाविधि ततो देवं तुष्टुवुः पुरुषोत्तमम् ।७१।
तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टता परा। तारुण्यं परमं चाभूत्सर्वभूतमनोहरम् ।७२।
नारदश्च कृतार्थोऽभूत्सिद्धे स्वीये मनोरथे। पुलकीकृतसर्वाङ्गः परमानन्दसम्भृतः ।७३।
एवं कथां समाकर्ण्य नारदो भगवत्प्रियः। प्रेमगद्गदया वाचा तानुवाच कृताञ्जलिः ।७४।

Sūta resumed : Having spoken thus the aforesaid exalted souls (Sanaka and his three brothers) expounded with due ceremony in the presence of all living beings, who listened with a restrained mind, for seven days the sacred story of Śrīmad Bhāgavata, which absolves one of all sins and bestows (on the hearer both) enjoyment and Liberation. Then they extolled Lord Viṣṇu (the Supreme Person). (70-71) At the end of it Jñāna, Vairāgya and Bhakti felt highly invigorated and attained exuberant youth, which ravished the mind of all living beings. (72) On his ambition having been realized Nārada too felt (much) gratified. The hair stood on their end all over his body and he was overwhelmed with supreme joy. (73) Having thus heard the exposition (of Śrīmad Bhāgavata) Nārada, the beloved of the Lord, spoke to them with joined palms (as follows) in a voice choked with emotion: (74)

नारद उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि भवद्भिः करुणापरैः। अद्य मे भगवाँल्लब्धः सर्वपापहरो हरिः ।७५।
श्रवणं सर्वधर्मेभ्यो वरं मन्ये तपोधनाः। वैकुण्ठस्थो यतः कृष्णः श्रवणाद्यस्य लभ्यते ।७६।

Nārada submitted : Blessed am I in that I have been favoured by you, compassion being foremost in your heart . This day has been attained by me Lord Śrī Hari, Who takes away all sins. (75) I account the hearing of Śrīmad Bhāgavata as the best of all righteous courses, O sages rich in askesis ! For through the hearing of it is attained Śrī Kṛṣṇa who dwells in Vaikuṇṭha. (76)

सूत उवाच

एवं ब्रुवति वै तत्र नारदे वैष्णवोत्तमे। परिभ्रमन् समायातः शुको योगेश्वरस्तदा ।७७।
तत्राययौ षोडशवार्षिकस्तदा व्यासात्मजो ज्ञानमहाब्धिचन्द्रमाः।
कथावसाने निजलाभपूर्णः प्रेम्णा पठन् भागवतं शनैः शनैः ।७८।
दृष्ट्वा सदस्याः परमोरुतेजसं सद्यः समुत्थाय ददुर्महासनम्।
प्रीत्या सुरर्षिस्तमपूजयत्सुखं स्थितोऽवदत्संश्रृणुतामलां गिरम् ।७९।

Sūta continued : While Nārada, the foremost of the votaries of Lord Viṣṇu, was speaking in this strain, there actually came wandering about at the moment Śrī Śuka, a master of Yoga.(77) Presently there appeared on the scene at the end of the exposition, slowly and fondly reciting Śrīmad Bhāgavata, Śrī Śuka (the son of Vedavyāsa), a (veritable) moon that occasions a rise in the ocean of spiritual wisdom, who is sated with Self-Realization and (ever) looks like a youth of sixteen summers. (78) Those present in the assembly rose at once with reverence to behold Śrī Śuka (who was possessed of very great splendour), and offered him an exalted seat. Nārada (the celestial sage) worshipped him with love and Śrī Śuka, when comfortably seated, spoke as follows: (Please) listen to his faultless speech.(79)

श्रीशुक उवाच

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम्।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ।८०।

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ।८१।
श्रीमद्भागवतं पुराणतिलकं यद्वैष्णवानां धनं यस्मिन् पारमहंस्यमेवममलं ज्ञानं परं गीयते ।
यत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् प्रपठन् विचारणपरो भक्त्या विमुच्येन्नरः ।८२।
स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं रसः । अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित् ।८३।

Śrī Śuka said : O you devotees, possessing a taste for divine joy, Śrīmad Bhāgavata is the fruit (essence) of the wish-yielding tree of Veda, dropped on earth from the mouth of the parrot-like* sage Śuka, and is full of the nectar of supreme bliss. It is unmixed sweetness (devoid of rind, seed or other superfluous matter). Go on drinking this divine nectar, again and again, till your body-consciousness ceases. (80) In this glorious Bhāgavata, produced by Vedavyāsa (the great sage), has been taught that supreme Religion (the Religion of God-worship, the Bhāgavata-Dharma as it is called) which is entirely free from all self-deception (in the shape of desire including the desire for Mokṣa or Liberation). Nay, in this has been expounded that absolute Reality which can be known only by saints who are free from malice, nay which is the bestower of (supreme) bliss and uproots the threefold agony (1—the agony caused by bodily distemper, 2—that which is attributable to natural agencies and 3—that inflicted by a fellow being).While it is doubtful that God can be speedily captured in one's heart by other means, He can be instantly seized through this work by those blessed persons who have a keen desire to hear it recited. (81)The glorious Bhāgavata is the ornament of the Purāṇas and the wealth of the Vaiṣṇavas; in it stands celebrated the (one) supreme Reality, which is all consciousness (as well as all truth and all bliss), free from (all) impurity (in the form of contact with Māyā) and which is the goal of Paramahaṁsas (ascetics of the highest order) alone. In this Purāṇa withdrawal from (all) activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated. (82) This nectar (in the shape of the story of Śrīmad Bhāgavata) does not exist in paradise, in Satyaloka (the highest heaven, the realm of Brahmā, the creator), in Kailāsa (the realm of Lord Śiva) and (even) in Vaikuṇṭha (the realm of Lord Viṣṇu).Therefore quaff it, highly fortunate ones ! Never, O never cease taking it. (83)

सूत उवाच

एवं ब्रुवाणे सति बादरायणौ मध्ये सभायां हरिराविरासीत् ।
प्रह्लादबल्युद्धवफाल्गुनादिभिर्वृतः सुरर्षिस्तमपूजयच्च तान् ।८४।
दृष्ट्वा प्रसन्नं महदासने हरिं ते चक्रिरे कीर्तनमग्रतस्तदा ।
भवो भवान्या कमलासनस्तु तत्रागमत्कीर्तनदर्शनाय ।८५।
प्रह्लादस्तालधारी तरलगतितया चोद्धवः कांस्यधारी वीणाधारी सुरर्षिः स्वरकुशलतया रागकर्तार्जुनोऽभूत् ।
इन्द्रोऽवादीन्मृदङ्गं जयजयसुकराः कीर्तने ते कुमारा यत्राग्रे भाववक्ता सरसरचनया व्यासपुत्रो बभूव ।८६।
ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।
अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीत्तत् ।८७।

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* It is a well-known truth that a fruit bitten by a parrot is exceptionally sweet. There is a pun on the word "Śuka" in this verse, which also means parrot.

मत्तो वरं भाववृताद्वृणुध्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।
श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमार्द्रचित्ता हरिमूचिरे ते ।८८।
नगाहगाथासु च सर्वभक्तैरेभिस्त्वया भाव्यमिति प्रयत्नात् ।
मनोरथोऽयं परिपूरणीयस्तथेति चोक्त्वान्तरधीयताच्युतः ।८९।

Sūta went on: While the glorious Śuka (the son of Vyāsa) was speaking as aforesaid, Śrī Hari appeared in the midst of the assembly, accompanied by Prahlāda, Bali, Uddhava, Arjuna and others. Nārada (the celestial sage) worshipped Him as well as the aforementioned (devotees). (84) Beholding Śrī Hari, who was now perched on a high seat, cheerful, they presently commenced chanting the divine names and praises before Him. Lord Śiva (the Source of the universe), accompanied by Goddess Pārvatī (the divine Spouse of Lord Śiva), and Brahmā (who remains seated on a lotus) arrived on the scene to witness the Kīrtana. (85) Prahlāda held (struck) the wooden cymbals because of his agility, while Uddhava held the brass ones. Nārada (the celestial seer) played upon his lute; Arjuna, who was a master of tunes, kept up the vocal melody. Indra (the lord of paradise, the ruler of the gods) sounded a wooden tomtom; the aforesaid Kumāras (Sanaka and his three brothers) raised shouts of glory in a melodious voice (at intervals) in that chorus, where Śrī Śuka (the son of Vyāsa) stood foremost giving expression to (different) emotions by means of charming (literary) compositions. (86) In the centre of that assembly danced like actors that very trio of Bhakti and others (the other two being Jñāna and Vairāgya), who were full of great splendour, Śrī Hari too was pleased, to witness this transcendent Kīrtana, and presently spoke as follows :— (87) "I feel (highly) gratified at this moment through the exposition (of Śrīmad Bhāgavata) and the Kīrtana. Ask a boon of your choice of Me, who have been won by your devotion." Greatly rejoiced to hear these words of the Lord, they submitted to Śrī Hari as follows, their heart moistened with emotion:— (88) "Our ambition is that in (all future) sacrificial sessions consisting of a seven days' exposition of Śrīmad Bhāgavata, You must be present with all these (devotees of Yours). This should be scrupulously fulfilled by You." And saying "Be it so !" Śrī Hari (the immortal Lord) disappeared. (89)

ततोऽनमत्तच्चरणेषु नारदस्तथा शुकादीनपि तापसांश्च ।
अथ प्रहृष्टाः परिनष्टमोहाः सर्वे ययुः पीतकथामृतास्ते ।९०।
भक्तिः सुताभ्यां सह रक्षिता सा शास्त्रे स्वकीयेऽपि तदा शुकेन ।
अतो हरिर्भागवतस्य सेवनाच्चित्तं समायाति हि वैष्णवानाम् ।९१।
दारिद्र्यदुःखज्वरदाहितानां मायापिशाचीपरिमर्दितानाम् ।
संसारसिन्धौ परिपातितानां क्षेमाय वै भागवतं प्रगर्जति ।९२।

Thereupon Nārada bowed in the direction of the feet of the Lord and His companions, as well as to Śrī Śuka and other ascetics. All those who had drunk of the nectar in the shape of the exposition of Śrīmad Bhāgavata had their delusion dispelled and, extremely delighted, forthwith dispersed. (90) The celebrated Bhakti alongwith her two sons (Jñāna and Vairāgya) was then installed by Śrī Śuka in Śrīmad Bhāgavata (the scripture associated with his name) as well. Hence as a result of the Vaiṣṇavas resorting to Śrīmad Bhāgavata Śrī Hari actually occupies their heart. (91) Śrīmad Bhāgavata, they say, loudly proclaims its efficacy to deliver those tormented by the fever of agony caused by poverty, those trampled upon by the deviless of Māyā and those hurled into the ocean of transmigration. (92)

शौनक उवाच

शुकेनोक्तं कदा राज्ञे गोकर्णेन कदा पुनः। सुरर्षये कदा ब्राह्मैश्छिन्धि मे संशयं त्विमम्।९३।

Śaunaka submitted : When was Śrīmad Bhāgavata expounded by Śrī Śuka for the sake of the King (Parīkṣit)? When again was it expounded by Gokarṇa and when (again) by Sanaka and his three brothers (sons of Brahmā) for the sake of Nārada (the heavenly seer) ? (Pray) resolve this doubt of mine as a matter of fact.(93)

सूत उवाच

आकृष्णनिर्गमात्त्रिंशद्वर्षाधिकगते कलौ। नवमीतो नभस्ये च कथारम्भं शुकोऽकरोत्।९४।
परीक्षिच्छ्रवणान्ते च कलौ वर्षशतद्वये। शुद्धे शुचौ नवम्यां च धेनुजोऽकथयत्कथाम्।९५।
तस्मादपि कलौ प्राप्ते त्रिंशद्वर्षगते सति। ऊचुरूर्जे सिते पक्षे नवम्यां ब्रह्मणः सुताः।९६।
इत्येतत्ते समाख्यातं यत्पृष्टोऽहं त्वयानघ। कलौ भागवती वार्ता भवरोगविनाशिनी।९७।

Sūta continued : Śrī Śuka started his exposition of Śrīmad Bhāgavata on the ninth of (the bright fortnight of) the month of Bhādrapada (roughly corresponding to August of the English calender) after thirty years of the Kali age, commencing from the departure of Śrī Kṛṣṇa (for His divine realm), had rolled away. (94) After Parīkṣit's hearing (of Śrīmad Bhāgavata) when two hundred more years of the Kali age had elapsed, Gokarṇa (who was born of a cow) commenced his exposition (of Śrīmad Bhāgavata) on the ninth of the bright half of Āṣāḍha (roughly corresponding to June of the English calendar). (95) When thirty more years of Kaliyuga had elapsed since then, Brahmā's sons (Sanaka and his three brothers) commenced the exposition (of Śrīmad Bhāgavata) on the ninth of the bright fortnight of Kārtika (roughly corresponding to the month of October of the English calendar). (96) I have thus told you as aforesaid what I was asked by you, O sinless Śaunaka ! The exposition of Śrīmad Bhāgavata in the age of Kali puts an end to the disease of metempsychosis. (97)

कृष्णप्रियं सकलकल्मषनाशनं च मुक्त्येकहेतुमिह भक्तिविलासकारि।
सन्तः कथानकमिदं पिबतादरेण लोके हि तीर्थपरिशीलनसेवया किम्। ९८।
स्वपुरुषमपि वीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले।
परिहर भगवत्कथासु मत्तान् प्रभुरहमन्यनृणां न वैष्णवानाम्। ९९।
असारे संसारे विषयविषसङ्गाकुलधियः क्षणार्धं क्षेमार्थं पिबत शुकगाथातुलसुधाम्।
किमर्थं व्यर्थं भो व्रजत कुपथे कुत्सितकथे परीक्षित्साक्षी यच्छ्रवणगतमुक्त्युक्तिकथने।१००।
रसप्रवाहसंस्थेन श्रीशुकेनेरिता कथा। कण्ठे सम्बध्यते येन स वैकुण्ठप्रभुर्भवेत्।१०१।
इति च परमगुह्यं सर्वसिद्धान्तसिद्धं सपदि निगदितं ते शास्त्रपुञ्जं विलोक्य।
जगति शुककथातो निर्मलं नास्ति किञ्चित् पिब परसुखहेतोर्द्वादशस्कन्धसारम्।१०२।
एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शुद्धवैष्णवाग्रे।
तौ सम्यग्विधिकरणात्फलं लभेते याथार्थ्यान्न हि भुवने किमप्यसाध्यम्।१०३।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये श्रवणविधिकथनं नाम षष्ठोऽध्यायः ॥ ६ ॥

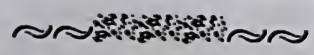
समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

Drink with reverence, O pious souls ! this (nectar-like) story, which is (so) dear to Śrī Kṛṣṇa and wipes out all sins, (nay) which is the only means to (the attainment of) Liberation in this world and promotes Bhakti. What will be gained as a matter of fact by associating with worthy men and visiting places of pilgrimage? (98) Beholding even his own servant (going out on his errand of taking the life out of dying persons), noose in hand, Yama (the god of punishment), it is said, whispers close to his ear, "Leave alone those who are enraptured over the Lord's stories; (for) I am the ruler of other men but not of the Vaiṣṇavas." (99) O men whose mind is agitated through attachment to the poison-like pleasures of sense ! drink the peerless nectar in the form of Śrīmad Bhāgavata (the story narrated by Śrī Śuka) for your (spiritual) good (even) for half a second in this unsubstantial world. Why wander for nothing, O friends ! on the wrong path resonant with vicious talks? Emperor Parīkṣit stands as a witness to corroborate the statement (found in our sacred-books) that Mukti (emancipation) follows in the wake of Śrīmad Bhāgavata entering the very ears. (100) He bids fair to attain lordship over Vaikuṇṭha (by becoming one with the Lord of Vaikuṇṭha), to whose voice gets joined the story narrated by Śrī Śuka immersed in a stream of (ecstatic) joy. (101) In this way has been imparted by me to you just now a most esoteric truth, the (very) substance of all conclusions, after ransacking a pile of sacred books. There is nothing purer than Śrīmad Bhāgavata (the story narrated by Śrī Śuka). Therefore, quaff for the enjoyment of supreme bliss the nectar embodied in the twelve Skandhas (of Śrīmad Bhāgavata). (102) He who hears (an exposition of) Śrīmad Bhāgavata in a regular way with devotion and he who expounds it before a pure-hearted votary of Lord Viṣṇu—both attain the true reward of hearing or expounding Śrīmad Bhāgavata because of their duly observing the procedure laid down for it. There is nothing which cannot be achieved by them. (103)

Thus ends the sixth discourse entitled "The procedure of hearing (an exposition of) Śrīmad Bhāgavata detailed", forming part of the "Glory of Śrīmad Bhāgavata" comprised in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa !

END OF ŚRĪMAD BHĀGAVATA-MĀHĀTMYA



ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book One

Discourse I

Śaunaka and other sages interrogate the famous Sūta* (Ugraśravā)

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।१।
धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ।२।
निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ।३।

We meditate on that transcendent Reality (God) from whom this universe springs up, in whom it abides and into whom it returns—because He is invariably present in all existing things and is distinct from all non-entities—who is self-conscious and self-effulgent, who revealed to Brahmā (the very first seer) by His mere will the Vedas that cause bewilderment even to the greatest sages, in whom this threefold creation (consisting of Sattva,Rajas and Tamas), though unreal, appears as real (because of the reality of its substratum)—even as the sun's rays (which are made up of the element of fire) are mistaken for water (in a mirage), water for earth and earth for water—and who ever excludes Māyā by His own self-effulgent glory. (1) In this glorious Bhāgavata, produced by the great sage Vedavyāsa, has been taught that supreme Religion (the Religion of God-worship, the Bhāgavata Dharma as it is called) which is entirely free from all self-deception in the shape of desire (including the desire for Mokṣa or Liberation). Nay, herein has been expounded that absolute Reality which can be known only by saints who are free from malice, nay, which is the bestower of supreme bliss and uproots the threefold agony (1.the agony caused by bodily distemper, 2. that which is attributable to natural agencies and 3. that inflicted by a fellow-being). While it is doubtful that God can be speedily captured in one's heart by other means, He can be instantly seized through this work by those blessed persons who have a keen desire to hear it recited. (2) O ye devotees possessing a taste for divine joy, Śrīmad Bhāgavata is the fruit (essence) of the wish-yielding tree of Veda, dropped on earth from the mouth of the parrot-like† sage Śuka, and is full of the nectar of supreme bliss. It is unmixed sweetness (devoid of rind, seed or

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* The Sūtas are a mixed caste born of a Kṣatriya father and a Brāhmaṇa mother.

† It is a well-known truth that a fruit bit by a parrot is exceptionally sweet. There is a pun on the word 'Śuka' in this verse, which also means a parrot.

other superfluous matter). Go on drinking this divine nectar again and again till there is consciousness left in you.(3)

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत । ४ ।
त एकदा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् । ५ ।

Once upon a time, in the forest known as Naimiṣāraṇya (the modern Nimsar in Oudh), a place sacred to Lord Viṣṇu, Śaunaka and other sages were engaged in a great sacrifice, to be completed in the course of a thousand years, with a view to realizing the Lord who is sung in heaven and is the abode of His devotees.(4) One morning, having poured oblations into the sacred fire,the sages paid their respects to the Sūta; and when he had taken his seat,they asked him the following question with due reverence. (5)

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत । ६ ।
यानि वेदविदां श्रेष्ठो भगवान् बादरायणः । अन्ये च मुनयः सूत परावरविदो विदुः । ७ ।
वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत । ८ ।
तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि । ९ ।
प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः । मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ।१०।
भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः । अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया ।
ब्रूहि नः श्रद्दधानानां येनात्मा सम्प्रसीदति ।११।
सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ।१२।
तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च ।१३।
आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् । ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ।१४।
यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः । सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ।१५।
को वा भगवतस्तस्य पुण्यश्लोकेड्यकर्मणः । शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ।१६।
तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः ।१७।

The sages said : O sinless Sūta, you have indeed studied and also expounded all the Purāṇas and Itihāsas as well as the codes of laws.(6) Whatever is known by the divine sage Bādarāyaṇa (Vedavyāsa, so-called because he is reputed to have his abode in a grove of jujube-trees), the foremost among the knowers of Veda, and even by other sages who have realized both the qualified and absolute aspects of the Godhead, you know all that in reality by their grace, which you were able to earn by your guileless and pure heart; for the teachers confide even their profoundest secrets to their beloved pupil. Be pleased to tell us, O long-lived Sūta, that which you have determined through a study of all those sacred books as the unfailing and easy means to the supreme good of men. (7—9) O the ornament of holy congregations, in this age of Kali people are mostly short-lived, slothful (little inclined to tread the path of God-Realization), most dull-witted, unlucky and tormented with diseases and other evils. (10) The scriptures too are numerous and inculcate not one discipline, but a number of practices and rituals; and, besides, (being too voluminous) they have to be listened to part by part. Therefore, benevolent as you are, draw out by your critical insight their quintessence and declare the same to us, who are full of faith, so that our mind may become placid and tranquil.(11) Sūta, God bless you, you know the purpose for which the divine Lord, the protector of His devotees, was born of Devakī, Vasudeva's consort. (12) Dear Sūta, please explain it to us who are keen to hear of the same; for the Lord's descent

on this earth is intended for the protection and prosperity of all living beings. (13) Anyone who has fallen into the terrible whirlpool of birth and death can be speedily delivered from the same if he utters His Name even helplessly; for Fear itself is afraid of the Lord. (14) Sūta, sages who have taken shelter in His feet and therefore ever abide in perfect calm forthwith purify those who come in contact with them; whereas the waters of the celestial stream (Gaṅgā) cleanse the heart only by long and continued use (because they are no longer in direct touch with those feet, although they still retain their purifying virtue because of the touch they once had with them). (15) Is there anyone who, though desirous of purifying one's soul, would refuse to hear the glory of that divine Lord whose exploits are extolled by saints of holy renown, since such glory wipes out the impurities of the Kali age ? (16) Narrate to us, who are full of reverence, the noble doings of the Lord who playfully assumes various forms—the doings that have been sung by seers (like Nārada and others). (17)

अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्ममायया ।१८।
वयं तु न वितृप्याम उत्तमश्लोकविक्रमे । यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ।१९।
कृतवान् किल वीर्याणि सह रामेण केशवः । अतिमर्त्यानि भगवान् गूढः कपटमानुषः ।२०।
कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् । आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ।२१।
त्वं नः संदर्शितो धात्रा दुस्तरं निस्तितीर्षताम् । कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ।२२।
ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि । स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ।२३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥ १ ॥

"O wise Sūta, now recount the blessed stories of the descent of the Almighty Lord who enacts at will sports of various kinds by dint of His Yogamāyā (divine potency). (18) We, for our part are never sated with hearing the exploits of the illustrious Lord, which are more and more delightful to hear at every step to those listeners who have a taste for sweet things. (19) Indeed the divine Śrī Kṛṣṇa, who had disguised Himself in a human semblance, performed with His elder brother, Śrī Balarāma, feats that were beyond human power. (20) Having come to know that the age of Kali has arrived, we are assembled in this holy retreat sacred to Śrī Viṣṇu for a long sacrificial session and have thus got ample time to hear the stories of Śrī Hari. (21) This age of Kali takes away the purity of mens' heart and is thus difficult to conquer. Anxious as we are to get over this Kali, Providence has arranged our meeting with you, even as a pilot is shown to those who seek to cross a turbulent sea. (22) Since Śrī Kṛṣṇa, the Master of Yoga, the friend of the Brāhmaṇas and the Protector of virtue, has left for His abode (in Heaven), tell us in whom has righteousness sought protection now.(23)

Thus ends the first discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā (the book of the God-realized souls).

अथ द्वितीयोऽध्यायः

Discourse II

Glory of the Lord's narrative and of Devotion to Him

व्यास उवाच

इति सम्प्रश्नसंहृष्टो विप्राणां रौमहर्षणिः। प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे। १।

Vyāsa says : Ugraśravā (the son of Romaharṣaṇa) was transported with joy to hear this question of the holy Brāhmaṇas. He welcomed their words and commenced his discourse.(1)

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि। २।
यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम्।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम्। ३।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम्। देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्। ४।

Sūta said : When the sage Dwaipāyana (Vedavyāsa; lit., one who was born in an island) saw his son (Śukadeva) going away all alone with the intention of leading the life of a recluse, even though he had not yet been invested with the sacred thread and had, therefore, had no occasion to perform any secular or religious duties, he was agitated at the thought of separation from him and called out, "Hullo, my son!" At that time it was the trees (on the roadside) that responded on his behalf, filled as they were by his presence. I bow to that sage (Śukadeva), who (being one with the Universal Spirit) has access to the hearts of all. (2) Śrīmad Bhāgavata is a mysterious Purāṇa; it possesses a glory of its own and constitutes the very essence of all the Vedas. It is a unique light illuminating the spiritual realities for those worldly men who seek to go beyond the darkness of ignorance. It was out of compassion for such men that this teacher of sages, Śukadeva, uttered this Purāṇa. I take refuge in that son of Vyāsa. (3) After bowing to the divine sages Nārāyaṇa and Nara, the Supreme Person (Śrī Kṛṣṇa), Goddess Saraswatī (the goddess of speech) and the sage Vyāsa, one should then recite Śrīmad Bhāgavata (which enables one to conquer the cycle of birth and death as well as all the aberrations of the mind). (4)

मुनयः साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम्। यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति। ५।
स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे। अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति। ६।
वासुदेवे भगवति भक्तियोगः प्रयोजितः। जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम्। ७।
धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः। नोत्पादयेद्यदि रतिं श्रम एव हि केवलम्। ८।
धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते। नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः। ९।
कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता। जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः। १०।
वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम्। ब्रह्मेति परमात्मेति भगवानिति शब्द्यते। ११।
तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया। पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया। १२।
अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः। स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम्। १३।
तस्मादेकेन मनसा भगवान् सात्वतां पतिः। श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा। १४।
यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम्। छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम्। १५।

Sages, you have done well in asking me a question which is conducive to the welfare of the world; for your enquiry relates to Śrī Kṛṣṇa, a topic which completely purifies the heart.(5) That alone is the highest duty of men, from which follows devotion to Śrī Kṛṣṇa—a devotion which is absolutely motiveless and knows no obstruction, and as a result of which the soul realizes the all-blissful God and thus attains its object.(6) Contact established with Bhagavān Vāsudeva (Śrī Kṛṣṇa) through Devotion speedily awakens dispassion and immediate knowledge. (7) A duty well performed is but labour lost, if it fails to generate love for the stories of Bhagavān Viṣwaksena (Śrī Kṛṣṇa). (8) Riches cannot be the end of Dharma (virtue), which culminates in absolution or final beatitude. Even so wealth is a means of earning religious merit; sensuous enjoyment has not been recognized as its consummation.(9) Again, gratification of the senses is not the end of sensuous enjoyment; keeping the body and soul together is the only use of sensuous enjoyment. And enquiry into Truth is the object of keeping the body and soul together and not the attainment of heaven etc., through the performance of pious acts.(10) The knowers of Truth declare knowledge alone as the Reality—that knowledge which does not admit of duality (the distinction of subject and object), in other words, which is indivisible and one without a second, and which is called by different names such as Brahma (the Absolute), Paramātmā (the Supreme Spirit or Oversoul) and Bhagavān (the Deity). (11) Sages who are full of faith perceive that Truth as their own Self in their own heart through Devotion coupled with Knowledge and Dispassion and acquired through hearing (of Śrīmad Bhāgavata etc.). (12) Therefore, O noblest of Brāhmaṇas, the consummation of duties efficiently performed by men according to their respective Varṇa (grade in society) and Āśrama (stage in life) lies in securing the pleasure of Śrī Hari. (13) Hence with undivided mind one should ever hear and sing the praises of, meditate upon and worship the Lord, who is the protector of His devotees. (14) The learned, who are armed with the sword of constant meditation on Him cut asunder the hard knot of Karma therewith. Who, then, would not take delight in His stories? (15)

शुश्रूषोः श्रद्दधानस्य वासुदेवकथारुचिः। स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात्।१६।

शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः। हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम्।१७।

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया। भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी।१८।

तदा रजस्तमोभावाः कामलोभादयश्च ये। चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति।१९।

एवं प्रसन्नमनसो भगवद्भक्तियोगतः। भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते।२०।

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे।२१।

अतो वै कवयो नित्यं भक्तिं परमया मुदा। वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम्।२२।

By resorting to holy places of pilgrimage, O Brāhmaṇas, one obtains the privilege of waiting on exalted souls and thereby successively develops a desire for hearing the stories of Bhagavān Vāsudeva (Śrī Kṛṣṇa), faith in and a relish for such stories. (16) Śrī Kṛṣṇa is a disinterested friend of the virtuous and His praises sanctify those who listen to or sing them. He abides in the heart of those who hear His stories and uproots the evil propensities of their mind. (17) When the evil propensities are well-nigh eradicated through the constant service of His devotees (or the day-to-day study of Śrīmad Bhāgavata), there wells up abiding devotion to the Lord of excellent fame. (18) The mind is then freed from passions such as lust and greed, which have their root in Rajas and Tamas, and established in Sattva, attains purity. (19) In this way, when one is rid of all worldly attachment through loving devotion to the Lord, and the mind is filled with delight, one realizes the truth relating to God as a matter of course.(20)The moment a man sees God as his very self the knot of ignorance in his heart is broken asunder, all his doubts are dispersed and the entire stock of his Karmas gets

liquidated. (21) That is why with utmost delight the wise constantly practise devotion to Lord Vāsudeva which purifies the soul. (22)

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते ।
स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ।२३।

पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः । तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ।२४।
भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् । सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ।२५।
मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ । नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ।२६।
रजस्तमःप्रकृतयः समशीला भजन्ति वै । पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ।२७।
वासुदेवपरा वेदा वासुदेवपरा मखाः । वासुदेवपरा योगा वासुदेवपराः क्रियाः ।२८।
वासुदेवपरं ज्ञानं वासुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः ।२९।
स एवेदं ससर्जाग्रे भगवानात्ममायया । सदसद्रूपया चासौ गुणमय्यागुणो विभुः ।३०।
तया विलसितेष्वेषु गुणेषु गुणवानिव । अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ।३१।
यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु । नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ।३२।
असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः । स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ।३३।
भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । लीलावतारानुरतो देवतिर्यङ्नरादिषु ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥ २ ॥

Sattva, Rajas and Tamas are the three attributes or modes of Prakṛti (Primordial Matter); assuming these for the preservation, creation and destruction of this universe, the one Supreme Person severally bears the names of Hari (Viṣṇu), Viriñci (Brahmā) and Hara (Śiva). Yet the supreme good of men flows from Śrī Hari alone, whose body consists of pure Sattva. (23) Just as smoke is higher (more active) than wood, which is an earthly substance (and hence inert and dull), and higher than smoke is fire, which is associated with many sacrificial acts recommended in the three Vedas, even so Rajas (the principle of motion or activity) is superior to Tamas (darkness or inertia) and even higher than Rajas is Sattva (the principle of light or knowledge), with the help of which one is able to realize God. (24) Of yore sages worshipped for their salvation Bhagavān Viṣṇu alone, who is pure Sattva personified. Even now those who follow in their footsteps likewise get qualified for blessedness. (25) Those seeking liberation worship Bhagavān Nārāyaṇa and His part manifestations, all of whom are so gentle in aspect, leaving alone the lords of evil spirits (Bhairava and others), who possess a terrible form, though not reviling them. (26) Those, however, who possess a Rājasika or Tāmasika disposition and are seekers of wealth, power and progeny, worship the manes, evil spirits and the lords of created beings, possessing as they do a character similar to theirs. (27) The Vedas ultimately treat of Bhagavān Vāsudeva; the sacrifices themselves aim at the attainment of Vāsudeva; the various Yogas eventually lead to Vāsudeva; and all sorts of rituals too have their end in Vāsudeva. (28) All wisdom has its culmination in Vāsudeva; all austere penance has Vāsudeva for its goal; all virtue aims at the realization of Vāsudeva and all destinies culminate in Vāsudeva. (29) Although the Lord is Himself beyond Prakṛti (Primordial Matter), and its three modes (Sattva etc.), yet it was He who evolved this universe at the beginning (of creation) through His own Māyā (Prakṛti), which consists of the aforesaid three Guṇas and is both real (in its phenomenal aspect) and unreal (ontologically speaking). (30) Having entered into these three Guṇas, that have been evolved by the aforesaid Māyā, He appears as possessed of these Guṇas, though essentially He is Consciousness personified. (31)Just as fire, though really one, appears as many when abiding in the different logs of wood that manifest it, so does God, the soul of the universe, (though essentially one) appear as many, when manifested in different

beings.(32) Entering (as the soul) the various material bodies created by Himself out of the various evolutes of the three Guṇas such as the subtle elements, the senses and the mind, the Lord enjoys the sense-objects appropriate to such bodies. (33) It is He, again, who creates the different worlds and descending by way of sport in different species such as the gods, the human beings and the lower forms of life, protects all the beings through His Sattva or goodness. (34)

Thus ends the second discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

The Lord's Avatāras or Descents into the world of matter

सूत उवाच

जगृहे पौरुषं रूपं भगवान्महदादिभिः । सम्भूतं षोडशकलमादौ लोकसिसृक्षया । १ ।
यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः । नाभिह्रदाम्बुजादासीद् ब्रह्मा विश्वसृजां पतिः । २ ।
यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः । तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् । ३ ।
पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत् । ४ ।
एतन्नानावताराणां निधानं बीजमव्ययम् । यस्यांशांशेन सृज्यन्ते देवतिर्यङ्नरादयः । ५ ।

Sūta says : In the beginning (of creation), with the desire of evolving the different worlds, the Lord assumed the form of Puruṣa (the Primal Person) consisting of sixteen component principles (viz., the ten sense-organs, the five elements and mind) and constituted of Mahat (the cosmic intellect) etc. (I)While He (the aforesaid Puruṣa) was displaying His sleep of Samādhi (absorption into or communion with the Self) reposing on the causal waters, there appeared from the lake of His navel a lotus wherefrom sprang up Brahmā, the lord of progenitors of the world. (2) It is on the disposition of His limbs that the various worlds stand superimposed; that is the most exalted form of the Lord, consisting of pure Sattva or goodness. (3) The Yogīs behold that form by means of their divine eye, wonderful as it is with its thousands of feet, thighs, arms and faces; it has thousands of heads, ears, eyes and noses and is resplendent with thousands of diadems, robes and ear-rings. (4) This form of the Lord (popularly known by the name of Nārāyaṇa) is the imperishable seed of the various Avatāras and the abode to which they all return (after accomplishing their purpose). It is by a ray (e.g., Marīci) of His ray (Brahmā) that gods, human beings and the lower forms of life are created. (5)

स एव प्रथमं देवः कौमारं सर्गमास्थितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् । ६ ।
द्वितीयं तु भवायास्य रसातलगतां महीम् । उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः । ७ ।
तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः । ८ ।
तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः । ९ ।
पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् । १० ।

षष्ठे अत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया। आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान्।११।
ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत। स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम्।१२।
अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः। दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम्।१३।
ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः। दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः।१४।
रूपं स जगृहे मात्स्यं चाक्षुषोदधिसम्प्लवे। नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम्।१५।
सुरासुराणामुदधिं मथ्नतां मन्दराचलम्। दध्रे कमठरूपेण पृष्ठ एकादशे विभुः।१६।
धान्वन्तरं द्वादशमं त्रयोदशममेव च। अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया।१७।
चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम्। ददार करजैर्वक्षस्येरकां कटकृद्यथा।१८।
पञ्चदशं वामनकं कृत्वागादध्वरं बलेः। पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम्।१९।
अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान्। त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम्।२०।
ततः सप्तदशे जातः सत्यवत्यां पराशरात्। चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः।२१।
नरदेवत्वमापन्नः सुरकार्यचिकीर्षया। समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम्।२२।
एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी। रामकृष्णाविति भुवो भगवानहरद्भरम्।२३।
ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम्। बुद्धो नाम्नाजनसुतः कीकटेषु भविष्यति।२४।
अथासौ युगसंध्यायां दस्युप्रायेषु राजसु। जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः।२५।

It was this very Lord (Nārāyaṇa) who, first manifesting Himself as the Kumāras (Sanaka and others), took the form of four Brāhmaṇas and observed the hard vow of perpetual celibacy. (6) During the second Avatāra (manifestation) the Lord of all sacrifices assumed the form of the divine Boar with a view to lifting the earth that had sunk into the lowest depths of the ocean, in order to proceed with the work of creation. (7) Appearing in the person of the celestial sage (Nārada) in His third manifestation as a Ṛṣi, He taught the Gospel of the Vaiṣṇavas (the Pāñcarātra), which inculcates the method of doing things in such a way that they may cease to bind us. (8) During His fourth manifestation, in which He was born of Dharma's better half (Mūrti), He appeared in the dual form of the sages Nara and Nārāyaṇa and practised severe penance with perfect control of the mind and senses. (9) His fifth manifestation was known by the name of Kapila, the lord of the Siddhas (perfect ones), who taught to the sage Āsuri the Sāṅkhya system of philosophy, that determines the nature of the fundamental principles and had been cast into oblivion through the ravages of time.(10) During His sixth manifestation He appeared as a son of the sage Atri at the entreaty of Anasūyā (Atri's wife) and taught the Science of the Self to king Alarka, Prahlāda and others.(11)Thereafter in the seventh manifestation He was born Ākūti, the spouse of Ruci (one of the lords of created beings), as Yajña; assisted by His sons Yama and the other gods He held the office of Indra during the first Manwantara, presided over by Swāyambhuva Manu. (12) In the eighth manifestation (as Ṛṣabhadeva) the all-pervading Lord was born of queen Meru Devī, the spouse of king Nābhi, and taught by His own example the mode of life of the Paramahaṁsas (enlightened souls who have transcended all bounds of morality and have no duty to perform), which is adored by men belonging to all the four Āśramas or stages of life.(13) During His ninth descent, at the solicitation of the seers, He took the form of a king (Pṛthu) and made the earth (in the form of a cow) yield all its products (which she had so far withheld), and hence this particular manifestation of the Lord proved most propitious to the world.(14) At the end of the Cākṣuṣa Manwantara, when all the three worlds were being deluged by the ocean, He took the form of a fish (during His tenth manifestation) and rescued the future Vaivaswata Manu (the lord of the present Manwantara), picking him up on the

earth, which had been transformed into a boat. (15) During His eleventh manifestation, when the gods and the demons began churning the ocean (with Mount Mandara), the Lord assumed the form of a tortoise and supported Mount Mandara on His back.(16) In His twelfth descent He took the form of Dhanwantari (and emerged from the ocean with a jar full of nectar); while during His thirteenth manifestation He assumed the form of an enchanting woman and gave the gods the nectar to drink, keeping the others (the demons) spell-bound all the while. (17) In His fourteenth manifestation He took the form of a man-lion and tore with His claws the bosom of the most powerful demon king (Hiraṇyakaśipu) even as a maker of straw mats would tear a reed. (18) Assuming the form of a dwarf in His fifteenth descent He visited the sacrificial performance of Bali (the demon king) and asked him for three paces of land with the covert intention of robbing him of (his kingdom of) heaven. (19) In His sixteenth descent (as Paraśurāma) He found that the kings had become inimical to the Brāhmaṇas; enraged at this He rid the earth of the Kṣatriya race as many as twenty-one times. (20) Then, in His seventeenth descent (as Vyāsa), He was born of Satyavatī through the sage Parāśara and, finding the people of poor intelligence, divided the tree of Veda into many branches.(21) Then again (in the eighteenth descent) He assumed the form of a ruler of men (Śrī Rāma) with a view to accomplishing the purpose of the gods and performed heroic feats like bridging the ocean and so on. (22) In the nineteenth and the twentieth the Lord was born among the Vṛṣṇis as Balarāma and Śrī Kṛṣṇa and relieved the earth of its burden. (23) When Kali sets in, He will be born in Magadha (North Bihar) as Buddha, son of Ajana, with a view to deluding the enemies of gods. (24) Then again, towards the end of the Kali age, when the kings mostly turn into robbers, the Lord of the universe will take descent from (a Brāhmaṇa named) Viṣṇuyaśā as Lord Kalki. (25)

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ।२६।

ऋषयो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजापतयस्तथा ।२७।

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् । इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ।२८।

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः । सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ।२९।

Even as thousands of rivulets flow from a lake that never dries, so there are countless descents of the Lord, who is a storehouse of Sattva (power, wisdom, etc.) , O Brāhmaṇas.(26) The sages and seers, the Manus, the gods, the sons of the Manus, the Prajāpatis (lords of created beings), in fact, all those who possess great power, are rays of Śrī Hari. (27) All these, however, are either part manifestations or rays of the Supreme Person; while Śrī Kṛṣṇa is the Lord Himself. All these Avatāras or manifestations of the Lord appear from age to age and protect the world when it is oppressed by the enemies of Indra. (28) This story of the Lord's descents is a secret. The man who devoutly recites it every evening and morning with a pious mind is rid of all suffering. (29)

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः । मायागुणैर्विरचितं महदादिभिरात्मनि ।३०।

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले । एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ।३१।

अतः परं यदव्यक्तमव्यूढगुणव्यूहितम् । अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ।३२।

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा । अविद्यगाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम् ।३३।

यद्येषोपरता देवी माया वैशारदी मतिः । सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ।३४।

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च । वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ।३५।

This gross manifestation (in the form of the material universe) of the Lord, who is essentially spiritual and has no material form, has been evolved by the products of His Māyā such as Mahat (the principle of Cosmic Intelligence) and so on, and superimposed on the

Lord Himself. (30) Even as men of poor wits assume the existence of the clouds in ether and of dustiness in the air, (even though the clouds, as a matter of fact, hang in the air while dustiness belongs to the particles of earth,) so the ignorant superimpose the gross phenomenal universe on the Self, who is the seer. (31) Beyond this material form is a subtle (and unmanifest) form of the Lord, which is constituted of undeveloped Guṇas (Guṇas that have not assumed distinctive shapes) and is neither open to perception nor to hearing. It is this (subtle or astral) body which is termed as the Jīva or soul (because the soul seems to enter it or is identified with it) and goes through repeated births or transmigrations. (32) It is through nescience that the aforesaid astral and material bodies are superimposed on the Self. When this superimposition is removed through self-knowledge, that very moment takes place the realization of Brahma. (33) The knowers of Truth are aware that when the Lord's sportful Māyā in the shape of Knowledge withdraws, the Jīva becomes one with Brahma and gets established in the glory of the Self. (34) In such terms do the wise describe the descents as well as the doings of the Lord, who is the Ruler of all hearts and is really without birth or actions; for His descents and doings are a guarded secret of the Vedas. (35)

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ।३६।
न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः ।
नामानि रूपाणि मनोवचोभिः सन्तन्वतो नटचर्यामिवाज्ञः ।३७।
स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् ।३८।
अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे ।
कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उग्रः ।३९।

The pastimes of the Lord are always purposive; by mere sport He creates, preserves and reabsorbs this universe, but never gets attached to it. Abiding unperceived in the heart of all living beings, He seems to enjoy the objects of the mind and the five senses as the ruler of all the six. But being the Master of His Self He remains aloof from these objects (they fail to bind Him). (36) No stupid creature can know by any dialectical skill the names and forms or doings of the Lord, revealed by His thought or word (the Vedas), any more than an ignorant man can understand the performance of a conjurer, accomplished through his will and speech. (37) The power of the Lord who wields the discus in His hand is infinite; though the Maker of this world, He remains ever beyond it. He alone can know His ways who inhales the fragrance of His lotus-feet through constant and sincere devotion to them. (38) Now you blessed ones are lucky indeed, since you in this life and in this world (which is full of impediments and obstacles) thus cultivate that undivided love to Bhagavān Vāsudeva (Śrī Kṛṣṇa), the Lord of the entire universe, by virtue of which one never falls again into the terrible vortex of birth and death.(39)

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । उत्तमश्लोकचरितं चकार भगवानृषिः ।४०।
निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् । तदिदं ग्राहयामास सुतमात्मवतां वरम् ।४१।
सर्ववेदेतिहासानां सारं सारं समुद्धृतम् । स तु संश्रावयामास महाराजं परीक्षितम् ।४२।
प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः । कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।४३।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः । तत्र कीर्तयतो विप्रा विप्रर्षेर्भूरितेजसः ।४४।
अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् । सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥ ३ ॥

The divine seer, Vedavyāsa, composed this Purāṇa, known by the name of Śrīmad Bhāgavata, which stands on a par with the Vedas and contains the stories of the Lord of excellent renown. (40) He taught this blessed, benedictory and great Purāṇa, for the highest good of mankind, to his son (Śukadeva), who is the foremost among Self-realized souls. (41) This represents the very cream extracted from all the Vedas and Itihāsas (epics). Śuka in his turn recited it to the great king Parīkṣit, who sat on the bank of the Gaṅgā, surrounded by the foremost sages, with a vow to fast unto death. Now that Śrī Kṛṣṇa has left for His (divine) abode with piety, wisdom and all, this sun-like Purāṇa has made its appearance for the benefit of those who have been blinded (by the darkness of ignorance) in this Kali age. While the glorious sage Śukadeva, O Brāhmaṇas, was reciting this Purāṇa there (on the bank of the Gaṅgā), I too was present and learnt it by his grace. I will now recite the same to you even as I have learnt it, according to the best of my lights. (42—45)

Thus ends the third discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

A sense of frustration overtakes Vedavyāsa

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम्। वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत्। १ ।

Vedavyāsa says : When Sūta spoke thus, Śaunaka, who was a student of Ṛgveda and the head of a large seminary,and was the oldest of the sages assembled for that long sacrificial session, applauded him and said:(1)

शौनक उवाच

सूत सूत महाभाग वद नो वदतां वर। कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः। २ ।
कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना। कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः। ३ ।
तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः। एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते। ४ ।
दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम्।
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टेः। ५ ।
कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान्। उन्मत्तमूकजडवद्विचरन् गजसाह्वये। ६ ।
कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह। संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः। ७ ।
स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम्। अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम्। ८ ।
अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम्। तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः। ९ ।
स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः। प्रायोपविष्टो गङ्गायामनादृत्याधिराट्श्रियम्।१०।
नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः।
कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्स्रष्टुमहो सहासुभिः।११।

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।
जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ।१२।
तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन । मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ।१३।

Śaunaka said : Sūta, you are highly blessed and the foremost of expositors. Pray, repeat to us the same sacred story of the Lord as the divine sage Śuka recited (to king Parīkṣit).(2) In which particular Yuga (aeon) was the discourse held and at what place, and what was the occasion for it ? And at whose instance did the sage Kṛṣṇa (Vedavyāsa) compose this Saṁhitā (large collection of poems) ? (3) His son (Śukadeva) is a great Yogī (mystic), viewing all alike, in whose eye diversity has ceased to exist, whose mind is exclusively set upon God and who has awoke from the sleep of worldliness. He remains incognito and is therefore taken for a stupid fellow. (4) On perceiving the sage Vyāsa (closely) following his son (who was retiring to the forest as a recluse) the ladies (who happened to be bathing in a pond on the roadside),covered themselves out of modesty, even though the sage had clothes on, while they took no notice of his son (who was stark naked). Noticing this strange behaviour on their part the sage asked them to account for it; thereupon the ladies told him that he was still alive to the difference of sex, but not so his son, whose vision was faultless (who perceived no difference at all). (5) How did the citizens of Hastināpura come to recognize him when he visited the Kuru-Jāṅgala country and went about that city like one mad, dumb and dull ? (6) And, how did the royal sage Parīkṣit (a scion of Pāṇḍu) come to have a talk with that sage, in the course of which the latter recited this Bhāgavata-Purāṇa ? (7) That highly blessed sage (Śukadeva) waits at the door of householders to sanctify their abode only for such time as one takes in milking a cow. (8) They say king Parīkṣit (Abhimanyu's son), O Sūta, was counted among the foremost devotees of the Lord. Kindly narrate to us the story of his most wonderful birth and doings. (9) Why did that emperor, who served to enhance the glory of the Pāṇḍavas, take his seat on the bank of the Gaṅgā with a vow to fast unto death, spurning his imperial fortune ? (10) Enemies bowed at his footstool, bringing to him riches for their own security. It is really strange, dear Sūta, how did that valiant prince, while he was so young, take it into his head to relinquish that fortune, which is so difficult to renounce, as well as his life. (11) Men who are solely devoted to the Lord of excellent fame live, not for their own sake, but only for (promoting) the welfare, affluence and prosperity of the world. Why, then, did he cast off his body, which was the support of other beings, in a spirit of aversion ? (12) Therefore, pray, tell us all that we have asked you on this occasion; for we know you have mastered the entire range of sacred lore barring, of course, the Vedas. (13)

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये । जातः पराशराद्योगी वासव्यां कलया हरेः ।१४।
स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचि । विविक्तदेश आसीनं उदिते रविमण्डले ।१५।
परावरज्ञः स ऋषिः कालेनाव्यक्तरंहसा । युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ।१६।
भौतिकानां च भावानां शक्तिह्रासं च तत्कृतम् । अश्रद्दधानान्निःसत्त्वान्दुर्मेधान् ह्रसितायुषः ।१७।
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा । सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ।१८।
चातुर्होत्रं कर्मशुद्धं प्रजानां वीक्ष्य वैदिकम् । व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ।१९।
ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः । इतिहासपुराणं च पञ्चमो वेद उच्यते ।२०।
तत्रर्ग्वेदधरः पैलः सामगो जैमिनिः कविः । वैशम्पायन एवैको निष्णातो यजुषामुत ।२१।
अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो मुनिः । इतिहासपुराणानां पिता मे रोमहर्षणः ।२२।

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा। शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन्।२३।
त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा। एवं चकार भगवान् व्यासः कृपणवत्सलः।२४।

Sūta replied : In the Dwāpara age, the third Yuga of the present Caturyugī (the period of four Yugas from Satya to Kali) the great Yogī, Vyāsa, who is a part manifestation of Śrī Hari, was born of Satyavatī (who had sprung from the seed of Uparicara Vasu) through the sage Parāśara. (14) One day, after taking his bath in the sacred water of the Saraswatī he sat in a lonely place just at sunrise. (15) The sage, who had an unfailing eye and could read the past as well as the future, saw how by flux of time, which passed unnoticed, there ensued in every age an overlapping of duties, as a result of which the potency of material objects had diminished and people had grown irreverent, weak, dull-witted and short-lived. Finding the people so unlucky, the sage began to investigate by means of his divine insight as to wherein lay the welfare of men belonging to all the grades of society and stages of life. (16—18) Perceiving that Vedic sacrifices, which are performed through the agency of four priests (viz., the Hotā, the Adhwaryu, the Udgātā and the Brahmā*) are the purifiers of men, he divided the one Veda into four for the continuance of sacrifices. (19) He thus separated the four Vedas under the names of Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. And the Itihāsas and the Purāṇas are called the fifth Veda. (20) Of these Paila received (was taught) Ṛgveda, the seer Jaimini (was the first who) learnt how to chant the Sāmaveda, while Vaiśampāyana was the only one who mastered the Yajurveda. (21) The sage Sumantu, son of Dāruṇa, acquired proficiency in the Atharvaveda; while my (Sūta's) father, Romaharṣaṇa, gained mastery over the Itihāsas and Purāṇas. (22) These latter sages (Paila and others) divided their respective Vedas into more than one branches. In this way through their pupils, pupils' pupils and the pupils of these latter the four Vedas came to be divided into so many branches. (23) The divine Vyāsa, who is compassionate to men of poor wits (evidently) did so in order that even the dull-witted might be able to retain the Vedas (in parts). (24)

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा। कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह।
इति भारतमाख्यानं कृपया मुनिना कृतम्।२५।
एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः। सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः।२६।
नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ। वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित्।२७।
धृतव्रतेन हि मया छन्दांसि गुरवोऽग्रयः। मानिता निर्व्यलीकेन गृहीतं चानुशासनम्।२८।
भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः। दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत।२९।
तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः। असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः।३०।
किं वा भागवता धर्मा न प्रायेण निरूपिताः। प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः।३१।
तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः। कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम्।३२।
तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः। पूजयामास विधिवन्नारदं सुरपूजितम्।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः॥ ४ ॥

Seeing that the women, the Śūdras and the fallen Brāhmaṇas, Kṣatriyas and Vaiśyas were debarred even from hearing the Vedas, and did not know how to perform acts that are

* The function of a Hotā is to invoke the gods by reciting the Ṛgveda; that of an Adhwaryu is to measure the sacrificial ground, to build the altar, to prepare the vessels, to fetch wood and water, to light the fire while repeating the Yajurveda. and so on; that of an Udgātā is to chant the Sāmaveda and that of a Brahmā to supervise the sacrificial performance and set right mistakes.

conducive to good, the sage (Vedavyāsa) was good enough to compose the Mahābhārata epic in order that women and others too might attain blessedness through the same. (25) Even though Vyāsa ever remained whole-heartedly engaged in doing good to living creatures, his heart was not satisfied with it, O Brāhmaṇas ! (26) Feeling uneasy at heart, the sage, who knew the secret of Dharma (righteousness), sat reflecting in a secluded spot on the holy bank of the Saraswatī, and said to himself thus:— (27) "Observing the vow of celibacy I reverently studied theVedas, served the elders and worshipped the sacrificial fires and honestly followed their precepts. (28) I have also revealed the purport of the Vedas through the Mahābhārata, in which even women, the Śūdras and others can find their respective duties and other things explained. (29) Though I stand foremost among those who are preeminent in sacred knowledge, and possess uncommon powers too, my soul it seems has not yet realized its true nature (oneness with Brahma). (30) Is it because I have not yet fully expounded the virtues that enable one to attain the Lord? It is these virtues that are loved by God-realized saints and they alone are dear to Lord Viṣṇu Himself." (31) While the sage Kṛṣṇadwaipāyana (Vyāsa) was thus sorrowing with the consciousness that something was wanting in him, the sage Nārada called at his hermitage already referred to.(32) When the sage Vedavyāsa saw Nārada come, he instantly rose to receive him and duly offered worship to the celéstial sage, who was adored even by the gods. (33)

Thus ends the fourth discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ पञ्चमोऽध्यायः

Discourse V

Glory of singing the Lord's praises and an account of Devarṣi Nārada's previous life

सूत उवाच

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः। देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्मयन्निव । १ ।

Sūta says : When comfortably seated,lute in hand, the celestial sage (Nārada) of extensive renown spoke to the Brāhmaṇa sage Vedavyāsa, who sat beside him, as if smiling (at his disconsolation).(1)

नारद उवाच

पाराशर्य महाभाग भवतः कच्चिदात्मना। परितुष्यति शारीर आत्मा मानस एव वा । २ ।
जिज्ञासितं सुसम्पन्नमपि ते महदद्भुतम्। कृतवान् भारतं यस्त्वं सर्वार्थपरिबृंहितम् । ३ ।
जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम्। अथापि शोचस्यात्मानमकृतार्थ इव प्रभो । ४ ।

Nārada said : Most blessed Vyāsa (son of Parāśara), I hope your physical self as well as your mental self are satisfied in themselves. (2) I am sure all that you wanted to know has been fully realized, since you produced the most wonderful Mahābhārata which fully deals with all the objects of human pursuit (Dharma etc.) . (3) You have also investigated the truth of and realized the eternal Brahma (the Absolute); nevertheless my lord, you bewail your lot as if you had not yet realized the object of your life ! (4)

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् । ५ ।
स वै भवान् वेद समस्तगुह्यमुपासितो यत्पुरुषः पुराणः ।
परावरेशो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसङ्गः । ६ ।
त्वं पर्यटन्नर्क इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व । ७ ।

Vyāsa replied : All that you have said about me is true;yet my soul finds no satisfaction. We ask you the cause of it, which is unknown to me, since your knowledge is unfathomable, you being a son of Brahmā (the self-born). (5) You know all hidden truths inasmuch as you have worshipped the most ancient Person, who is the Ruler of both Prakṛti and Puruṣa (Matter and Spirit) and who by His very thought creates, sustains and reabsorbs the universe with the help of the three Guṇas, though remaining unattached to the same.(6) You go about all the three worlds even as the sun does; and, moving within all like the vital air (by dint of Yogic power), you can read the minds of all. Even though I have fully realized through the practice of Yoga and the observance of sacred vows both the supreme Brahma (the Absolute) and Brahma in the form of the Vedas, pray, point out to me my great deficiency. (7)

श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् । येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् । ८ ।
यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णितः । ९ ।
न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिक्क्षयाः ।१०।
तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ।११।
नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ।१२।
अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् ।१३।
ततोऽन्यथा किंचन यद्विवक्षतः पृथग्दृशस्तत्कृतरूपनामभिः ।
न कुत्रचित्क्वापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् ।१४।
जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ।१५।
विचक्षणोऽस्यार्हति वेदितुं विभोरनन्तपारस्य निवृत्तितः सुखम् ।
प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान्दर्शय चेष्टितं विभोः ।१६।
त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वाभद्रमभूदमुष्य किं को वार्थ आप्तोऽभजतां स्वधर्मतः ।१७।
तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः ।
तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीररंहसा ।१८।

न वै जनो जातु कथंचनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ।१९।
इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।
तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ।२०।
त्वमात्मनाऽऽत्मानमवेह्यमोघदृक् परस्य पुंसः परमात्मनः कलाम् ।
अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ।२१।
इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ।२२।
अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ।२३।
ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ।२४।
उच्छिष्टलेपाननुमोदितो द्विजैः सकृत्स्म भुञ्जे तदपास्तकिल्बिषः ।
एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवात्मरुचिः प्रजायते ।२५।
तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाभवद्रुचिः ।२६।
तस्मिंस्तदा लब्धरुचेर्महामुने प्रियश्रवस्यस्खलिता मतिर्मम ।
ययाहमेतत्सदसत्स्वमायया पश्ये मयि ब्रह्मणि कल्पितं परे ।२७।
इत्थं शरत्प्रावृषिकावृतू हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ।२८।

तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः । श्रद्दधानस्य बालस्य दान्तस्यानुचरस्य च ।२९।
ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् । अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ।३०।
येनैवाहं भगवतो वासुदेवस्य वेधसः । मायानुभावमविदं येन गच्छन्ति तत्पदम् ।३१।

Nārada replied : You have failed to sing adequately the stainless glory of the Lord. I consider that wisdom to be deficient, which does not tend to please the Lord. (8) O chief of sages, you have not so fully described the glory of Bhagavān Vāsudeva as you have dealt with the objects of human pursuit such as Dharma etc. (9) Speech, which, though full of figurative expressions, never utters the praises of Śrī Hari—the praises that possess the virtue of sanctifying the whole world—is considered to be the delight of voluptuous men, who wallow in the pleasures of sense like crows that feed upon the dirty leavings of food. Like swans, that are traditionally believed to have their abode in the lotus-beds of the Mānasarovara lake, devotees who have taken shelter in the lotus-feet of the Lord and therefore ever abide in His heart never take delight in such speech. (10) On the other hand, that composition which, though faulty in diction, consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men love to hear, sing and repeat to an audience. (11) That wisdom too which is free from blemish and is a direct means to the attainment of liberation does not adorn one's soul so much, if it is devoid of devotion to Lord Acyuta. How, then, can action with an interested motive, which is rooted in sorrow at every stage (both while it is being performed and at the time of its fruition), and even disinterested action that has not been

dedicated to God serve to heighten one's glory ? (12) Endowed with an unfailing eye and possessed of sacred renown, O highly blessed Vyāsa, you are devoted to truth and steadfast of resolve. Therefore, with a concentrated mind now recall the exploits of Śrī Hari, who wields unthinkable power, with a view to the liberation of the entire humanity. (13) The man who desires to talk of anything else than the Lord's exploits falls into the trap of the manifold names and forms, evolved by such desire and sees diversity everywhere. Like a boat beaten by a blast, his unsteady mind finds no rest anywhere. (14) It was a great error on your part to have enjoined horrible acts (acts involving destruction of life) in the name of religion on men who are naturally addicted to such acts. Misguided by these precepts of yours the ordinary man of the world would believe such acts to be pious and would refuse to honour the teachings that prohibit such actions. (15) Only some wise man can by withdrawing from worldly enjoyments experience the (supreme) bliss which forms the essential character of the eternal and infinite Lord. Therefore, kindly narrate the exploits of the Lord for the good of those who are working under the impulse of the three Guṇas (modes of Prakṛti) and lack the spiritual sense. (16) Has evil ever befallen him anywhere (in any womb or birth), who adores the lotus-feet of Śrī Hari neglecting his own duty, even if he dies at a stage when he is yet unripe in his devotion, or falls from his Sādhanā? On the other hand, what purpose has been achieved by those who fail to worship God, through devotion to their duty ? (17) A wise man should strive after that object alone which cannot be attained by going round from the highest (Brahma's abode) to the lowest (infernal) regions. As for the pleasures of sense they are had as a matter of course everywhere like sorrow as a result of past actions by flux of time, which is too quick to be perceived. (18) Dear Vyāsa, a servant of Lord Mukunda (lit.,the Bestower of Liberation) never returns to this world, consisting of birth and death, like others (i.e., men of action who are averse to the Lord's worship) even if by accident he turns averse to Him at any time. Recalling the joy of having once (mentally) embraced the Lord's lotus-feet, he would not think of abandoning them, since he has tasted their sweetness . (19) This universe is no other than the Lord, who is yet apart from it, being responsible for the continuance, destruction and coming into being of this world. You know it yourself; yet I have indicated it to you by way of a hint. (20) O Vyāsa of unfailing vision, know it for yourself that you are a ray of the Highest Person, the Supreme Spirit, and that, though unborn, you have taken birth for the good of the world. Therefore, describe at full length the exploits of the Lord of exalted glory. (21) The wise have declared that the abiding purpose of man's austere penance, sacred knowledge, sacrificial performances,recitation of the Vedas with correct intonation, enlightenment and bestowal of gifts is to recount the virtues of that Lord of excellent fame. (22) During the last Kalpa, in my previous existence, O sage, I was born of a maid-servant of Brāhmaṇas well-versed in the Vedas. While yet a boy, I was told off to serve some Yogīs (wandering ascetics) who wished to stop at one place during the rains.(23) Though a mere child, I was free from all childish frolics, was quite tame and submissive, spoke little and remained aloof from playthings. Though viewing all alike, the sages were particularly kind to me, who did all kinds of service to them. (24) With the willing consent of those Brāhmaṇas I ate, once in twenty-four hours, whatever was left in their dishes after they had finished their meals, and was thereby cleansed of all sins. Thus engaged in their service, I attained purity of mind, which conceived a liking for their religious creed (the creed of Devotion). (25) There (in that society of godly men) by the grace of those saints, who were given to singing the Lord's praises, I would daily listen to the soul-ravishing stories of Śrī Kṛṣṇa. Even as I heard these stories with reverence, O dear Vyāsa, step by step I developed an attraction for the Lord of delightful fame. (26) When I developed an affinity for Him, O great sage, my mind got firmly established in that Lord of delightful glory; through such a mind I began to perceive the whole of this gross and subtle world as assumed in me,

the Absolute by Māyā. (27) In this way, throughout the rains as well as in the coming autumn, I heard with rapt attention thrice everyday the holy praises of Śrī Hari as they were sung by those high-souled sages; and forthwith sprouted in my heart that Devotion which eradicates the element of Rajas (passion) and Tamas (ignorance). (28) To me, who was devoted to those sages, modest in bearing, sinless, full of faith, tame and submissive, though yet a child, those saints, compassionate as they were to the afflicted, graciously imparted, when about to depart, that most esoteric wisdom which has been directly revealed by the Lord Himself. (29-30) Through that wisdom I came to know the glory of that Māyā (deluding potency) of Lord Vāsudeva, the Maker of this world, by knowing which men attain to His (supreme) Abode. (31)

एतत्संसूचितं ब्रह्मंस्तापत्रयचिकित्सितम्। यदीश्वरे भगवति कर्म ब्रह्मणि भावितम्।३२।
आमयो यश्च भूतानां जायते येन सुव्रत। तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम्।३३।
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः। त एवात्मविनाशाय कल्पन्ते कल्पिताः परे।३४।
यदत्र क्रियते कर्म भगवत्परितोषणम्। ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम्।३५।
कुर्वाणा यत्र कर्माणि भगवच्छिक्षयासकृत्। गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च।३६।
नमो भगवते तुभ्यं वासुदेवाय धीमहि। प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च।३७।
इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम्। यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान्।३८।
इमं स्वनिगमं ब्रह्मन्नवेत्य मदनुष्ठितम्। अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः।३९।
त्वमप्यदभ्रश्रुत विश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम्।
आख्याहि दुःखैर्मुहुरर्दितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा।४०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे पञ्चमोऽध्यायः॥ ५॥

O sage, I have thus indicated to you how actions dedicated to the Lord, who is the Ruler of this universe as well as the supreme Brahma (the Absolute), serve as the cure for the threefold agony. (32) O Vyāsa of commendable vow, the same substance which contributes to a particular malady cannot ordinarily counteract the disease; but, when taken in a properly medicated form, it does cure the ailment. (33) Similarly, all the activities of men ordinarily lead to transmigration; but the same, when offered to the Lord, lose their binding character.(34) On duties (of an obligatory nature) that are performed in this world for the pleasure of the Lord depends the attainment of wisdom combined with Devotion. (35) Those who perform their actions in obedience to the Lord's behests repeatedly utter and meditate on the praises and names of Śrī Kṛṣṇa (in the course of such actions). (36) "Obeisance to You, O Lord Vāsudeva: we meditate on You. Obeisance also to Pradyumna, Aniruddha and Saṅkarṣaṇa." (37) The lord presiding over sacrifices has the divine Mantra (mystical formula) for His body and has no material form. He alone is of true insight, who worships Him uttering the name of the four forms as indicated above. (38) O holy Brāhmaṇa, when I had thus carried out His behest, Lord Keśava blessed me with Self-Knowledge, mystic powers and loving Devotion to His feet. (39) O sage of unlimited knowledge, pray, recount the glories of the Almighty Lord, by hearing which even the wise reach the end of their quest for knowledge. For they recognize only the chanting of such glory, and no other, as the only means of relieving the afflictions of those who are repeatedly tormented by trials and turmoils. (40)

Thus ends the fifth discourse, forming part of the dialogue between Vyāsa and Nārada, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

The rest of the story of Nārada's previous birth

सूत उवाच

एवं निशम्य भगवान्देवर्षेर्जन्म कर्म च। भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः । १ ।

Sūta says : O Śaunaka, having thus heard the story of the Devarṣi's birth and spiritual endeavours, Maharṣi Vyāsa, the son of Satyavatī, again enquired of him as follows : (1)

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव। वर्तमानो वयस्याद्ये ततः किमरोचयत्। २ ।
स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः। कथं चेदमुदस्राक्षीः काले प्राप्ते कलेवरम्। ३ ।
प्राक्कल्पविषयामेतां स्मृतिं ते सुरसत्तम। न ह्येष व्यवधात्काल एष सर्वनिराकृतिः। ४ ।

Vyāsa said : When the ascetics who instructed you in spiritual wisdom had departed, what did you do, since you happened to be a mere child at that time ? (2) In what manner, O son of Brahmā (the self-born), did you spend the rest of your life ? And how did you cast off your mortal coil when the time came? (3) Foremost of heavenly beings, how did time, which obliterates everything, fail to obscure the memory of your existence in the preceding Kalpa? (4)

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्मम। वर्तमानो वयस्याद्ये तत एतदकारषम्। ५ ।
एकात्मजा मे जननी योषिन्मूढा च किंकरी। मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम्। ६ ।
सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती। ईशस्य हि वशे लोको योषा दारुमयी यथा। ७ ।
अहं च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया। दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः। ८ ।
एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि। सर्पोऽदशत्पदा स्पृष्टः कृपणां कालचोदितः। ९ ।
तदा तदहमीशस्य भक्तानां शमभीप्सतः। अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम्।१०।

Nārada replied : When the ascetics who instructed me in spiritual wisdom had left, I proceeded to do this (what follows), tender of age as I was. (5) I was the only issue of my mother, who was an ignorant woman and a servant-maid to boot. She had bound herself with ties of affection to me, her son, who solely depended on her. (6) Much as she liked to supply my wants and to provide against my future, she failed to do so, dependent as she was. The world is indeed subject to the control of its Ruler (God) even as a puppet is controlled by the wire-puller. (7) Out of regard for her I continued in that locality of the Brāhmaṇas. Being only five years of age, I had no idea then of the four quarters or even of space and time.(8) Once during the night she left her house to milk a cow. While on her way she trod on a snake which, as fate would have it, bit the helpless woman (and this brought about her untimely end). (9) I took it as a boon from the Lord, who is solicitous for the welfare of His devotees, and then set out in a northerly direction.(10)

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान्। खेटखर्वटवाटीश्च वनान्युपवनानि च।११।
चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान्। जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः।१२।
चित्रस्वनैः पत्ररथैर्विभ्रमद् भ्रमरश्रियः। नलवेणुशरस्तम्बकुशकीचकगह्वरम्।१३।
एक एवातियातोऽहमद्राक्षं विपिनं महत्। घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम्।१४।

परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः । स्नात्वा पीत्वा ह्रदे नद्या उपस्पृष्टो गतश्रमः ।१५।
तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः । आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ।१६।
ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा । औत्कण्ठ्याश्रुकलाक्षस्य ह्रद्यासीन्मे शनैर्हरिः ।१७।
प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः । आनन्दसम्प्लवे लीनो नापश्यमुभयं मुने ।१८।
रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् । अपश्यन् सहसोत्तस्थे वैक्लव्याद्दुर्मना इव ।१९।
दिदृक्षुस्तदहं भूयः प्रणिधाय मनो ह्रदि । वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ।२०।
एवं यतन्तं विजने मामाहागोचरो गिराम् । गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ।२१।
हन्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहार्हति । अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ।२२।
सकृद् यद् दर्शितं रूपमेतत्कामाय तेऽनघ । मत्कामः शनकैः साधुः सर्वान्मुञ्चति ह्रच्छयान् ।२३।
सत्सेवया दीर्घया ते जाता मयि दृढा मतिः । हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ।२४।
मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ।२५।
एतावदुक्त्वोपरराम तन्महद् भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
अहं च तस्मै महतां महीयसे शीर्ष्णावनामं विदधेऽनुकम्पितः ।२६।
नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ।२७।

In that journey I passed through prosperous lands, cities, villages, temporary habitats of cowherds, mines, hamlets, stray habitations by the side of mountains and rivers, enclosures containing plantations, groves and gardens, mountains charming with minerals of various colours, trees with boughs broken by elephants, lakes containing delightful water, lotus-ponds frequented by gods and rendered vocal by birds of diverse notes and adorned by bees hovering about (from one lotus-bed to another). Having journeyed across these all alone, I came in sight of an extensive and formidable forest dense with rushes, bamboos, reeds, Kuśa grass and hollow bamboos and which presented a dreadful appearance, infested as it was with serpents, owls and jackals. (11—14) Wearied in mind and body and overcome with thirst and hunger, I bathed in the pool of a river, drank of its water, rinsed my mouth with it and felt refreshed. (15) In that forest, uninhabited by man, I sat down at the foot of a Peepul tree and contemplated with a collected mind on the Lord residing in my heart,as I had heard of Him (from the lips of my preceptors). (16) Even as I meditated on His lotus-feet with a mind overpowered by love, tears rushed to my eyes as a result of eagerness to behold Śrī Hari, who gradually appeared on the screen of my heart. (17) The hair of my body stood on end due to an outburst of love, and my heart experienced a thrill of excessive joy and tranquillity. Immersed in a flood of ecstasy, O sage, I lost consciousness of both myself and the object of my perception (Śrī Hari). (13) Even as I failed to perceive that indescribable form of the Lord, which was enrapturing to the heart and dispelled all grief, I felt disturbed and sprang on my feet like one troubled at heart. (19) Longing to behold it once more, I fixed the mind on my heart and looked for it, but could not see it. Now I felt miserable like one whose desire had not been sated. (20) To me thus struggling in that lonely forest, the Lord, who is beyond words, spoke in sublime yet soft words, as if to soothe my grief : (21) "Alas ! in this birth you are unfit to behold Me; for I am difficult of perception for those who have not attained perfection in Yoga (Devotion), and the impurities of whose heart have not yet been wholly burnt. (22) It was only to arouse in you a burning desire to see Me that I have once revealed My form to you. One who longs to see Me shakes off gradually but completely all one' s latent desires. (23) Through services rendered by you to the saints even for a short

period your thought has been irrevocably fixed on Me. Therefore, casting off this reprehensible (material) body you will attain to the position of my own attendant. (24) The thought you have thus fixed on Me shall never cease. And by My grace you will continue to remember Me even when the whole creation has perished." (25) Having said this much, that great invisible Being, the Ruler of all and omnipresent as ether, stopped short. Realizing His unique grace I for my part bowed my head to Him, the greatest of the great. (26) Shaking off all shyness I now began to repeat the mysterious and auspicious names and fixed my thoughts on the exploits of the infinite Lord. Rid of all cravings, free from vanity and jealousy and contented at heart, I roamed about on the globe awaiting my end. (27)

एवं कृष्णमतेर्ब्रह्मन्नसक्तस्यामलात्मनः । कालः प्रादुरभूत्काले तडित्सौदामनी यथा ।२८।
प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ।२९।
कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः । शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ।३०।
सहस्रयुगपर्यन्ते उत्थायेदं सिसृक्षतः । मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ।३१।
अन्तर्बहिश्च लोकांस्त्रीन् पर्येम्यस्कन्दितव्रतः । अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ।३२।
देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् । मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ।३३।
प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः । आहूत इव मे शीघ्रं दर्शनं याति चेतसि ।३४।
एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः । भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ।३५।
यमादिभिर्योगपथैः कामलोभहतो मुहुः । मुकुन्दसेवया यद्वत्तथाऽऽत्माद्धा न शाम्यति ।३६।
सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ । जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ।३७।

To me, who had my thoughts fixed on Śrī Kṛṣṇa, who was free from attachment and whose heart was thus purified, death came at the appointed hour like a flash of lightning, O holy sage. (28) When I was about to be translated to the immaterial form of an attendant of the Lord, my material body fell, the Prārabdha that had been responsible for it having been reaped. (29) At the end of the preceding Kalpa, when Lord Nārāyaṇa slept on the waters of the universal Deluge, having reabsorbed the whole creation into Himself, and when Brahmā was going to enter His body and sleep there, I too (my subtle body) entered His body with the ingoing breath. (30) At the expiry of one thousand revolutions of the four Yugas when Brahmā (the Creator) rose and wished to bring forth this creation again, Marīci and the other sages as well as myself were evolved out of his senses. (31) With my vow of constant remembrance of God continuing uninterrupted, I move about inside as well as outside the three worlds; and by the grace of Lord Mahāviṣṇu (Bhagavān Nārāyaṇa, the Primal Person) my passage is nowhere obstructed. (32) Playing upon (to the accompaniment of) this lute, bestowed upon me by the Lord Himself and bringing out the seven primary notes of the gamut that represent Brahma in the form of sound, I go about singing the story of Śrī Hari.(33) As I thus sing of His exploits, the Lord of delightful renown, whose feet represent all sacred places (being the origin of them all), soon reveals Himself in my heart as if summoned by me. (34) Narration of the Lord's doings has been found to be a veritable raft to cross the ocean of mundane existence for those whose mind is incessantly tormented by the craving for sense- enjoyment. (35) A heart smitten with lust and greed every moment does not attain tranquillity so surely by recourse to the various practices of Yoga, such as self-control and so on,as through the worship of (devotion to) Lord Mukunda (the Bestower of Liberation).(36) O sinless one, I have thus told you all that you asked me, viz., the secret of my own birth and doings (spiritual endeavours) and the means of satisfying your soul. (37)

सूत उवाच

एवं सम्भाष्य भगवान्नारदो वासवीसुतम्। आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ।३८।
अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः। गायन्माद्यन्निदं तन्त्र्या रमयत्यातुरं जगत् ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः ।६।

Sūta says : Having thus spoken to Vyāsa (the son of Satyavatī), the divine sage Nārada took his leave and, playing upon his lute, went his way, having no object of his own to accomplish. (38) Ah ! blessed is this celestial sage, who, while singing the glory of Lord Viṣṇu (the Wielder of the Śārṅga bow) to the accompaniment of his lute, feels not only intoxicated himself but delights the unhappy world as well. (39)

Thus ends the sixth discourse, forming part of the dialogue between Vyāsa and Nārada, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Aśwatthāmā assassinates Draupadī's sons and Arjuna in his turn curbs his pride

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः। श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः । १ ।

Śaunaka said : On the departure of Nārada, what did the divine and all-powerful Vyāsa do, after hearing that which was in the mind of the celestial sage? (1)

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे। शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः । २ ।
तस्मिन् स्व आश्रमे व्यासो बदरीषण्डमण्डिते। आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् । ३ ।
भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले। अपश्यत्पुरुषं पूर्वं मायां च तदपाश्रयाम् । ४ ।
यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम्। परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते । ५ ।
अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे। लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् । ६ ।
यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे। भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा । ७ ।
स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम्। शुकमध्यापयामास निवृत्तिनिरतं मुनिः । ८ ।

Sūta replied : On the western bank of the Saraswatī river, presided over by Brahmā, there is a hermitage called Śamyāprāsa, which promotes the sacrificial activities of the sages. (2) In that hermitage, which was Vyāsa's own abode and was surrounded by a grove of jujube trees, the sage Vyāsa sat down and, after sipping a little water, collected his mind by self-effort. (3) In his sinless mind, which had been perfectly concentrated through the practice of Devotion, he saw the Primal Person as well as Māyā, who depends for her very existence on Him. (4) Deluded by this Māyā, the individual soul, though beyond the three Guṇas, thinks itself as consisting of the three Guṇas and suffers the evil consequences brought about by this identification. (5) Knowing that the practice of Devotion to the Lord, who is beyond sense-perception, is the direct means of counteracting these evils, the sage composed Śrīmad Bhāgavata (the book of the Vaiṣṇavas) for the use of the common people, who are ignorant of this fact. (6) Even as a man listens to this work recited, Devotion to Śrī

Kṛṣṇa, the Supreme Person, wells up in his heart—Devotion that dispels grief, infatuation and fear. (7) Having produced and revised the Bhāgavata-Saṁhitā, the sage (Vedavyāsa) taught it to his son Śuka, who loved to live in retirement. (8)

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् । ९ ।

Śaunaka said: The sage Śuka is a lover of quietism and, indifferent to everything (belonging to this world), he delights only in his Self. What was his motive, then, in mastering this voluminous work ? (9)

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ।१०।
हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः । अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ।११।

Sūta replied : Even sages who delight in the Self alone and the knot of whose ignorance has been cut asunder practise disinterested devotion to Śrī Hari: such are His virtues. (10) This was true all the more of the divine sage Śukadeva, son of Bādarāyaṇa (Vedavyāsa) and the beloved of Lord Viṣṇu' s own people, who studied this great chronicle everyday, his mind having been captivated by Śrī Hari 's excellences. (11)

परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ।१२।
यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।
वृकोदराविद्धगदाभिमर्शभग्नोरुदण्डे धृतराष्ट्रपुत्रे ।१३।
भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद् विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ।१४।
माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।
तदारुदद्बाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ।१५।
तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यत्स्नास्यसि दग्धपुत्रा ।१६।
इति प्रियां वल्गुविचित्रजल्पैः स सान्त्वयित्वाच्युतमित्रसूतः ।
अन्वाद्रवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ।१७।

I shall now tell you the story of the birth, exploits and emancipation of the royal sage Parīkṣit and the ascent of Pāṇḍu's sons to heaven, inasmuch as they serve as a prelude to the story of Śrī Kṛṣṇa. (12) When in course of the Mahābhārata war the warriors of the Kaurava and Pāṇḍava hosts had fallen like heroes and when Duryodhana (son of Dhṛtarāṣṭra) had his thigh broken by a stroke of the mace dealt by Bhīma (who had the appetite of a wolf), Aśwatthāmā (the son of Droṇa) severed the heads of Draupadī 's sons while they were asleep and presented them to Duryodhana—an act which he imagined would please his master (Duryodhana) but which really proved most distasteful to him, since everybody would strongly condemn such an odious act. (13-14) Sore distressed at the news of the terrible slaughter of her sons, the mother (Draupadī) bitterly wailed, her eyes blinded with tears. Then Arjuna (who had a many-pointed diadem on his head), comforting her, said:(15) "Then alone shall I have wiped your tears,my good lady,when I cut off the head of that fallen Brāhmaṇa, that desperado, with the arrows discharged from my Gāṇḍīva bow, and present it to you so that you may set your foot on it and then bathe after the cremation of your sons." (16) Having thus consoled his wife in sweet and charming words, Arjuna, who

had Śrī Kṛṣṇa for his friend and charioteer, put on his armour and, taking his fierce bow, rode in a chariot with an ensign bearing the figure of a monkey, in pursuit of Aśwatthāmā (his preceptor's son).(17)

तमापतन्तं स विलक्ष्य दूरात् कुमारहोद्विग्नमना रथेन ।
परादवत्प्राणपरीप्सुरुर्व्यां यावद्गमं रुद्रभयाद् यथार्कः ।१८।
यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् । अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ।१९।
अथोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ।२०।
ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ।२१।

When Aśwatthāmā, who was now sad at heart for his having assassinated young boys, saw from a distance that Arjuna was rushing towards him, he ran for life in a chariot as far as he could on earth, even as the sun-god fled for fear of Rudra.* (18) When he saw that his horses were fatigued and that he had none to protect him, that son of a Brāhmaṇa thought of the missile presided over by Brahmā (the Creator) as the only means to save his life. (19) Even though he did not know how to withdraw the missile, he sipped a little water and, finding his life in peril, fitted the same to his bow with an attentive mind. (20) A fierce flame blazed forth from the missile and enveloped all sides. When Arjuna saw the danger to his life, he addressed Viṣṇu (Śrī Kṛṣṇa) as follows: (21)

अर्जुन उवाच

कृष्ण कृष्ण महाभाग भक्तानामभयंकर । त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ।२२।
त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः । मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ।२३।
स एव जीवलोकस्य मायामोहितचेतसः । विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ।२४।
तथायं चावतारस्ते भुवो भारजिहीर्षया । स्वानां चानन्यभावानामनुध्यानाय चासकृत् ।२५।
किमिदं स्वित्कुतो वेति देवदेव न वेद्म्यहम् । सर्वतोमुखमायाति तेजः परमदारुणम् ।२६।

Arjuna said : Kṛṣṇa, Kṛṣṇa, mighty of arm and the Allayer of devotees' fear, You are the only rescuer of those who are incessantly burning with the agony of transmigration. (22) You are God Himself, the Primal Person, existing beyond Prakṛti (Matter). Casting aside Māyā by the power of Your wisdom,You stand in Your absolute Being. (23) It is You who by virtue of Your own power confer Dharma (religious merit) and other forms of blessings on the soul whose mind is deluded by Your Māyā. (24) Even so this Avatāra (manifestation) of Yours is intended to relieve the burden of the earth and to serve as an object of constant meditation for Your own people as well as for those who are exclusively devoted to You. (25) O self-effulgent Lord, I know not what and whence this most frightful flame, which is enveloping me on all sides. (26)

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् । नैवासौ वेद संहारं प्राणबाध उपस्थिते ।२७।
न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् । जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ।२८।

Śrī Bhagavān replied : It is no other than the missile presided over by Brahmā and released by Aśwatthāmā (the son of Droṇa) in extreme peril. You are aware he knows not how to call it back. (27) There is no other missile that can overpower it. Therefore, quench the formidable flame of this weapon by a counter-flame of the same missile,expert as you are in the use of weapons. (28)

* When the sun-god routed the demon Vidyunmālī, Bhagavān Rudra darted in fury against the sun-god, trident in hand. The sun-god, who ran before Rudra, toppled down at Kāśī; where he became known as Lolārka .

सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा। स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्माय संदधे।२९।
संहत्यान्योन्यमुभयोस्तेजसी शरसंवृते। आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत्।३०।
दृष्ट्वास्त्रतेजस्तु तयोस्त्रींल्लोकान् प्रदहन्महत्। दह्यमानाः प्रजाः सर्वाः सांवर्तकममंसत।३१।
प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम्। मतं च वासुदेवस्य संजहारार्जुनो द्वयम्।३२।
तत आसाद्य तरसा दारुणं गौतमीसुतम्। बबन्धामर्षताम्राक्षः पशुं रशनया यथा।३३।
शिबिराय निनीषन्तं दाम्ना बद्ध्वा रिपुं बलात्। प्राहार्जुनं प्रकुपितो भगवानम्बुजेक्षणः।३४।
मैनं पार्थार्हसि त्रातुं ब्रह्मबन्धुमिमं जहि। योऽसावनागसः सुप्तानवधीन्निशि बालकान्।३५।
मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम्। प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित्।३६।
स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः। तद्वधस्तस्य हि श्रेयो यद्दोषाद्यात्यधः पुमान्।३७।
प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम। आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा।३८।
तदसौ बध्यतां पाप आतताय्यात्मबन्धुहा। भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः।३९।
एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः। नैच्छद्धन्तुं गुरुसुतं यद्यप्यात्महनं महान्।४०।
अथोपेत्य स्वशिबिरं गोविन्दप्रियसारथिः। न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान्।४१।
तथाऽऽहृतं पशुवत् पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन।
निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च।४२।
उवाच चासहन्त्यस्य बन्धनानयनं सती। मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः।४३।
सरहस्यो धनुर्वेदः सविसर्गोपसंयमः। अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात्।४४।
स एष भगवान् द्रोणः प्रजारूपेण वर्तते। तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी।४५।
तद् धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम्। वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः।४६।
मा रोदीदस्य जननी गौतमी पतिदेवता। यथाहं मृतवत्साऽऽर्ता रोदिम्यश्रुमुखी मुहुः।४७।
यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः। तत् कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम्।४८।

Sūta continued : On hearing the Lord's words, Arjuna, the exterminator of rival warriors, sipped a little water, went round the Lord in reverence and fitted a Brahmāstra to repulse the Brahmāstra (discharged by Aśwatthāmā). (29) The two flames, surrounded by arrows, joined each other and, filling the heavens as well as all the space between heaven and earth, swelled like the sun and the fire at the time of universal destruction. (30) Perceiving the mighty flame of the two missiles, which was consuming all the three worlds, all the people, who were being scorched by their heat, thought it to be the fire of universal destruction. (31) Seeing the distress of the people and the impending destruction of all the worlds, and finding the approval of Śrī Kṛṣṇa (the son of Vasudeva), Arjuna withdrew them both. (32) Then he quickly seized the hard-hearted son of Kṛpī, his eyes burning with rage, and bound him with a rope as one would bind a sacrificial animal. (33) Having forcibly bound the enemy with a rope, he was about to take him to his camp, when the lotus-eyed Lord said to him in rage:—(34) "Arjuna (son of Pṛthā), you ought not to spare him. Do kill this fallen Brāhmaṇa, who murdered at dead of night innocent boys buried in sleep. (35) A pious man would never kill an enemy who is drunk, unguarded, insane, asleep, tender of age, stupid, terror-stricken or fallen at his feet, nor would he kill a woman nor one who has lost one's chariot. (36) But to slay the merciless wretch who maintains his own life at the cost of another's is to do him good; for the man would (otherwise) repeat such crimes and thereby precipitate his fall. (37)

Moreover, you gave your word to Draupadī (the daughter of the king of Pañcāla) within my hearing: 'I shall bring you the head of the man who has slain your sons, O proud lady.' (38) Therefore, O valiant Arjuna, dispose of this sinful ruffian, who has murdered your own sons. This unworthy member of his race has done something which was loathsome even to his master (Duryodhana)." (39) Urged in these words by Śrī Kṛṣṇa who was putting his righteousness to the test, the great Arjuna (the son of Kuntī) would not slay Aśwatthāmā (his preceptor's son), even though he had murdered his own sons. (40) Then, coming up to his camp, Arjuna, who had Śrī Govinda for his friend and charioteer, showed him (Aśwatthāmā) to his beloved consort, who had been grieving all the while for her murdered sons. (41) Looking intently at Aśwatthāmā (Droṇa's son), who had been brought in that plight, bound with cords like a sacrificial beast, his face cast down on account of his shameful act, Draupadī,who was tender by nature, took compassion on the offender and bowed to him.(42) That noble lady could not bear to see him brought in bondage and said, "Let him be freed, let him be released,a Brāhmaṇa that he is and worthy of our utmost adoration. (43) That worshipful Droṇa, by whose grace you learnt the science of archery with its manifold secrets and acquired the knowledge of the various missiles as well as how to discharge and call them back—it is he himself who is present in the person of his progeny, his wife, his better half, Kṛpī (a sister of Ācārya Kṛpa, another preceptor of the Pāṇḍavas) yet survives : she did not follow him (declined to ascend his funeral pile) only because of her having given birth to a valiant son. (44-45) Therefore, my blessed lord, the family of your preceptor, which is ever worthy of adoration and salutation for you, does not deserve persecution at your hands, pious as you are. (46) Let not his (Aśwatthāmā's) mother, Gautamī (a descendant of the sage Gautama), who worshipped her husband as a deity, wail even as I do, grieved at the loss of my children and shedding tears again and again. (47) The whole family of those princes of unconquered mind by whom the Brāhmaṇa race is angered is plunged in grief and is soon burnt up with all their kith and kin." (48)

सूत उवाच

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत्। राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ।४९।
नकुलः सहदेवश्च युयुधानो धनञ्जयः। भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ।५०।
तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः। न भर्तुर्नात्मनश्चार्थे योऽहन् सुप्ताञ्शिशून् वृथा ।५१।
निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः। आलोक्य वदनं सख्युरिदमाह हसन्निव ।५२।

Sūta went on : King Yudhiṣṭhira, the son of Dharma (the god of virtue), O holy Brāhmaṇas, greeted the queen's words, which were pious and fair, compassionate, guileless, impartial and noble.(49) Nakula and Sahadeva,Yuyudhāna (Sātyaki), Arjuna, the divine Śrī Kṛṣṇa (the son of Devakī) Himself and all other men and women (who happened to be there) endorsed what she said. (50) On that occasion Bhīma indignantly (intervened and) said, "For him who wantonly murdered sleeping youngsters without any gain either to himself or to his master death has been declared as a boon." (51) Hearing the words of Bhīma as well as of Draupadī, Lord Śrī Kṛṣṇa (who was distinguished by His four arms) looked into the face of his friend (Arjuna) and uttered the following words, as though smiling:(52)

श्रीकृष्ण उवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः। मयैवोभयमाम्नातं परिपाह्यनुशासनम् ।५३।
कुरु प्रतिश्रुतं सत्यं यत्तत्सान्त्वयता प्रियाम्। प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च ।५४।

Śrī Kṛṣṇa said: Even a fallen Brāhmaṇa ought not to be slain and a ruffian surely deserves to be killed. Both these precepts have been taught by Me in the scriptures.

Therefore,carry out both these commands of Mine. (53) Redeem the promise you made while consoling your beloved consort; at the same time do what is agreeable to Bhīmasena and Draupadī (the daughter of the king of Pañcāla) as well as to Myself.(54)

सूत उवाच

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दमथासिना। मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम्।५५।
विमुच्य रशनाबद्धं बालहत्याहतप्रभम्। तेजसा मणिना हीनं शिबिरान्निरयापयत्।५६।
वपनं द्रविणादानं स्थानान्निर्यापणं तथा। एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः।५७।
पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया। स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम्।५८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे द्रौणिनिग्रहो नाम सप्तमोऽध्यायः ॥ ७ ॥

Sūta says : Arjuna instantly understood the mind of Śrī Hari, and with his sword cut off the gem on the Brāhmaṇa's head along with his locks. (55) Releasing Aśwatthāmā, who had been bound with cords and put out of countenance by the murder of boys, and who was now deprived of his splendour and gem also, Arjuna expelled him from his camp. (56) Shaving the head (as a token of disgrace), seizure of property and expulsion from a place (where one happens to be)—this is the form of capital punishment prescribed for fallen Brāhmaṇas; there is no other corporeal form of capital punishment for them. (57) The sons of Pāṇḍu along with Kṛṣṇā (Draupadī), who were all stricken with grief at the loss of their sons, performed the cremation and other funeral rites in respect of their departed kinsmen. (58)

Thus ends the seventh discourse entitled the"Chastisement of Aśwatthāmā (Droṇa's son)", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथाष्टमोऽध्यायः

Discourse VIII

The Lord delivers Parīkṣit in the womb and is extolled by Kuntī; Yudhiṣṭhira gives way to grief

सूत उवाच

अथ ते सम्परेतानां स्वानामुदकमिच्छताम्। दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः। १।
ते निनीयोदकं सर्वे विलप्य च भृशं पुनः। आप्लुता हरिपादाब्जरजःपूतसरिज्जले। २।
तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम्। गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः। ३।
सान्त्वयामास मुनिभिर्हतबन्धूञ्छुचार्पितान्। भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम्। ४।

Sūta says : Placing the ladies at the head and accompanied by Śrī Kṛṣṇa, they all then repaired to the bank of the Gaṅgā in order to offer oblations of water to their departed kinsmen seeking such oblations. (1) Having offered water to the deceased and bitterly wept for them, they all immersed themselves once more in the water of the Gaṅgā, that had been hallowed by contact with the dust of Śrī Hari's lotus-feet. (2) Showing how all created beings are subject to death, which cannot be averted, Lord Mādhava (Śrī Kṛṣṇa) and the sages (Dhaumya and others) consoled king Yudhiṣṭhira (the lord of the Kurus) and his younger brothers (Bhīma and others), Dhṛtarāṣṭra and his wife, Gāndhārī (daughter of the king of Gāndhāra), who was stricken with grief at the loss of her sons, as well as Prthā (Kuntī) and

Kṛṣṇā, all of whom had lost their kith and kin, and were sitting there plunged in grief.(3-4)

साधयित्वाजातशत्रोः स्वं राज्यं कितवैर्हृतम्। घातयित्वासतो राज्ञः कचस्पर्शक्षतायुषः। ५।
याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः। तद्यशः पावनं दिक्षु शतमन्योरिवातनोत्। ६।
आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः। द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः। ७।
गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः। उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम्। ८।

Having secured to king Yudhiṣṭhira (to whom no enemy was ever born, in other words, who was too good to regard anyone as his enemy) his own kingdom, that had been usurped by gamblers, and brought about the destruction of wicked kings, whose span of life had been cut short by touching Draupadī's hair, and having helped him to perform as many as three Aśwamedha sacrifices with the best possible materials and with the aid of the best available priests, He caused his sacred renown to spread in all directions like that of Indra (who is raised to this exalted position only after performing a hundred Aśwamedha sacrifices). (5-6) Having taken leave of Pāṇḍu's sons and paid His respects to holy Brāhmaṇas like Dwaipāyana (Vyāsa), who did their homage to Him in return, He mounted His chariot and was just intending to leave for Dwārakā along with Sātyaki and Uddhava when, O Śaunaka, He perceived Uttarā (widow of Abhimanyu, Arjuna's deceased son) rushing towards Him, stricken with fear. (7-8)

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते। नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम्। ९।
अभिद्रवति मामीश शरस्तप्तायसो विभो। कामं दहतु मां नाथ मा मे गर्भो निपात्यताम्। १०।

Uttarā said : Protect me, O great Yogī; save me, O supreme Deity ! O Lord of the universe,I see no asylum other than You in this world, where everyone is death to another.(9) This dart of burning steel is pursuing me, O almighty Lord ! Let it burn me by all means, my master; but let it not kill the child in my womb. (10)

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः। अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत। ११।
तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान्। आत्मनोऽभिमुखान्दीप्तानालक्ष्यास्त्राण्युपाददुः। १२।
व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम्। सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः। १३।
अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः। स्वमायया ऽऽवृणोद्गर्भं वैराट्याः कुरुतन्तवे। १४।
यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम्। वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्वह। १५।
मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते। य इदं मायया देव्या सृजत्यवति हन्त्यजः। १६।
ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया। प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती। १७।

Sūta says : Hearing her words, the Lord, who is so fond of His devotees, understood that it was a missile discharged by Aśwatthāmā (son of Droṇācārya) in order to exterminate the line of the Pāṇḍavas (sons of Pāṇḍu). (11) That very moment, O chief of the sages, the sons of Pāṇḍu also saw five burning shafts coming towards them, and took up their own missiles (arrows). (12) Perceiving the calamity of his kinsmen, who thought of none else than Him, the almighty Lord protected them with His own discus, Sudarśana. (13) Śrī Hari, the Master of Yoga, who is the very Self dwelling in the heart of all living beings, enveloped the womb of Uttarā (the daughter of king Virāta) by His own Māyā (Yogic power) in order to preserve the line of Kuru. (14) Even though the missile presided over by Brahmā is unfailing and irresistible, it proved ineffectual when it met the effulgence of Bhagavān Viṣṇu (Śrī Kṛṣṇa), O chief of the Bhṛgus. (15) Deem this not as a miracle on the part of Lord Acyuta (Śrī Kṛṣṇa),

who is an embodiment of all wonders and who, though unborn Himself, creates, maintains and destroys this universe by His own deluding potency. (16) When Śrī Kṛṣṇa was about to leave, the virtuous Pṛthā (Kuntī) along with her sons (the Pāṇḍavas), who had just escaped from the fire of the missile presided over by Brahmā, and her daughter-in-law, Kṛṣṇā (Draupadī), addressed Him as follows: (17)

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम्। अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम्।१८।
मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम्। न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा।१९।
तथा परमहंसानां मुनीनाममलात्मनाम्। भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः।२०।
कृष्णाय वासुदेवाय देवकीनन्दनाय च। नन्दगोपकुमाराय गोविन्दाय नमो नमः।२१।
नमः पङ्कजनाभाय नमः पङ्कजमालिने। नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये।२२।
यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता।
विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात्।२३।
विषान्महाग्नेः पुरुषाददर्शनादसत्सभाया वनवासकृच्छ्रतः।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः।२४।
विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो। भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम्।२५।
जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान्। नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम्।२६।
नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये। आत्मारामाय शान्ताय कैवल्यपतये नमः।२७।

Kuntī said : "I, an ignorant woman, make obeisance to You, the Prime Person, transcending Prakṛti and dwelling inside as well as outside all created beings, the invisible and imperishable God existing beyond the range of sense-perception and screened by the curtain of Māyā. You, cannot be seen by a man of perverted vision even as a dunce would fail to recognize an actor appearing in a garb appropriate to the stage. (18-19) How, then, can we womenfolk perceive You, who have appeared in our midst just to engender Devotion in the heart of Paramahaṁsas (those endowed with the eye distinguishing the material from the spiritual) who are given to contemplation and pure of mind? (20) Obeisance, obeisance to You, Śrī Kṛṣṇa, son of Vasudeva, the delight of Devakī (Your blessed mother), the foster-child of the cowherd Nanda, Lord Govinda. (21) Obeisance to you whose navel is adorned with a lotus; obeisance to You, wearing a wreath of lotus flowers; obeisance to You, possessing lotus-like eyes; obeisance to You, whose feet resemble the lotus. (22) O Hṛṣīkeśa (Lord of the senses), even as You delivered Devakī (Your own mother), who had been shut up in prison for a long time by the wicked Kaṁsa and was overcome with grief, so did You, O almighty Lord, repeatedly save me along with my sons from a series of calamities. (23) It is You, O Hari, who protected us from poison, from a huge fire, from the look of man-eating demons, from the assembly of wicked people (Duryodhana and his associates), from the perils met during forest life, from the missiles of many a great warrior (like Bhīṣma, Droṇa, Karṇa and so on) in every battle, and just now from the missile discharged by Aśwatthāmā (the son of Droṇācārya). (24) May calamities befall us at every step through eternity, O Teacher of the world; for it is in adversity alone that we are blessed with Your sight, which eliminates the possibility of our seeing another birth. (25) A man whose birth, power, learning and affluence only serve to swell his pride is unable even to utter Your name, You being open to the perception of only those who have nothing to call their own.(26) You are the only wealth of those who have no sense of possession. Beyond the realm of the

three Guṇas or modes of Prakṛti, You delight in Your own Self and are perfectly calm; You are the Lord of Mokṣa (final beatitude). I bow to You again and again. (27)

मन्ये त्वां कालमीशानमनादिनिधनं विभुम्। समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ।२८।
न वेद कश्चिद्भगवंश्चिकीर्षितं तवेहमानस्य नृणां विडम्बनम्।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद् द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ।२९।
जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः। तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ।३०।
गोप्याददे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम्।
वक्त्रं निनीय भयभावनया स्थितस्य सा मां विमोहयति भीरपि यद्बिभेति ।३१।
केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये। यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ।३२।
अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात्। अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ।३३।
भारावतारणायान्ये भुवो नाव इवोदधौ। सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ।३४।
भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः। श्रवणस्मरणार्हाणि करिष्यन्निति केचन ।३५।
शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः स्मरन्ति नन्दन्ति तवेहितं जनाः।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् ।३६।
अप्यद्य नस्त्वं स्वकृतेहित प्रभो जिहाससि स्वित्सुहृदोऽनुजीविनः।
येषां न चान्यद्भवतः पदाम्बुजात् परायणं राजसु योजितांहसाम् ।३७।
के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः। भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ।३८।
नेयं शोभिष्यते तत्र यथेदानीं गदाधर। त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ।३९।
इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः। वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ।४०।
अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे। स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ।४१।
त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत्। रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ।४२।
श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रुग् राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोद्विजसुरार्तिहरावतार योगेश्वराखिलगुरो भगवन्नमस्ते ।४३।

"I believe You to be Kāla (the Time-Spirit), the almighty Ruler of all, having no beginning or end and moving alike among all the creatures, although it is You, again, who serve as an occasion for them to contend with one another. (28) None, O Lord, can know what You intend doing when You are acting like men. No one is ever dear or loathsome to You; it is men alone who think of You in terms of diversity. (29) O Lord, You are the Soul of the universe, nay, the universe itself. You are, as a matter of fact, devoid of birth and actions; Your birth and actions in the sub-human species as well as among men, Ṛṣis and aquatic creatures are mere sport.(30) When You offended (Your foster-mother) Yaśodā (by smashing the pot of curds) and she took a cord to bind You, the way in which You stood full of fear, with Your face cast down, Your eyes rolling about in confusion and their collyrium dissolved in tears, fills me with bewilderment. To think that even He of whom Fear itself is afraid should appear so stricken with fear! (31) Some people aver that, though unborn, You have appeared in the race of Your beloved Yadu of sacred renown just in order to enhance his glory, even as a sandal tree takes root on the Malaya mountain in order to bring reputation to the latter. (32) Others declare that, though birthless, You were born of Devakī, Vasudeva's wife for the protection of this world and the extermination of the enemies of gods, as solicited by the couple (in their previous existence). (33) Still others assert that in response to the prayer of Brahmā (the self-born Creator) You have appeared (in our midst) to relieve the burden of the earth, which was

groaning under a heavy load like a vessel sinking in the sea. (34) Some others maintain that You have descended on earth with the intention of performing deeds fit to be heard of or dwelt upon by those who are being tormented in this world by ignorance, desire and selfish acts.(35) That is why Your devotees constantly listen to, sing, repeat to others and contemplate on Your stories and rejoice; and it is they alone who behold before long Your lotus-feet that put an end to the stream of births and deaths. (36) O Lord, (we know) You have always granted the wishes of Your own people. Is it a fact, then, that You intend this very day to leave us, Your relations, who exclusively depend on You and who have no asylum other thanYour lotus-feet, having alienated other monarchs by inflicting suffering on them ? (37) When You are out of sight, the Yadus and ourselves, the Pāṇḍavas, are of no more consequence in name or form than the senses when their ruler, the soul, has quitted them. (38) This earth will not look so bright then, O Wielder of a mace, as it does now, adorned by Your foot-prints, which are easily distinguished by their characteristic marks (of a lotus, thunderbolt, banner and goad etc.).(39) These territories, so highly prosperous and so rich in their ripe crops and vegetation, as well as these woodlands and hills, rivers and oceans, flourish only under Your benign looks. (40) O Lord, You are not only the Ruler and the Soul of the universe but the universe itself; kindly cut asunder the strong bond of affection that binds me with my own people, the Pāṇḍus and the Vṛṣṇis (the Yadus). (41) Even as the Gaṅgā incessantly pours its waters into the ocean, so let my thought, O Lord of the Madhus, constantly and exclusively find delight in You. (42) O glorious Kṛṣṇa, friend of Arjuna, foremost among the Vṛṣṇis, You are fire as it were to burn the whole race of princes who are proving the bane of the earth. Your prowess is infinite. Govinda, Your descent on this earth is intended only to relieve the distress of the cows, the Brāhmaṇas and the gods. Obeisance to You, O Master of Yoga, O divine Teacher of the universe!" (43)

सूत उवाच

पृथयेत्थं कलपदैः परिणूताखिलोदयः । मन्दं जहास वैकुण्ठो मोहयन्निव मायया ।४४।
तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् । स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ।४५।
व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्मणा । प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचार्पितः ।४६।
आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् । प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ।४७।
अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः । पारक्यस्यैव देहस्य बह्व्यो मेऽक्षौहिणीर्हताः ।४८।
बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्रुहः । न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ।४९।
नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् । इति मे न तु बोधाय कल्पते शासनं वचः ।५०।
स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः । कर्मभिर्गृहमेधीयैर्नाहं कल्पो व्यपोहितुम् ।५१।
यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यज्ञैर्मार्ष्टुमर्हति ।५२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे कुन्तीस्तुतिर्युधिष्ठिरानुतापो नामाष्टमोऽध्यायः ।८।

Sūta went on : In this way when Pṛthā (Kuntī) extolled in sweet words the consummate glory of Lord Vaikuṇṭha (Śrī Kṛṣṇa), He gently smiled as if bewitching her by His Māyā (deluding potency). (44) "So be it," said Śrī Kṛṣṇa and, taking leave of her,entered the city of Hastināpura once again; then, after bidding adieu to the other ladies as well, He was about to leave for Dwārakā when king Yudhiṣṭhira detained Him out of love. (45) The king, who was seized with remorse (for his having been instrumental in bringing about the destruction of his own kinsmen), could not be consoled even though Vyāsa and others, who understood the ways of Providence, and even Śrī Kṛṣṇa of marvellous deeds comforted him by means of legends.(46) Brooding over the death of his kinsmen with a bewildered mind, O holy

Brāhmaṇas, and overpowered by affection and infatuation, king Yudhiṣṭhira (the son of Dharma, the god of righteousness) said:—(47) "Oh, look at this ignorance rooted in my heart! Evil-minded as I am, I brought about the destruction of many Akṣauhiṇīs* for the sake of this body, which is the food of other creatures (such as jackals and dogs). (48) There can be no redemption from hell even after millions and millions of years for me, an enemy of children, Brāhmaṇas, my own kith and kin, friends, uncles, cousins and preceptors. (49) The saving clause found in the scriptures that the destruction of enemies in a righteous war on the part of a monarch seeking the protection of his subjects is no sin, fails to satisfy me. (50) The wrong that I have done in this life to the womenfolk whose husbands and other relations have been slain by me or on my account I shall not be able to expiate through sacrificial performances enjoined on a householder. (51) One cannot atone for the destruction of a single life by any number of sacrifices (that involve the wilful slaughter of animals), any more than one can purify muddy water by dissolving more mud into it or counteract the pollution caused by spirituous liquor by adding more to it. (52)

Thus ends the eighth discourse entitled "Kuntī's Song of Praise and Yudhiṣṭhira's Remorse" in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Yudhiṣṭhira and others call on Bhīṣma and the latter drops his mortal coil, extolling Śrī Kṛṣṇa

सूत उवाच

इति भीतः प्रजाद्रोहात्सर्वधर्मविवित्सया। ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत्। १ ।
तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः। अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा। २ ।
भगवानपि विप्रर्षे रथेन सधनञ्जयः। स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः। ३ ।
दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम्। प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा। ४ ।
तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम। राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम्। ५ ।
पर्वतो नारदो धौम्यो भगवान् बादरायणः। बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः। ६ ।
वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः। कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः। ७ ।
अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः। शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः। ८ ।
तान् समेतान् महाभागानुपलभ्य वसूत्तमः। पूजयामास धर्मज्ञो देशकालविभागवित्। ९ ।
कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम्। हृदिस्थं पूजयामास माययोपात्तविग्रहम्। १० ।

Sūta went on : Thus afraid of the wrongs perpetrated against humanity, king Yudhiṣṭhira thereafter proceeded to Vinaśana (the battle-field of Kurukṣetra)—where Devavrata (Bhīṣma) lay (on his bed of arrows), seeking enlightenment about all sacred duties. (1) Thereupon all his celebrated brothers (Bhīma and others) followed him, O holy Brāhmaṇas, in chariots

* An Akṣauhiṇī consists of 21,870 chariots, an equal number of elephants, 1,09,350 foot and 65,610 horses.

decked with gold and driven by excellent horses, as also the sages Vyāsa, Dhaumya (the family priest of Yudhiṣṭhira) and others. (2) Lord Śrī Kṛṣṇa Himself, O Śaunaka, rode in a chariot along with Dhanañjaya (Arjuna, so-called because of his having fetched as a tribute from his enemies untold riches for Yudhiṣṭhira, thereby enabling him to perform his famous Rājasūya sacrifice, which earned him the title of Emperor). Accompanied by them, king Yudhiṣṭhira shone brightly like Kubera (the Chief of the Yakṣas, a class of demigods) in the midst of Guhyakas (Yakṣas). (3) Perceiving Bhīṣma lying on the ground like a god fallen from heaven, the Pāṇḍavas and their attendants as well as Śrī Kṛṣṇa made obeisance to him. (4) At that time, O Śaunaka, Brāhmaṇa sages, celestial sages and royal sages, all had assembled there in order to see Bhīṣma (the foremost of the Bharatas). (5) Parvata, Nārada, Dhaumya, the divine Bādarāyaṇa (Vedavyāsa), Bṛhadaśwa, Bharadwāja, Paraśurāma (the son of Reṇukā) with his pupils, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama and Atri, Viśwāmitra (a scion of Kuśika), Sudarśana and other holy sages like Brahmarāta (Śuka) and even so Kaśyapa, Āṅgirasa and others arrived with their pupils, O Śaunaka. (6—8) Seeing those highly blessed souls assembled there, Bhīṣma* (the foremost of the Vasus, a class of gods) who was well-versed in the principles of right conduct paid his respect to them with due regard to the occasion and place. (9) Bhīṣma was also acquainted with the glory of Śrī Kṛṣṇa, the Lord of the universe, who had sat before him in a personal form assumed through Māyā, and was also enthroned in his heart, and he paid his homage to Him. (10)

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान्। अभ्याचष्टानुरागास्रैरन्धीभूतेन चक्षुषा ।११।
अहो कष्टमहोऽन्याय्यं यद्यूयं धर्मनन्दनाः। जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ।१२।
संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः। युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ।१३।
सर्वं कालकृतं मन्ये भवतां च यदप्रियम्। सपालो यद्वशे लोको वायोरिव घनावलिः ।१४।
यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः। कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ।१५।
न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम्। यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ।१६।
तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ। तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ।१७।

Eyes blinded with tears of affection, Bhīṣma looked at the sons of Pāṇḍu, who sat beside him, full of modesty and love, and spoke to them as follows :—(11) "How painful and how unjust it has been that you, the progeny of righteousness, and votaries of the Brāhmaṇas, Dharma (goodness) and Lord Acyuta (Śrī Kṛṣṇa) should have lived a life of suffering, which you surely did not deserve. (12) When the great warrior Pāṇḍu breathed his last, you were all tender of age, and my daughter-in-law, Pṛthā, along with you, her children, had to suffer many hardships on your account more than once. (13) I believe that all your unwelcome experiences were attributable to Time (Providence); for the whole world with its guardian deities is ruled over by Time even as the clouds are by the wind. (14) Where king Yudhiṣṭhira, the son of Dharma was the ruler, Bhīma held the mace in his hand, Arjuna was the archer and Gāṇḍīva the bow, and where Śrī Kṛṣṇa was the friend and well-wisher,to think of adversity even there ! (15) Indeed no man, O king, can ever discover the intention of Śrī Kṛṣṇa; even seers get bewildered in their seeking to find it out. (16) Therefore, knowing it for certain that all these events depend on the will of Providence, O chief of the Bharatas, follow His will, O ruler of men, and protect the helpless people as you are their sole monarch. (17)

एष वै भगवान् साक्षादाद्यो नारायणः पुमान्। मोहयन्मायया लोकं गूढश्चरति वृष्णिषु ।१८।
अस्यानुभावं भगवान् वेद गुह्यतमं शिवः। देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप ।१९।

* The Mahābhārata tells us that Bhīṣma was an incarnation of Dyauḥ, the formost of the eight Vasus.

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम्। अकरोः सचिवं दूतं सौहृदादथ सारथिम्।२०।
सर्वात्मनः समदृशो ह्यद्वयस्यानहङ्कृतेः। तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित्।२१।
तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम्। यन्मेऽसूंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः।२२।
भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यन्नाम कीर्तयन्। त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः।२३।
स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम्।
प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः।२४।

"Śrī Kṛṣṇa is God Himself. He is no other than the Prime Person, Lord Nārāyaṇa. Deluding the world by His Māyā, He lives incognito among the Vṛṣṇis (a branch of the Yadus). (18) No one else than Lord Śiva, the celestial sage Nārada and Lord Kapila Himself, O Yudhiṣṭhira, know the most hidden glory of Śrī Kṛṣṇa, whom you think to be your cousin (maternal uncle's son), beloved friend and greatest well-wisher and whom out of affection you made your counsellor, envoy and charioteer ! (19-20) In Him,who is the Soul of the universe, who looks upon all with the same eye, is one without a second and is free from egotism and blemishless, there can be no sense of diversity in regard to these divergent functions on any account. (21) Yet, O king, look at His compassion for those who are exclusively devoted to Him, in that Śrī Kṛṣṇa has appeared in person before me at this hour, when I am about to give up the ghost. (22) A Yogī (mystic) who casts off his body with his thought fixed on Him through devotion and chanting His Name with his tongue is rid of all hankerings and released from the bondage of actions. (23) May that Lord, who is adorable even for gods and possessed of four arms, whose lotus-like countenance beams with gracious smiles and reddish eyes and who appears to others only in their meditation stay on here till I shuffle off this body." (24)

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे। अपृच्छद्विविधान्धर्मानृषीणां चानुशृण्वताम्।२५।
पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम्। वैराग्यरागोपाधिभ्यामाम्नातोभयलक्षणान् ।२६।
दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः। स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः।२७।
धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने। नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित्।२८।
धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः। यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः।२९।
तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे।
कृष्णे लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्व्यधारयत्।३०।
विशुद्धया धारणया हताशुभस्तदीक्षयैवाशु गतायुधव्यथः।
निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजञ्जनार्दनम्।३१।

Sūta continued: Hearing this, Yudhiṣṭhira asked Bhīṣma even as he lay on his cage-like bed of arrows questions concerning a variety of Dharmas (sacred obligations or courses of conduct) in the presence of the Ṛṣis. (25) Thereupon Bhīṣma, who had realized the Truth, discoursed upon, one by one, the various Dharmas (duties) determined by the innate disposition of men and apportioned with due regard to their Varṇa (social grade) and Āśrama (stage in life) and the twofold Dharmas (the Dharmas involving worldly activity—Pravṛtti, and those marked by withdrawal from such activity—Nivṛtti) severally recommended for those endowed with dispassion and those who are full of worldly attachment, the Dharmas relating to charitable gifts, the duties obligatory on monarchs, the courses of conduct which are conducive to liberation, the duties of women and the courses of conduct that are intended

to propitiate the Lord, both briefly and in detail. He also explained, O Śaunaka, the four ends of human pursuit, viz., Dharma (religious merit), Artha (worldly riches), Kāma (sensuous enjoyment) and Mokṣa (final beatitude or liberation) as well as the means to them in their true perspective with the help of many illustrative anecdotes and stories. (26—28) While he was thus discoursing on Dharma, there arrived the time when the sun changes its course towards the north—a time which is coveted by Yogīs (mystics) who drop their body according to their pleasure. (29) Thereupon Bhīṣma (who had led on the battle-field thousands of warriors) wound up his speech and exclusively fixed his mind, which was absolutely free from worldly attachment, as well as his eyes, which knew no winking, on Śrī Kṛṣṇa, the Prime Person, who was present before him in His four-armed form, clad in shining yellow robes. (30) The last traces of sin (if any) left in him were obliterated by his concentrated thought on the Most Holy and the pain which he felt on account of the weapons (arrows piercing his body) quickly disappeared at a mere glance of the Lord. Now, while casting off his body, he stopped all the activities and wanderings of his senses and extolled Lord Janārdana (Śrī Kṛṣṇa). (31)

श्रीभीष्म उवाच

इति मतिरुपकल्पिता वितृष्णा भगवति सात्वतपुङ्गवे विभूम्नि ।
स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ।३२।
त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ।३३।
युधि तुरगरजोविधूम्रविष्वक्कचलुलितश्रमवार्यलङ्कृतास्ये ।
मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ।३४।
सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्ष्णा हृतवति पार्थसखे रतिर्ममास्तु ।३५।
व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ।३६।
स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्तुमवप्लुतो रथस्थः ।
धृतरथचरणोऽभ्ययाच्चलद्गुर्हरिरिव हन्तुमिभं गतोत्तरीयः ।३७।
शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।
प्रसभमभिससार मद्वधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ।३८।
विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छ्रियेक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ।३९।
ललितगतिविलासवल्गुहासप्रणयनिरीक्षणकल्पितोरुमानाः ।
कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ।४०।
मुनिगणनृपवर्यसंकुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा ।४१।
तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ।४२।

Bhīṣma said : Now on the eve of my departure (from this mortal world) I offer my mind, which is free from all thirst (for worldly enjoyment), to the supreme Lord, Śrī Kṛṣṇa (the

foremost of the Yadus), who, while retaining His own blissful character all along, sometimes assumes His own Prakṛti (Māyā) in order to carry on His sport, from which flows the stream of creation. (32) May I cherish motiveless love for Śrī Kṛṣṇa, the friend of Vijaya (Arjuna), who has assumed a personality charming to the three worlds and dark as the Tamāla tree, and is clad in excellent robes, brilliant as the rays of the sun, and whose lotus-like countenance has curly locks floating about it. (33) May my mind, body and soul rest in Śrī Kṛṣṇa, whose face is hemmed all round by flowing hair soiled with the dust raised by the horses' hoofs on the battle-field and is bedecked with drops of perspiration, and whose skin is being pierced by my sharp arrows, though protected with a shining armour. (34) May I develop love for the friend of Pṛthā's son (Arjuna), who at the request of His friend immediately drove and placed his chariot in the middle of the Pāṇḍava and the Kaurava hosts and, planting Himself there, cut short the life of the hostile warriors by His very looks. (35) May I be blessed with devotion to the feet of that Supreme Being who by imparting spiritual knowledge (in the form of the Gītā) dispelled the (temporary) delusion of His friend, who on seeing us (generals of the Kaurava forces) at the van of the hostile army arrayed at a distance felt disinclined to kill his own kith and kin because he regarded it a sin. (36) Breaking His own vow (not to take up arms during the Mahābhārata war), to fulfil and exalt my vow (of compelling Him to take up arms), Śrī Kṛṣṇa jumped down from the car on which He had taken His seat and, like a lion that pounces upon an elephant to kill him, darted towards me with a wheel of His chariot in His hand, the earth trembling under His feet and His upper garment dropping behind Him. (37) Hit with the piercing arrows of a desperado like me and bathed in blood, and with His armour broken, He who rushed forth to kill me, disregarding the remonstrances of Arjuna—may that Lord Mukunda (the Bestower of blessedness) be my asylum. (38) May I in my last moments develop love for the Lord who, having taken upon Himself the responsibility to protect the chariot of Vijaya (Arjuna), took the charioteer's whip in one hand and held the horses' reins in another and looked most attractive in that charming role, witnessing which (at their last moment) they who fell on this battle-field attained a form similar to His (or Sārūpya-Mukti as the scriptures call it). (39) Having had the signal honour of enjoying the sight of His charming gait, graceful movements, winsome smiles and amorous glances (during the famous Rāsa dance at Vṛndāvana), the cowherdesses in their mad ecstasy imitated His plays (when the Lord suddenly disappeared from their midst—vide Discourses XXXII and XXXIII of Book Ten) and attained identity with Him (for the time being). (40) In an assembly crowded with hosts of sages and foremost princes during the Rājasūya* sacrifice performed by Yudhiṣṭhira Śrī Kṛṣṇa, who attracted the eyes of them all, had the honour of being worshipped first of all before my very eyes. It is He, the Soul of the Universe, who has appeared before me (at this moment). (41) Having shaken off the foolish idea of diversity, I have realized that unborn Lord, who though one, is severally enthroned in the heart of all embodied creatures brought forth by Himself, even as the sun, though one, appears as many to every eye. (42)

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ।४३।
सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले । सर्वे बभूवुस्ते तूष्णीं वयांसीव दिनात्यये ।४४।
तत्र दुन्दुभयो नेदुर्देवमानववादिताः । शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः ।४५।
तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ।४६।
तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः । ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ।४७।

* A sacrifice performed by a universal monarch with co-operation and help of his tributary princes at the time of his coronation as a mark of his undisputed sovereignty.

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम्। पितरं सान्त्वयामास गान्धारीं च तपस्विनीम् ।४८।
पित्रा चानुमतो राजा वासुदेवानुमोदितः। चकार राज्यं धर्मेण पितृपैतामहं विभुः ।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे युधिष्ठिरराज्यप्रलम्भो नाम नवमोऽध्यायः ।९।

Sūta went on : Having thus merged his soul with all the activities of his mind, speech and the visual sense in Śrī Kṛṣṇa, the universal Soul, Bhīṣma expired, his breath being dissolved into the atmospheric air. (43) Perceiving that Bhīṣma had entered into the one indivisible Brahma, all those present there became silent even as birds do at the close of day. (44) Then sounded kettledrums beaten by the gods and human beings; the pious among the princes shouted applause and showers of flowers poured from heaven. (45) Having had the funeral and other rites performed in respect of the deceased, O Śaunaka (descendant of Bhṛgu), Yudhiṣṭhira was plunged in sorrow for some time. (46) The sages (who had assembled there) extolled Śrī Kṛṣṇa with great delight, uttering His secret names; and then, with Śrī Kṛṣṇa in their heart, they returned each to his own hermitage. (47) Thereafter Yudhiṣṭhira, accompanied by Śrī Kṛṣṇa, returned to Hastināpura and comforted his uncle (Dhṛtarāṣṭra) as well as his aunt (Gāndhārī), who was known for her austerity.*(48) Then, permitted by his uncle and with the approval of Śrī Kṛṣṇa (the son of Vasudeva), the king ruled over his ancestral kingdom with righteousness.(49)

Thus ends the ninth discourse entitled "Recovery of the throne by Yudhiṣṭhira," in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ दशमोऽध्यायः

Discourse X

Śrī Kṛṣṇa's Departure to Dwārakā

शौनक उवाच

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः।
सहानुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारषीत्ततः। १ ।

Śaunaka said : Having got rid of the ruffians who sought to rob him of his lawful heritage, how did Yudhiṣṭhira, the foremost of pious rulers, proceed (to rule his kingdom) with his younger brothers and what did he accomplish later, averse as he was to the gratification of his senses ? (1)

सूत उवाच

वंशं कुरोर्वंशदवाग्निनिर्हतं संरोहयित्वा भवभावनो हरिः।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह। २ ।
निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः।
शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः। ३ ।
कामं ववर्ष पर्जन्यः सर्वकामदुघा मही। सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा। ४ ।

* Out of sympathy for her blind husband Gāndhārī kept her eyes blindfolded till her death ever since her marriage, an instance of wifely devotion which has no parallel in human history.

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः । फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै । ५ ।
नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः । अजातशत्रावभवञ्जन्तूनां राज्ञि कर्हिचित् । ६ ।
उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहृदां च विशोकाय स्वसुश्च प्रियकाम्यया । ७ ।
आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् । आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः । ८ ।
सुभद्रा द्रौपदी कुन्ती विराटतनया तथा । गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ । ९ ।
वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः । न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः । १० ।
सत्सङ्गान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः । कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् । ११ ।
तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् । दर्शनस्पर्शसंलापशयनासनभोजनैः । १२ ।
सर्वे तेऽनिमिषैरक्षैस्तमनुद्रुतचेतसः । वीक्षन्तः स्नेहसम्बद्धा विचेलुस्तत्र तत्र ह । १३ ।
न्यरुन्धन्नुद्गलद्बाष्पमौत्कण्ठ्याद्देवकीसुते । निर्यात्यगारान्नोऽभद्रमिति स्याद्बान्धवस्त्रियः । १४ ।

Sūta continued: Having revived the race of Kuru, that had been consumed by the fire of internecine feud—even as the wild fire produced by the rubbing of bamboo stems against one another consumes a whole forest of bamboos—and established Yudhiṣṭhira on his throne, the almighty Śrī Hari (Śrī Kṛṣṇa), the promoter of the world, rejoiced at heart. (2) Having shaken off his infatuation by force of the wisdom that had dawned on him as a result of his hearing the teachings of Bhīṣma and the exhortation of Lord Acyuta (Śrī Kṛṣṇa), Yudhiṣṭhira ruled over the whole earth, stretching as far as the ocean, like Indra (the lord of paradise), enjoying as he did the protection of Śrī Kṛṣṇa (the invincible Lord) and the loyal submission of his younger brothers. (3) The god of rain poured down copious showers; the earth yielded all that was desired; while cows that had large udders, gladly sprinkled the stalls with milk. (4) Rivers, seas, mountains, trees and creepers and other herbs and plants, all bore him abundant products in due season. (5) Living beings had no worries or physical ailment nor afflictions of any kind—whether brought about by a wrathful Providence, any fellow-being or by one's own self (in the form of bodily or mental suffering) at any time whatsoever so long as Yudhiṣṭhira (who regarded none as his enemy) reigned as king. (6) After spending some months at Hastināpura for the consolation of His friends and relatives as well as for the satisfaction of His sister (Subhadrā, wife of Arjuna), Śrī Hari (Śrī Kṛṣṇa) asked leave of king Yudhiṣṭhira (to return home) and, permitted by him, He embraced him and bowed to him and, embraced or greeted in turn by others (those who were of the same age or younger) mounted His chariot. (7-8) Subhadrā, Draupadī, Kuntī and Uttarā (the daughter of king Virāṭa), and even so Gāndhārī, Dhṛtarāṣṭra, Yuyutsu (the only surviving son of Dhṛtarāṣṭra, born of a Vaiśya wife), Kṛpācārya (born in the line of the sage Gotama), Nakula and Sahadeva (the twin-born half-brothers of Yudhiṣṭhira), Bhīmasena and Dhaumya, and Satyavatī (Bhīṣma's stepmother) and other ladies almost fainted (with sorrow), unable to bear separation from the Lord (who wielded the Śārṅga bow). (9-10) A wise man, who has abjured evil company through the fellowship of saints cannot even afford to forgo the privilege of listening to His sweet praises being sung by others, having once had the opportunity to hear them. (11) How, then, could the Pāṇḍavas (the sons of Pṛthā) bear separation from the Lord, on whom they had bestowed their mind and heart, having had the privilege not only of seeing Him (at close quarters), touching His person and conversing with Him, but also of reposing, sitting and dining with Him ? (12) Regarding Him with unwinking eyes, bound as they were by ties of affection to Him, they all hurried to and fro (to fetch parting presents for Him), their heart running after Him. (13) As Śrī Kṛṣṇa (son of Devakī) was about to depart from the palace, the ladies who were bound to Him by ties of kinship restrained their tears of affection from trickling down, anxious as they were lest any harm might come to Him

(through such shedding of tears, which is regarded as unpropitious at the time of parting from a beloved friend or relation). (14)

मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः । धुन्धुर्यानकघण्टाद्या नेदुर्दुन्दुभयस्तथा ।१५।
प्रासादशिखरारूढाः कुरुनार्यो दिदृक्षया । ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ।१६।
सितातपत्रं जग्राह मुक्तादामविभूषितम् । रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ।१७।
उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते । विकीर्यमाणः कुसुमै रेजे मधुपतिः पथि ।१८।
अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः । नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ।१९।
अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ।२०।

Tabors, conchs, kettledrums, lutes, cymbals, trumpets, Dhundhuris, drums, gongs and other musical instruments sounded, as also Dundubhis (another type of big drums). (15) Going up to the top of their mansions in order to have a look at Śrī Kṛṣṇa, the ladies of the Kuru race rained flowers on Him, greeting Him with smiling looks through mingled feeling of affection and bashfulness. (16) The thick-haired Arjuna, the favourite of Śrī Kṛṣṇa, held over his most beloved friend His white umbrella which was bordered with strings of pearls and had a handle of precious stones; while Uddhava and Sātyaki held a pair of most wonderful chowries. Greeted with showers of flowers on the way, Śrī Kṛṣṇa (the Lord of the Madhus) shone brilliantly. (17-18) Everywhere were heard true benedictions pronounced by the Brāhmaṇas, which were unsuited to the Lord as viewed in His unqualified (absolute) aspect but were quite appropriate to Him in His qualified or personal form. (19) Then began a talk which ravished the ears and hearts of all, among the women of Hastināpura (the capital of the Lord of the Kurus), who had rivetted their heart on Śrī Kṛṣṇa of excellent renown :—(20)

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मन्निशि सुप्तशक्तिषु ।२१।
स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।
अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ।२२।
स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्त्वं परिमार्ष्टुमर्हति ।२३।
स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ।२४।
यदा ह्यधर्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगे युगे ।२५।
अहो अलं श्लाघ्यतमं यदोः कुलमहो अलं पुण्यतमं मधोर्वनम् ।
यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चङ्क्रमणेन चाञ्चति ।२६।
अहो बत स्वर्यशसस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः ।
पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वपतिं स्म यत्प्रजाः ।२७।
नूनं व्रतस्नानहुतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः सम्मुमुहुर्यदाशयाः ।२८।
या वीर्यशुल्केन हृताः स्वयंवरे प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्चाहृता भौमवधे सहस्रशः ।२९।

एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत साधु कुर्वते ।
यासां गृहात्पुष्करलोचनः पतिर्न जात्वपैत्याहृतिभिर्हृदि स्पृशन् ।३०।

"Verily He is the same eternal Person, who abides in His singular undifferentiated Self even during the night of universal dissolution prior to the manifestation of the three Guṇas (modes of Prakṛti), when the individual souls retire into God, the Universal Spirit, and when all the forces of creation (the Mahat and its evolutes) too lie dormant (in the Unmanifest).(21) It was He who with the intention of endowing with a form and name the Spirit, who has neither, then inspired His Prakṛti—which deludes the Jīvas,who are identical in essence with Him and which, impelled by His own energy (the Time-Spirit), is disposed to create—and revealed the Vedas and other scriptures. (22) Indeed, He is the same Supreme Spirit whose reality in this world is perceived by seers who have subdued their senses and fully controlled their breath, with a mind yearning for His sight and cleansed of all impurities through Devotion; for it is He alone who can thoroughly cleanse our heart (which cannot be so purified by any other means, such as Yoga etc.). (23) Again, O friend, He is the same supreme Lord, whose sacred stories have been sung ágain and again in the Vedas and other esoteric scriptures by seers (like Maharṣi Vyāsa) that have expounded profound truths, and who in His own sportful ways creates, maintains and reabsorbs the universe all by Himself (without any material), and yet does not set attached to the same. (24) Whenever kings whose intellect is clouded by Tamas (ignorance) live by unrighteousness, verily it is He who by recourse to the quality of pure Sattva (goodness) reveals in Himself the divine attributes of omnipotence etc., as well as truthfulness, righteousness, compassion and superhuman activity, and assumes various forms from age to age for the good of the world. (25) Oh, how supremely praiseworthy is the race of Yadu, that has been honoured by this Supreme Person, the Lord of Śrī (the goddess of prosperity), through His descent therein. And oh ! how supremely sacred is the forest associated with the name of the demon Madhu (the area of Vraja near about the city of Mathurā) that has been graced by Him through His ramblings.(26) Ah ! the city of Kuśasthalī (Dwārakā) overshadows the fame of heaven and brings merit and renown to the earth (by its association); for the people of that city always behold their Lord (Śrī Kṛṣṇa) casting His smiling looks on them whenever He graciously moves out of His palace. (27) Surely God Almighty (who is no other than Śrī Kṛṣṇa) must have been thoroughly propitiated (in some previous birth) through fasts, ablutions (in sacred waters) oblations to the sacred fire etc., by the ladies whose hand has been espoused by Him, in that they constantly drink. O friend, the nectar from His lips, the very thought of which maddened the women of Vraja. (28) Oh ! how blessed are His eight principal consorts, Rukmiṇī (who gave birth to Pradyumna), Jāmbavatī (the mother of Sāmba) and Nāgnajitī (who bore Āmba) and so on—who were carried off as prizes of valour at an assembly of suitors after vanquishing powerful princes like Śiśupāla (the king of the Cedis), and those others who were brought in thousands after slaying the demon Naraka (the son of goddess Earth). (29) These women have brought sanctity to and exalted womanhood, which has not been allowed freedom and is wanting in purity, inasmuch as their lotus-eyed lord, who ever delight their heart by His charming behaviours and loving presents (like the celestial tree of Pārijāta etc.) and never moves out of their mansions even for a moment."(30)

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ।३१।
अजातशत्रुः पृतनां गोपीथाय मधुद्विषः । परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ।३२।
अथ दूरागताञ् शौरिः कौरवान् विरहातुरान् । संनिवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ।३३।
कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् । ब्रह्मावर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ।३४।

मरुधन्वमतिक्रम्य सौवीराभीरयोः परान्। आनर्तान् भार्गवोपागाच्छ्रान्तवाहो मनाग्विभुः ।३५।
तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः। सायं भेजे दिशं पश्चाद्रविष्ठो गां गतस्तदा ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः ।१०।

While the womenfolk of Hastināpura were uttering such words, Śrī Hari (Śrī Kṛṣṇa) went His way, greeting them by His smiling looks. (31) Apprehending danger from His foes, king Yudhiṣṭhira despatched out of sheer affection an army consisting of all the four limbs, (viz., elephants, horses, chariots and foot soldiers) to serve as an escort for Śrī Kṛṣṇa (the Slayer of the demon Madhu). (32) Śrī Kṛṣṇa (the grandson of Śūrasena) now sent back the Pāṇḍavas (the descendants of Kuru), who being strongly attached to Him had come very far, distressed at the thought of separation from Him. He then departed for His own city (Dwārakā) with His favourite companions (Uddhava, Sātyaki and others). (33) Passing through the territories of Kuru-Jāṅgala, Pañcāla and Śūrasena (Mathurā) and the tract stretching along the banks of the Yamunā, as well as Brahmāvarta and Kurukṣetra, the kingdoms of Matsya and Sāraswata (the territory stretching along the banks of the Saraswatī) and Marudhanwa, the Lord reached the kingdom of Ānarta (Gujarat), lying beyond the principalities of Sauvīra and Ābhīra, O Śaunaka, His horses being a bit exhausted by that time. (34-35) In every part of the country He passed through, the people residing there honoured Śrī Hari (Śrī Kṛṣṇa) with presents (of various kinds). At dusk He would alight from His car and, repairing to some lake, say His Sandhyā prayers. (36)

Thus ends the tenth discourse entitled "Śrī Kṛṣṇa's Return to Dwārakā",forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa,otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Right royal reception of Śrī Kṛṣṇa at Dwārakā

सूत उवाच

आनर्तान् स उपव्रज्य स्वृद्धाञ्जनपदान् स्वकान्। दध्मौ दरवरं तेषां विषादं शमयन्निव । १ ।
स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।
दाध्मायमानः करकञ्जसम्पुटे यथाब्जखण्डे कलहंस उत्स्वनः । २ ।
तमुपश्रुत्य निनदं जगद्भयभयावहम्। प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः । ३ ।
तत्रोपनीतबलयो रवेर्दीपमिवादृताः। आत्मारामं पूर्णकामं निजलाभेन नित्यदा । ४ ।
प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा। पितरं सर्वसुहृदमवितारमिवार्भकाः । ५ ।

Sūta continued : Reaching His highly prosperous territory of Ānarta, Śrī Kṛṣṇa blew His great conch (Pāñcajanya) to soothe as it were the grief of His people (caused by His long absence). (1) Being thus blown, the conch, with its white bulb turned red on account of its contact with the rosy lips of the almighty Lord, shone resplendent in His lotus palms like a loudly singing swan perched on a pair of red lotuses. (2) Hearing that (familiar) blast, which scared away the terror of the world, the entire population (of Dwārakā) sallied forth to meet

Him, longing to see their lord. (3) They respectfully brought their presents to the Lord—who rejoiced in His own Self and was ever perfect in His own inherent bliss—even as one would offer lights to the sun-god (the ultimate source of all light); and, their countenance beaming with joy, they addressed Him, the friend and protector of all, in a voice choked with delight, even as children would speak to their father :—(4-5)

नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्चिवैरिञ्च्यसुरेन्द्रवन्दितम् ।
परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः । ६ ।
भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता ।
त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम । ७ ।
अहो सनाथा भवता स्म यद्वयं त्रैविष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्वसौभगम् । ८ ।
यर्ह्यम्बुजाक्षापससार भो भवान् कुरून् मधून् वाथ सुहृद्दिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवेद् रविं विनाक्ष्णोरिव नस्तवाच्युत । ९ ।
इति चोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोऽनुग्रहं दृष्ट्या वितन्वन् प्राविशत्पुरीम् । १० ।

"O Lord, we ever bow down before Your lotus-feet, adored even by Brahmā (the Creator), Lord Śiva (Brahmā's son) and Indra (the ruler of the gods), the supreme resort of those aspiring for the highest bliss (final beatitude) and beyond the realm of Kāla (the Time-Spirit), the supreme Ruler (of all created beings). (6) Be pleased to promote our happiness, O Creator of the universe; for You are our mother and disinterested friend, our lord and father; nay, You are our true preceptor and supreme Deity; we have become blessed by serving You. (7) Oh, how fortunate are we in having You as our lord, since we behold Your lovely form, the abode of all charms, and Your countenance with its loving smiles and affectionate looks, a rare sight even for the gods residing in heaven ! (8) Whenever, O Lord with lotus eyes, You depart for Hastināpura (the capital of the Kurus) or to Mathurā (the capital of the Madhus) to see Your friends and relations, every moment that passes without You appears to us as long as a myriad years; and we feel as miserable as eyes without the sun, O Acyuta".(9) Hearing the words (of praise) uttered by the people (of Dwārakā), the Lord, who is so fond of His devotees, entered the city, extending His grace to all through His looks. (10)

मधुभोजदशार्हार्हकुकुरान्धकवृष्णिभिः । आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव । ११ ।
सर्वर्तुसर्वविभवपुण्यवृक्षलताश्रमैः । उद्यानोपवनारामैर्वृतपद्माकरश्रियम् । १२ ।
गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् । चित्रध्वजपताकाग्रैरन्तः प्रतिहतातपाम् । १३ ।
सम्मार्जितमहामार्गरथ्यापणकचत्वराम् । सिक्तां गन्धजलैरुप्तां फलपुष्पाक्षताङ्कुरैः । १४ ।
द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः । अलंकृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः । १५ ।

Even as the city of Bhogavatī (the capital of the region of Pātāla) is guarded by the Nāgas (a race of serpents, that are capable of assuming any shape they like), the city of Dwārakā was protected by the Madhus, the Bhojas, the Daśārhas, the Arhas, the Kukuras, the Andhakas and the Vṛṣṇis—branches of the Yādava race, who were their own equals in strength (were equalled by none). (11) It was adorned with lotus-lakes that were surrounded by orchards, gardens and parks full of sacred trees and arbours rich in all the products of every season. (12) The gates of the city and the palaces as well as the thoroughfares were adorned with festoons as a mark of festivity. The city was further decorated with flags and banners of various shapes and designs, the fluttering ends of which intercepted the sun here

and there. (13) Its highways, streets, bazars and quadrangles had been thoroughly cleaned and sprinkled with scented water and were strewn with fruits, flowers, unbroken rice and sprouts (that had been rained on the Lord as something auspicious). (14) The entrance of every house in the city was adorned with curds, unbroken rice, fruits andsugar-cane,pitchers full of water, offering, incense and lights. (15)

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः। अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः ।१६।
प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः। प्रहर्षवेगोच्छशितशयनासनभोजनाः ।१७।
वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः। शङ्खतूर्यनिनादेन ब्रह्मघोषेण चादृताः।
प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ।१८।
वारमुख्याश्च शतशो यानैस्तद्दर्शनोत्सुकाः। लसत्कुण्डलनिर्भातकपोलवदनश्रियः ।१९।
नटनर्तकगन्धर्वाः सूतमागधवन्दिनः। गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च ।२०।
भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम्। यथाविध्युपसंगम्य सर्वेषां मानमादधे ।२१।
प्रह्वाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः । आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ।२२।
स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि। आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् ।२३।

The noble-minded Vasudeva (Śrī Kṛṣṇa's father) and Akrūra (Vasudeva's cousin) and king Ugrasena (Śrī Kṛṣṇa's maternal granduncle) and Śrī Rāma (Balarāma, Śrī Kṛṣṇa's elder brother) of marvellous prowess, and Pradyumna and Cārudeṣṇa (Rukmiṇī's sons) and Sāmba, Jāmbavatī's son, in transport of joy, quitted their beds and seats and even meals on hearing of the return of their most beloved Śrī Kṛṣṇa. (16-17) Excited with emotion and full of joy and esteem, they placed a lordly elephant at their head (to serve as a good omen); and accompanied with Brāhmaṇas reciting benedictory hymns and equipped with articles of good omen, they mounted their chariots and sallied forth to meet the Lord, amidst the blast of conchs and trumpets and the chanting of Vedic hymns. (18) The chief among the courtezans, whose faces looked very charming with their cheeks irradiated by splendid ear-rings, proceeded in their hundreds in palanquins, eager to have a look at Him. (19) Even so actors, dancers and songsters as well as panegyrists, bards and minstrels glorified the wonderful exploits of the Lord of excellent renown. (20) The Lord on that occasion met His kinsmen and attendants as well as the citizens in the appropriate manner and showed His consideration to all. (21) Gratifying them all down to the pariah by bowing down His head, greeting in respectful terms, clasping to the bosom, pressing the hand of and greeting with smiles and endearing looks, and granting them boons of their choice, and Himself blessed by His elders, the Brāhmaṇas and their wives, the aged folk and others, including the panegyrists, the almighty Lord entered the city. (22-23)

राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः। हर्म्याण्यारुरुहुर्विप्र तदीक्षणमहोत्सवाः ।२४।
नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम्। न वितृप्यन्ति हि दृशः श्रियोधामाङ्गमच्युतम् ।२५।
श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम्। बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ।२६।
सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्षितः पथि।
पिशङ्गवासा वनमालया बभौ घनो यथार्कोडुपचापवैद्युतैः ।२७।

As Śrī Kṛṣṇa was passing along the main road, the women of respectful families of Dwārakā went up to the top of their mansions, O Śaunaka, to enjoy the grand feast of His sight. (24) The bosom of Lord Acyuta (Śrī Kṛṣṇa) is the abode of Śrī (the goddess of prosperity); His countenance, a cup of nectar for all eyes to drink from; His arms, the habitat of the guardians of the different worlds (who ever reside in them); His lotus-like feet, the home

of the bee-like devotees; nay, each of His limbs is an embodiment of elegance. That is why the eyes of the residents of Dwārakā knew no satiety, even though they beheld Him everyday. (25-26) With the white umbrella spread over His head and a pair of chowries waving on both sides and flowers raining all round, the Lord, who was clad in yellow robes and adorned with His garland of sylvan flowers, shone on the road like a cloud with the sun shining overhead, a pair of moons moving in a circle about it, stars scattered all round and a rainbow and flashes of lightning illumining it. (27)

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः । ववन्दे शिरसा सप्त देवकीप्रमुखा मुदा ।२८।
ताः पुत्रमङ्कमारोप्य स्नेहस्नुतपयोधराः । हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ।२९।
अथाविशत् स्वभवनं सर्वकाममनुत्तमम् । प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ।३०।
पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।
उत्तस्थुरारात् सहसाऽऽसनाशयात् साकं व्रतैर्व्रीडितलोचनाननाः ।३१।
तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरेभिरे पतिम् ।
निरुद्धमप्यास्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्य वैक्लवात् ।३२।
यद्यप्यसौ पार्श्वगतो रहोगतस्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
पदे पदे का विरमेत तत्पदाच्चलापि यच्छ्रीर्न जहाति कर्हिचित् ।३३।
एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं मिथो वधेनोपरतो निरायुधः ।३४।
स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया । रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ।३५।
उद्दामभावपिशुनामलवल्गुहासव्रीडावलोकनिहतो मदनोऽपि यासाम् ।
सम्मुह्य चापमजहात्प्रमदोत्तमास्ता यस्येन्द्रियं विमथितुं कुहकैर्न शेकुः ।३६।
तमयं मन्यते लोको ह्यसङ्गमपि सङ्गिनम् । आत्मौपम्येन मनुजं व्यापृण्वानं यतोऽबुधः ।३७।
एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ।३८।
तं मेनिरेऽबला मूढाः स्त्रैणं चानुव्रतं रहः । अप्रमाणविदो भर्तुरीश्वरं मतयो यथा ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने
श्रीकृष्णद्वारकाप्रवेशो नामैकादशोऽध्यायः ॥ ११ ॥

First of all He entered the palace of His parents (Devakī and Vasudeva) and gladly bowed His head to all His seven mothers, Devakī and others, who in their turn clasped Him to their bosom. (28) As they placed their son in their lap, milk flowed from their breasts (even in their old age) due to their affection for Him; and beside themselves with joy, they bathed Him in tears. (29) He next entered His own palace, unsurpassed by any other, which was equipped with all that could be desired and had a separate mansion for each of His consorts, sixteen thousands and odd in number. (30) The ladies felt overjoyed at heart to behold from a distance their lord, who had returned home after a long absence; and, with bashful eyes and faces, they quickly abandoned their seats as well as their thought of Him (not that He was present before them in person) as also the vows of austerity* (that they had taken during the absence of their lord). (31) Full of infinite love, they embraced their Lord, first mentally, then

* The Yājñavalkya-Smṛti says :—
क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् । हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥
" A woman whose husband is away from her, should give up amusement, decoration of her body, visiting social functions, jesting and calling at another's house."

by their sight and lastly by their body as well through their babes (under the pretext of offering the babes for His embrace or in the person of the babes themselves according to the maxim that it is the father himself who is born in the shape of his son—आत्मा वै जायते पुत्रः). The tears which they had so far kept within the corners of their eyes out of their bashful nature now trickled down, in spite of themselves, O Śaunaka (foremost of the Bhṛgus), since they could no longer control their emotion. (32) Although He (ever) remained by their side and that too in their private chamber, His feet appeared to them as full of fresher charm every moment. What woman would cease to love those feet, which even Śrī (the Goddess of Fortune) cannot abandon even for a moment, though noted for Her fickleness* ? (33) Even as the wind burns a whole thicket of bamboos by producing fire (through the abrasion of one bamboo against another), so did Śrī Kṛṣṇa work the mutual destruction (in the shape of the Mahābhārata war) of princes who had proved a burden to the earth since their very birth and grown very powerful in the meantime, by pitting one against another, and in a like manner brought about the extermination of their hosts as well, Himself adhering to His vow of not taking up arms; and (having thus accomplished the object of His descent on earth) He became silent. (34) It was the same Lord who, having appeared in this mortal world in His own playful way, sported in the midst of thousands of most charming women like a worldly man. (35) Stung by their guileless and winsome smiles and bashful looks, that bespoke their profound love, even Cupid (the conqueror of the world) fainted and dropped his bow.These jewels among women, however, could not disturb the serenity of His mind by their amorous gestures. (36) Finding Him actively engaged like themselves, the people, ignorant as they are, look upon Him who is absolutely unattached as a human being full of attachment. (37) Herein lies the divinity of the almighty Lord that, even though abiding in Prakṛti (Matter), He never gets tainted by the Guṇas (modes) of Prakṛti, just as a mind that has taken refuge in Him is never contaminated by the Guṇas of Prakṛti abiding in it. (38) Nay, those ignorant ladies (Śrī Kṛṣṇa's consorts) themselves, little knowing His greatness, looked upon Him as a hen-pecked husband, devoted to their service in the private chamber, even as the notions of Aham (I-ness) conceive of God as sharing their own characteristics. (39)

Thus ends the eleventh discourse entitled "The Entry of Śrī Kṛṣṇa into Dwārakā", forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Birth of Parīkṣit

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा। उत्तराया हतो गर्भ ईशेनाजीवितः पुनः। १।
तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः। निधनं च यथैवासीत्स प्रेत्य गतवान् यथा। २।
तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे। ब्रूहि नः श्रद्दधानानां यस्य ज्ञानमदाच्छुकः। ३।

Śaunaka said : (You have already told us that) the infant in the womb of Uttarā, though destroyed by the formidable Brahmāstra discharged by Aśwatthāmā (Droṇa's son), was

* Fickleness is attributed to the Goddess of Fortune only in Her material form viz., riches.

brought back to life by the Lord Himself. (1) We now wish to hear about the birth and exploits of that noble soul of great wisdom, to whom Śuka imparted (true) knowledge, how his death came about and what destiny he attained after death. Kindly narrate all this to us, who are so earnest about it, if you deem fit. (2-3)

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः। निःस्पृहः सर्वकामेभ्यः कृष्णपादाब्जसेवया। ४।

Sūta continued : Freed from thirst for all enjoyments through the service of Śrī Kṛṣṇa's lotus-feet, the righteous king Yudhiṣṭhira protected his subjects like a father, gratifying them in everyway. (4)

सम्पदः क्रतवो लोका महिषी भ्रातरो मही। जम्बूद्वीपाधिपत्यं च यशश्च त्रिदिवं गतम्। ५।

किं ते कामाः सुरस्पार्हा मुकुन्दमनसो द्विजाः। अधिजह्युर्मुदं राज्ञः क्षुधितस्य यथेतरे। ६।

He had (untold) riches and had performed many a sacrifice and earned thereby a place in the highest worlds. His consort (queen Draupadī) and brothers were all devoted to him. His suzerainty extended over the entire globe, while he enjoyed the sovereignty of Jambūdwīpa. Nay, his fame had reached as far as heaven. (5) But could all these objects of enjoyment, coveted even by the gods, O Brāhmaṇas, bring delight to the king, who had given his mind to Lord Śrī Kṛṣṇa (the Bestower of Liberation), any more than things other than food gratify a hungry soul. (6)

मातुर्गर्भगतो वीरः स तदा भृगुनन्दनौ। ददर्श पुरुषं कञ्चिद्दह्यमानोऽस्त्रतेजसा। ७।

अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम्। अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम्। ८।

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम्। क्षतजाक्षं तदापाणिमात्मनः सर्वतोदिशम्।

परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः।९।

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः। विधमन्तं संनिकर्षे पर्यैक्षत क इत्यसौ।१०।

विधूय तदमेयात्मा भगवान्धर्मगुब् विभुः। मिषतो दशमासस्य तत्रैवान्तर्दधे हरिः।११।

While being scorched by the fire of the Brahmāstra, that hero (Parīkṣit) in the womb of his mother (Uttarā), O Śaunaka (the delight of the Bhṛgus), beheld some effulgent Being of the size of a thumb, most charming in appearance and swarthy of hue, clad in yellow robes that shone like lightning and wearing a brilliant diadem of gold. He was no other than Lord Acyuta (Śrī Kṛṣṇa). (7-8) He had four long and graceful arms, was adorned with pendants of refined gold, had bloodshot eyes and held in one of His hands a mace that shone like a firebrand even as He waved it in a circle again and again, Himself revolving round the child all the time. (9) He was quenching the fire of the Brahmāstra with His mace, even as the sun disperses the fog. Perceiving Him by his side, the child in the womb wondered who it was.(10) Having quenched that fire, Lord Śrī Hari (Śrī Kṛṣṇa), the Protector of virtue, who is infinite by nature and omnipresent too, disappeared in the womb itself, that (unborn) child of ten months still looking on. (11)

ततः सर्वगुणोदर्के सानुकूलग्रहोदये। जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा।१२।

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः। जातकं कारयामास वाचयित्वा च मङ्गलम्।१३।

हिरण्यं गां महीं ग्रामान् हस्त्यश्वान्नृपतिर्वरान्। प्रादात्स्वन्नं च विप्रेभ्यः प्रजातीर्थे स तीर्थवित्।१४।

तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयान्वितम्। एष ह्यस्मिन् प्रजातन्तौ पुरूणां पौरवर्षभ।१५।

दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि। रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना।१६।

तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः। भविष्यति न संदेहो महाभागवतो महान्।१७।

Then, at an hour which was favourable for the development of all noble traits and when the stars in the ascendant were propitious, was born that child, who maintained the thread of Pāṇḍu's line and was another Pāṇḍu as it were in bodily strength. (12) Delighted at heart (at the news of his birth), the king had benedictory hymns recited and rites connected with the birth of a child performed by holy Brāhmaṇas like Dhaumya, Kṛpa and others. (13) The king, who knew the right moment for making gifts, bestowed at the sacred hour of the birth* of Parīkṣit (before the navel-string is cut) gold, cows, lands, villages (as revenue-free grants), excellent elephants and horses and the best foodgrains on the Brāhmaṇas. (14) Pleased with the gifts, the Brāhmaṇas addressed the king, who was all humility, as follows:—"O jewel of the Pauravas (descendants of king Puru), by the will of Providence, which cannot be balked, this stainless race of the Purus had all but died out; yet the almighty Lord Viṣṇu (Śrī Kṛṣṇa), in order to shower His grace on you, preserved it by saving this child. (15-16) Hence he will be known in this world by the name of Viṣṇurāta (one who has been saved by Lord Viṣṇu). His fame will extend far and wide and he will undoubtedly turn out to be a great devotee of God and an exalted soul. (17)

युधिष्ठिर उवाच

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः । अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः ।१८।

Yudhiṣṭhira asked : Will this child share the good reputation of the glorious and high-souled royal sages of his own line, O most worthy souls? (18)

ब्राह्मणा ऊचुः

पार्थ प्रजाविता साक्षादिक्ष्वाकुरिव मानवः । ब्रह्मण्यः सत्यसंधश्च रामो दाशरथिर्यथा ।१९।
एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः । यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम् ।२०।
धन्विनामग्रणीरेष तुल्यश्चार्जुनयोर्द्वयोः । हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ।२१।
मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव । तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ।२२।
पितामहसमः साम्ये प्रसादे गिरिशोपमः । आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ।२३।
सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः । रन्तिदेव इवोदारो ययातिरिव धार्मिकः ।२४।
धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः । आहर्तैषोऽश्वमेधानां वृद्धानां पर्युपासकः ।२५।
राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ।२६।
तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् । प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ।२७।
जिज्ञासितात्मयाथात्म्यो मुनेर्व्याससुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्धाकुतोभयम् ।२८।

The Brāhmaṇas replied : O Yudhiṣṭhira (son of Pṛthā), this grandson of yours will protect his subjects just like Ikṣwāku, the eldest son of Vaivaswata Manu (who presides over the present Manwantara), and will be devoted to the Brāhmaṇas and true to his word like Śrī Rāma, the celebrated son of Daśaratha. (19) He will be munificent and kind to those who seek his protection like Śibi, the king of the Uśīnaras; and, like Bharata (the son of Duṣyanta), he will extend the fame of his own people as well as of those who perform sacrifices. (20)

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* The scripture says :—

यावन्नच्छिद्यते नालं तावन्नाप्नोति सूतकम् । छिन्ने नाले ततः पश्चात् सूतकं तु विधीयते ॥

"A family does not contract Sūtaka (impurity caused by childbirth) till the navel string is cut. It is only after the umbilical cord is cut that the Sūtaka actually commences as a rule."

A gift made before this operation brings an inexhaustible store of merit to the donor. The Smṛti says :—

पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयम् ।

As a leader of bowmen, he will be a match for both the Arjunas (Sahasrabāhu and his own grandfather); nay, he will be unassailable as fire and unconquerable as the ocean. (21) He will be heroic as a lion (the king of beasts), worth resorting to as the Himālayas, enduring as the earth and forbearing like parents. (22) In even-mindedness he will compare with Brahmā (the Creator) himself; while in graciousness of disposition he will be equal to Lord Śiva. And he will be the support of all living beings like God Viṣṇu (the Abode of Ramā, the Goddess of Prosperity). (23) In high-mindedness accompanied with excellent virtues, he will follow the example of Śrī Kṛṣṇa; he will be generous as king Rantideva and pious like Yayāti.(24) He will be equal to Bali in firmness, and unflinching in his devotion to Śrī Kṛṣṇa as Prahlāda. He will perform a number of Aśwamedha sacrifices and will wait upon the aged.(25) He will be the progenitor of a race of royal sages and chastiser of those who stray from the path of virtue. Nay, he will subdue Kali (the spirit presiding over the Kali age) in the interest of mother Earth as well as of righteousness. (26) Hearing of his impending death at the hands of Takṣaka (a chief of the Nāgas), impelled by the curse of a Brāhmaṇa's son, he will renounce all attachment and take refuge in the feet of Śrī Hari. (27) Having ascertained the truth about the Spirit from the sage Śukadeva (the son of Vyāsa), he will cast off his mortal coil, O king, on the bank of Gaṅgā and attain the fearless state (the state of blessedness).(28)

इति राज्ञ उपादिश्य विप्रा जातककोविदाः । लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् ।२९।
स एष लोके विख्यातः परीक्षिदिति यत्प्रभुः । गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विह ।३०।
स राजपुत्रो ववृधे आशु शुक्ल इवोडुपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ।३१।
यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया । राजालब्धधनो दध्यावन्यत्र करदण्डयोः ।३२।
तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः । धनं प्रहीणमाजह्रुरुदीच्यां दिशि भूरिशः ।३३।
तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः । वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्धरिम् ।३४।
आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् । उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ।३५।
ततो राज्ञाभ्यनुज्ञातः कृष्णया सह बन्धुभिः । ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्वृतः ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने
परीक्षिज्जन्माद्युत्कर्षो नाम द्वादशोऽध्यायः ।१२।

Having thus told the king (about the future of the new-born babe), the Brāhmaṇas, who were all well-versed in astrology, returned each to his own home after receiving their fee. (29) It was this very child who was known all over the world by the name of Parīkṣit, because this gifted boy used to look for, among those whom he saw, the Person whom he had perceived in his mother's womb and who always lingered in his thought. (30) Being fostered everyday by (the love of) his grandparents, the prince (Parīkṣit) grew up very soon, even as the orb of the moon, waxing by degrees in a bright fortnight everyday, becomes full very soon. (31) The king now made up his mind to propitiate the Lord through the performance of a horse-sacrifice in order to atone for his hostile conduct towards his own kith and kin; but since he had no money (to defray the expenses of the sacrifice) other than that collected as revenue or fines (which was evidently not much), he became thoughtful. (32) Perceiving what was in his mind, his younger brothers, at the instance of Acyuta (the immortal Lord Śrī Kṛṣṇa) fetched abundant riches that had been left in the north (by king Marutta and his priests*). (33) Having thus

* In the line of Diṣṭa (the fourth of the ten sons of Vaivaswata Manu, the Manu presiding over the present Manwantara) there flourished a universal monarch, Marutta by name, who performed a sacrifice which was unequalled by any other sacrifice. All the vessel used in that sacrifice were made of gold and most beautiful in shape (vide Śrīmad Bhāgavata IX. ii. 27). At the conclusion of the sacrifice the king had all the vessels thrown in the north. Besides, he gave untold wealth to the priests by

equipped himself with all the requisites for the sacrifice, king Yudhiṣṭhira, the son of Dharma (the god of righteousness), who was afraid of sin, propitiated Śrī Hari by performing three horse-sacrifices. (34) Having enabled the king to perform the sacrifices with the help of the twice-born (the Brāhmaṇas), Lord Śrī Kṛṣṇa, who had been invited for the occasion, stayed with him for some months for the gratification of his friends and relations. (35) Then, with the leave of the king and his younger brothers, as well as of Kṛṣṇā (queen Draupadī), O Śaunaka, He proceeded to Dwārāvatī (Dwārakā) accompanied by Arjuna and surrounded by the Yadu chiefs (Uddhava, Sātyaki and others). (36)

Thus ends the twelfth discourse entitled " The Glory of birth etc., of Parīkṣtit," forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ त्रयोदशोऽध्यायः

Discourse XIII

Departure of Dhṛtarāṣṭra and his wife Gāndhārī, for the forest at the instance of Vidura

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम्। ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः । १ ।
यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः। जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह । २ ।
तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः। धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा । ३ ।
गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी। अन्याश्च जामयः पाण्डोर्ज्ञातयः ससुताः स्त्रियः । ४ ।
प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम्। अभिसंगम्य विधिवत् परिष्वङ्गाभिवादनैः । ५ ।
मुमुचुः प्रेमबाष्पौघं विरहौत्कण्ठ्यकातराः। राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम्। ६ ।
तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने। प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम्। ७ ।

Sūta continued: Having ascertained the truth about the Spirit from the sage Maitreya in the course of his pilgrimage, Vidura returned to Hastināpura; for he had thereby come to know all that he wanted to know.(1) Exclusive devotion to Śrī Govinda having welled up in his heart even before he could elicit replies to all the questions he had urged for solution by Maitreya (a descendant of the sage Kuṣāru), Vidura pressed no more for a reply to the remaining questions. (2) Seeing him, their kinsmen, come back, O sage, Yudhiṣṭhira (the son of Dharma, the god of righteousness) and his younger brothers (Bhīma and others), Dhṛtarāṣṭra (their eldest uncle and Vidura's eldest brother) and Yuyutsu (Dhṛtarāṣṭra's only surviving son, born of a Vaiśya wife), Sūta (Sañjaya), Kṛpa (son of Śaradvān), Pṛthā (Kuntī, the mother of the Pāṇḍavas), Gāndhārī (Dhṛtarāṣṭra's devoted spouse and daughter of the king of Gāndhāra, the modern Afghanistan), Draupadī (daughter of king Drupada), Subhadrā (Arjuna's wife and Śrī Kṛṣṇa's younger sister, the grandmother of Parīkṣit) and Uttarā (Abhimanyu's widow and Parīkṣit's mother), Kṛpī (Droṇa's widow and Kṛpa's younger sister, the mother of Aśwatthāmā) and all the male and female relations of the late king Pāṇḍu (the

way of their sacrificial fees. It was more than they could carry home; hence they came away leaving a major part of it on the sacrificial ground. Since all unclaimed property vests in the ruler as a matter of right, the Lord had all this wealth transferred to Yudhiṣṭhira and devoted it to a sacred cause.

father of Yudhiṣṭhira and his brothers) as well as all the other ladies and their sons went forth in great joy to meet him even as the organs would be roused into activity when life returned to a dead body. They all duly received him by embracing or greeting him and shed copious tears of love, overwhelmed as they were with anxiety caused by (long) separation. When he had taken his seat, the king (duly) paid his respects to him. (3—6) When after finishing his meal and having reposed (for some time) he was comfortably seated, the king addressed him in the presence of all, his head bent low with humility.(7)

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान्। विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः । ८ ।
कया वृत्त्या वर्तितं वश्चरद्भिः क्षितिमण्डलम्। तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले । ९ ।
भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो। तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ।१०।
अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः। दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ।११।

Yudhiṣṭhira said : Do you remember us, brought up under your fostering care (like young birds that flourish under the protective wings of their parents)—how with our mother we were delivered by you from a host of calamities like poisoning and fire ? (8) How did you manage to keep your body and soul together during your peregrinations on the terrestrial globe? And what places of pilgrimage and principal sacred spots did you visit on the face of the earth? (9) Devotees of God like you, my lord, are not only consecrated themselves; but it is they who revive the sanctity of sacred places (that get polluted by the contact of sinners) by the living presence of Lord Viṣṇu (the Wielder of a mace), in their heart. (10) Dear uncle, are our friends and relations, the Yādavas, who look upon Śrī Kṛṣṇa as their deity, doing well in their own city (Dwārakā) ? Did you happen to see or even hear of them ?(11)

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत्। यथानुभूतं क्रमशो विना यदुकुलक्षयम्।१२।
नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम्। नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः ।१३।
कञ्चित्कालमथावात्सीत्सत्कृतो देववत्सुखम्। भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन्।१४।
अबिभ्रदर्यमा दण्डं यथावदघकारिषु। यावद्दधार शूद्रत्वं शापाद्वर्षशतं यमः ।१५।
युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम्। भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ।१६।
एवं गृहेषु सक्तानां प्रमत्तानां तदीहया। अत्यक्रामदविज्ञातः कालः परमदुस्तरः ।१७।

Thus interrogated by the pious king (Yudhiṣṭhira) he narrated in order all that he had known at first hand (from Uddhava) omitting, of course, the extermination of the Yādava race. (12) Compassionate by nature, he could not bear to see his kinsmen in distress; hence he did not break to them that unpleasant news, which was more than they could bear; for he knew that it would come to be known to the people of its own accord. (13) Adored (by his kinsfolk) as a veritable god, he lived comfortably (at Hastināpura) for some time, anxious to do good to his eldest brother (Dhṛtarāṣṭra) and bringing delight to all. (14) Aryamā (the second of the twelve sons of Aditi, who preside over the sun successively every month, vide Śrīmad Bhāgavata XII. xi. 32—44) duly carried on the duties of punishing the evil-doers during the hundred years Yama (the god of justice) tenanted the body of a Śūdra (as Vidura) under a curse (pronounced by the sage Māṇḍavya.* (15) Having got back his kingdom and seen the face of a grandson capable of upholding the traditions of the family,

* Once upon a time the members of a king's police force apprehended some thieves at the hermitage of a sage, Māṇḍavya by name. They naturally suspected the sage of complicity in their nefarious activities and arrested him as well, who was transfixed on the stake along with the thieves under orders of the king. When, however, the king learnt that the suspected accomplice was a saint, he immediately ordered the latter to be released and obtained his forgiveness by falling at his feet.

Yudhiṣṭhira in his supreme splendour rejoiced with his younger brothers, who were as powerful as the guardians of the various worlds. (16) In this way time, whose movements are most difficult to control, passed unnoticed by them, attached as they were to their home and had lost sight of their goal (for the time being) on account of their remaining engrossed in worldly activities. (17)

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत । राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ।१८।
प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो । स एव भगवान् कालः सर्वेषां नः समागतः ।१९।
येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि । जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ।२०।
पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः । आत्मा च जरया ग्रस्तः परगेहमुपाससे ।२१।
अहो महीयसी जन्तोर्जीविताशा यया भवान् । भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ।२२
अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः । हृतं क्षेत्रं धनं येषां तद्दत्तैरसुभिः कियत् ।२३।
तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः । परैत्यनिच्छतो जीर्णो जरया वाससी इव ।२४।
गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः । अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः ।२५।
यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् । हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ।२६।
अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् । इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः ।२७।

Perceiving this, Vidura said to Dhṛtarāṣṭra,"Look here: a terrible time has come. Let us, therefore, soon be away, my royal brother ! (18) That all-powerful time (the time of death) has come upon us all, which cannot be averted on any account and under any circumstance.(19) Overtaken by it, a man is immediately made to part with his life, which is most dear to him, to say nothing of other things such as wealth and so on. (20) Your uncles (Bhīṣma and Somadatta), your brother and cousin (Pāṇḍu and Bhūriśravā), your relations (such as your brothers-in-law, Śakuni and Śalya, your son-in-law, Jayadratha and so on), nay, your own sons (Duryodhana and others) have been killed; your days are almost ended and your body is overcome with old age, and (what is worst) you are living under the roof of another (king Yudhiṣṭhira, who was your mortal enemy till yesterday) ! (21) Oh, how strong is the desire in a living being to survive, impelled by which you accept the morsels of food thrown to you by Bhīma even like a dog ! (22) What do you expect to achieve through a life depending on the good-will of those whose dwelling was set on fire, to whom poison was administered, whose wedded wife was subjected to ignominy (in open court), nay, whose lands and other possessions were seized (all with your connivance) ? (23) How foolish of you that you still desire to live ! Like tattered clothes, your age-worn body will nonetheless leave you, however reluctant you may be to cast it off. (24) Therefore,free from worldly attachment and shaking off all bondage, he who drops this body, which is no longer of any use to him, away from and unknown to his kith and kin, he alone is spoken of as wise. (25) Fed up with this world either by himself or by another's precept and with a subdued mind, and holding Śrī Hari in his heart, he who leaves his home (as a recluse) is foremost among men. (26) Therefore, unnoticed by your kinsmen, proceed to the north (the Himalayan region); for the time which will come hereafter will be mostly such as would take away the

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The sage now approached Yama and wanted to know for what sinful act of his he was made to suffer such terrible agony. Yama told him that he had in his childhood pierced a live locust with the point of a blade of Kuśa grass, and that was responsible for the pangs of impalement suffered by him. The sage felt that the punishment meted out to him was out of all proportion with the crime, which must have been committed by him through ignorance. He, therefore, uttered an imprecation against the god, consigning him to earthly life as a Śūdra for one hundred years. It was under his imprecation that Yama was reborn on this earth as Vidura.

virtues of men." (27)

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधित आजमीढः ।
छित्त्वा स्वेषु स्नेहपाशान्द्रढिम्नो निश्चक्राम भ्रातृसंदर्शिताध्वा ।२८।
पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।
हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ।२९।

Thus instructed by Vidura, his younger brother, the blind king Dhṛtarāṣṭra (a descendant of Ājamīḍha) had his mind's eye opened. Cutting asunder the strong ties of affection that bound him to his kinsmen, he departed, his brother (Vidura) himself acting as his guide. (28) Perceiving that her husband was proceeding to the Himālayas—which afforded great delight to recluses (lit., those who have taken a vow of non-violence) even as a righteous combat (on the battle-field) delights a heroic warrior—the virtuous Gāndhārī (the daughter of king Subala) too, who had taken a vow of devoted service to her lord, followed him in his journey. (29)

अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान् नत्वा तिलगोभूमिरुक्मैः ।
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ।३०।
तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः । गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ।३१।
अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत्। अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ।३२।
पितर्युपरते पाण्डौ सर्वान्नः सुहृदः शिशून्। अरक्षतां व्यसनतः पितृव्यौ क्व गताविताः ।३३।

Having said his Sandhyā prayers and poured oblations into the sacred fire, and having bowed to the Brāhmaṇas and bestowed on them gifts of sesamum seeds, cows, lands and gold, king Yudhiṣṭhira (who looked upon none as his enemy) entered the apartments of his elders for his daily salutations, but failed to perceive either of his uncles or even his aunt (Gāndhārī). (30) With an anxious heart he asked Sañjaya (Dhṛtarāṣṭra's counsellor and trusted servant), who was sitting there, "Sañjaya (son of Gavalgaṇa), where is our aged uncle, who is blind too? (31) Where is my aunt, grieved at the loss of her sons, and where is my younger uncle gone, who was so kindly disposed towards us ? Distressed at the loss of his near and dear ones and apprehending ill treatment from my foolish self, may it be that he has thrown himself into the Gaṅgā, along with his wife? (32) After the death of our father, king Pāṇḍu, it was our uncles who protected us all, their children, against a series of calamities, tender of age as we were. Ah, where have they gone from here ?" (33)

सूत उवाच

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः । आत्मेश्वरमचक्षाणो न प्रत्याहातिपीडितः ।३४।
विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना । अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ।३५।

Sūta continued : Sore afflicted with grief and overwhelmed with affection at the sudden disappearance of his master and feeling very sad on account of his separation from him, Sañjaya (who too was a Sūta by birth) could not utter a word in reply. (34) Then, wiping the tears with his hands and steadying his mind by recourse to reason, he replied to Yudhiṣṭhira (as follows) with his thought fixed on the feet of his lord (Dhṛtarāṣṭra) : (35)

सञ्जय उवाच

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन । गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ।३६।
अथाजगाम भगवान् नारदः सहतुम्बुरुः । प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ।३७।

Sañjaya said : "I know neither the resolve of your uncles nor of your aunt, O delight of

your race. I have been deceived by those noble souls ! O lord with mighty arms." (36) In the meantime came the divine sage Nārada, accompanied by the sage Tumburu. Yudhiṣṭhira went forth with his younger brothers to receive them and, after greeting them, spoke with great reverence: (37)

युधिष्ठिर उवाच

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः । अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ।३८।
कर्णधार इवापारे भगवान् पारदर्शकः । अथाबभाषे भगवान् नारदो मुनिसत्तमः ।३९।
मा कंचन शुचो राजन् यदीश्वरवशं जगत् । लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
स संयुनक्ति भूतानि स एव वियुनक्ति च ।४०।
यथा गावो नसि प्रोतास्तन्त्यां बद्धाः स्वदामभिः । वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ।४१।
यथा क्रीडोपस्कराणां संयोगविगमाविह । इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् ।४२।
यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् । सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ।४३।
तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वर्तेरंस्ते च मां विना ।४४।
कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः । कथमन्यांस्तु गोपायेत्सर्पग्रस्तो यथा परम् ।४५।
अहस्तानि सहस्तानामपदानि चतुष्पदाम् । फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ।४६।
तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् । अन्तरोऽनन्तरो भाति पश्य तं मायया रुधा ।४७।
सोऽयमद्य महाराज भगवान् भूतभावनः । कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ।४८।
निष्पादितं देवकृत्यमवशेषं प्रतीक्षते । तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः ।४९।

Yudhiṣṭhira said : "I know not the movements of my uncles, O divine sage; I wonder where they have gone hence. Nor do I know where is gone my aunt, so well-known for her austere penance and distressed at the loss of her sons. (38) Your Holiness alone can guide us across this endless ocean (of grief) as a pilot in the deep." Thereupon the worshipful Nārada, the foremost among sages, spoke (as follows) :—(39)"Grieve not for anybody, O king; for the world is under the control of God. It is to Him, the supreme Ruler of all, that all these worlds along with their rulers offer their homage. It is He who unites and He again who parts living beings from one another. (40) Even as oxen, controlled individually by small strings passed through their nostrils and held together by a strong rope, carry loads for their master, so these human beings, tied down to the rope of the divine word (the Veda) through the smaller strings of their different denominations (such as Brāhmaṇa, Brahmacārī and so on), offer their worship to God (through their respective duties). (41) Even as playthings here (in this world) are brought together and separated by the will of the player, so do the coming together and parting of human beings depend on the will of God. (42) Whether you consider human beings to be eternal (as the soul or spirit) or ephemeral (as the corporeal body) or both eternal and transient (as embodied souls) or as neither eternal nor ephemeral (as the unspeakable Absolute, which is devoid of all attributes), they are not worth grieving for unless through affection born of infatuation. (43) Therefore, O dear Yudhiṣṭhira, shake off the uneasiness of mind, caused by ignorance, as to how those people (your uncles and aunt) may be faring without you, helpless and miserable as they are. (44) This body, constituted as it is of the five elements (viz., earth, water, fire, air and ether), is subject to the control of time, fate and the three modes of Prakṛti (Sattva, Rajas and Tamas). How can it protect others any more than a man fallen in the jaws of a python can help another?(45) The handless (such as the quadruped) serve as the subsistence of those that have hands (such as human beings); those that have no feet (such as grass etc.) sustain the life of the four-footed animals; and (even among the handless) the smaller ones serve

as the sustenance of the bigger ones. (In this way) life sustains life. (46) All this, O king, is the one self-effulgent Lord, the Self of all embodied souls. It is He who appears as the subject and the object. Perceive Him as manifested in multitudinous forms through Māyā (illusion). (47) It is He, O mighty ruler—the same Lord who brings into being this living creation—who has now appeared on this earth as living Death (Kāla) for the extermination of the enemies of gods. (48) The work of the gods has now been (well-nigh) accomplished and the Lord awaits the completion of that which yet remains to be done. You too should wait so long as the Lord is still here: (49)

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया। दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ।५०।
स्रोतोभिः सप्तभिर्या वै स्वर्धुनी सप्तधा व्यधात्। सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते ।५१।
स्नात्वानुसवनं तस्मिन्हुत्वा चाग्नीन्यथाविधि। अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ।५२।
जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः। हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ।५३।
विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम्। ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ।५४।
ध्वस्तमायागुणोदर्को निरुद्धकरणाशयः। निवर्तिताखिलाहार आस्ते स्थाणुरिवाचलः।
तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः ।५५।
स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि। कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ।५६।
दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे। बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति ।५७।
विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन। हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ।५८।
इत्युक्त्वाथारुहत् स्वर्गं नारदः सहतुम्बुरुः। युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ।५९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने त्रयोदशोऽध्यायः ।१३।

"Dhṛtarāṣṭra with his younger brother and his own wife, Gāndhārī, has gone to the hermitage of sages to the south of the Himālayas, where the Gaṅgā (the celestial river) has for the pleasure of the seven celebrated sages (Saptarṣis as they are called) split herself into seven streams to flow through seven different channels, which they call Saptasrota.(50-51) Bathing in the Saptasrota thrice a day (in the morning and evening as well as at midday), and pouring oblations into the sacred fire according to the scriptural ordinance, he is living on water alone, serene of mind and free from all cravings. (52) Having controlled his pose (sitting in one pose continually for hours together) and breath and withdrawn his six senses (the five external senses and the mind, which is known as the sixth or internal sense) from their objects, he has shaken off through contemplation on Śrī Hari the impurities of his mind in the shape of Rajas, Sattva and Tamas. (53) Nay, merging his ego (sense of I-ness or individuality) in Buddhi (the principle of intelligence and the source of I-consciousness) and dissolving his Buddhi in the individual soul (the Kṣetrajña as it is called), he has identified his individual soul with the Absolute (Brahma), the substratum of all, as the space within a jar is united with the unlimited space. (54) Again, having thoroughly controlled his senses and mind, he has given up all enjoyment and uprooted the effects (in the shape of latent desires) of the Guṇas of Māyā. Nay, having abandoned all his duties, he sits motionless like a post now. Therefore, do not stand in his way (by trying to contact him). (55) On the fifth day hence, O king, he will cast off his body, which will be reduced to ashes. (56) Finding the body of her lord being consumed along with the hut (he is occupying) by the sacrificial fires, his virtuous wife, standing outside, will enter the fire in order to follow her husband. (57) And, witnessing this wonder with a mixed feeling of joy and grief, O delight of the Kurus, Vidura will go out (again) on pilgrimage to sacred places." (58) Having told him all this, the sage Nārada with Tumburu immediately ascended to heaven; and, treasuring up his words in his

heart, Yudhiṣṭhira ceased sorrowing. (59)

Thus ends the thirteenth discourse, forming part of the story of the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

King Yudhiṣṭhira grows apprehensive at the sight of evil omens and Arjuna returns from Dwārakā

सूत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् । १ ।
व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । ददर्श घोररूपाणि निमित्तानि कुरूद्वहः । २ ।
कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मिणः । पापीयसीं नृणां वार्तां क्रोधलोभानृतात्मनाम् । ३ ।
जिह्मप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् । पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् । ४ ।
निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् । लोभाद्यधर्मप्रकृतिं दृष्ट्वोवाचानुजं नृपः । ५ ।

Sūta continued: Arjuna had left for Dwārakā in order to see his relations (Śrī Kṛṣṇa and others) and to know the doings of Śrī Kṛṣṇa of sacred renown. (1) He, however, did not return from that place even though many months had elapsed. In the meantime Yudhiṣṭhira, the illustrious scion of Kuru, saw portents of a fearful nature. (2) Time had taken a dreadful turn, (as was clear from the fact that) the characteristics of the seasons had totally changed. People had taken to sinful ways of living, their heart possessed with anger, greed and falsehood. (3) Their dealings had become crooked; even friendship was marred by deceitfulness; there were quarrels between parents and sons, relations and relations, brothers and brothers, and even between husbands and wives. (4) At the approach of the Kali age the nature of individuals was vitiated by evils like greed and so on, while omens boding the worst type of calamity appeared (in the cosmic nature). Witnessing all this, king Yudhiṣṭhira spoke to his younger brother (Bhīma) as follows : (5)

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् । ६ ।
गताः सप्ताधुना मासा भीमसेन तवानुजः । नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा । ७ ।
अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽऽत्मनोऽङ्गमाक्रीडं भगवानुत्सिसृक्षति । ८ ।
यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः । आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् । ९ ।
पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् । दारुणान् शंसतोऽदूराद्भयं नो बुद्धिमोहनम् । १० ।
ऊर्वक्षिबाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः । वेपथुश्चापि हृदये आराद्दास्यन्ति विप्रियम् । ११ ।
शिवैषोद्यन्तमादित्यमभिरौत्यनलानना । मामङ्ग सारमेयोऽयमभिरौति ह्यभीरुवत् । १२ ।
शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे । वाहांश्च पुरुषव्याघ्र लक्षये रुदतो मम । १३ ।
मृत्युदूतः कपोतोऽयमुलूकः कम्पयन् मनः । प्रत्युलूकश्च कुह्वानैरनिद्रौ शून्यमिच्छतः । १४ ।
धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः । निर्घातश्च महांस्तात साकं च स्तनयित्नुभिः । १५ ।
वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः । असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः । १६ ।

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि। ससंकुलैर्भूतगणैर्ज्वलिते इव रोदसी ।१७।
नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च। न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ।१८।
न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः। रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ।१९।
दैवतानि रुदन्तीव स्विद्यन्ति ह्युच्चलन्ति च। इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः।
भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ।२०।
मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः। अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ।२१।

Yudhiṣṭhira said : "Arjuna was sent to Dwārakā to see our relations (Śrī Kṛṣṇa and others) as well as to find out what Śrī Kṛṣṇa of sacred renown was doing. (6) Although seven months have since elapsed, O Bhīmasena, I do not quite understand why your younger brother has not yet returned. (7) May it not be that the time predicted by the celestial sage has arrived, when the Lord intends to cast off the form assumed by Him for the sake of sport—the Lord to whose grace we owe our fortune, our kingdom, our spouses, our life, the continuance of our race, our progeny, our victory over the enemies and our title to the higher worlds. (8-9) Observe the fearful portents, O tiger among men, in the heavens as well as on the earth as also in our own person, boding some calamity near at hand, that will distract our mind. (10) My left thigh, left eye and left arm, dear brother, are throbbing again and again and my heart quakes every now and then: all these will surely bring some unhappy news.(11) Lo ! the she-jackal, vomitting fire, howls at the rising sun and this dog, dear Bhīma, fearlessly bays at me. (12) Good animals (such as the cow) pass by to my left, while other (inauspicious) animals (as the donkey etc.) turn to my right. Nay, I see my horses weeping, O tiger among men. (13) This dove, the harbinger of death, as well as the owl and its enemy, the crow, keeping awake all the night, make my heart shudder with their horrible cries and would have the world converted into a desert. (14) The quarters look smoky; the orbs of the sun and the moon appear with a misty halo encircling them; the earth with the mountains quakes (every now and then); and there are frequent thunder-claps accompanied by violent lightning-strokes, dear brother.(15) The wind blows very hard, spreading darkness with dust; the clouds rain blood, thus creating a ghastly scene everywhere. (16) Look at the sun, which has lost its brilliance, and the planets contending against one another in the heavens. The heaven and the earth seem to be set on fire due to multitudes of ghosts and other creatures congregating here and there. (17) Streams and big rivers no less than lakes and minds (of the people) are (all) agitated. The fire does not burn (even) with clarified butter. I wonder what surprise is this (fateful) time going to spring on us ? (18) Calves refuse to suck the udders and their mother do not allow themselves to be milked. Cows weep, tears trickling down their faces; while bulls too do not rejoice with the herd. (19) The images of gods appear to weep; nay, they perspire and move from their seats. These outlying districts and villages, cities and gardens, mines and hermitages look cheerless and robbed of their splendour. (God knows) what evil they portend for us. (20) From these grave forebodings I am led to believe that the earth has undoubtedly lost its charm, having been deprived (of the touch) of the Lord's feet, that possess a grace (graceful marks of a thunderbolt etc.) unknown to the feet of any other person." (21)

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा। राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः ।२२।
तं पादयोर्निपतितमयथापूर्वमातुरम्। अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ।२३।
विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः। पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ।२४।

As the king was thus expressing his concern with a heart full of anxiety at the sight of these portentous phenomena, O Śaunaka, Arjuna (whose banner was emblazoned with the

figure of a monkey) returned from Dwārakā (the capital of the Yadus). (22) Seeing his younger brother fallen at his feet with a strange look about him, lacklustre and ill at ease, his face cast down and tears trickling down from his lotus-like eyes, the king felt anxious at heart and questioned him in the midst of his other kinsmen, recalling the words of Nārada. (23-24)

युधिष्ठिर उवाच

कच्चिदानर्तपुर्यां नः स्वजनाः सुखमासते । मधुभोजदशार्हार्हसात्वतान्धकवृष्णयः ।२५।
शूरो मातामहः कच्चित्स्वस्त्यास्ते वाथ मारिषः । मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः ।२६।
सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः । आसते सस्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ।२७।
कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः । हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ।२८।
आसते कुशलं कच्चिद्ये च शत्रुजिदादयः । कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ।२९।
प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः । गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ।३०।
सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः । अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ।३१।
तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः । सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ।३२।
अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः । अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ।३३।

Yudhiṣṭhira said : "Are our relations, the Madhus, the Bhojas, the Daśārhas, the Arhas, the Sātvatas, the Andhakas and the Vṛṣṇis, happy in Dwārakā (the capital of the Ānartas)?(25) Is my revered maternal grandfather, Śūra (Śūrasena) doing well ? And are our maternal uncles, Ānakadundubhi (Vasudeva) and his younger brother, enjoying good health ? (26) Again, are our maternal aunts, the seven wives of Vasudeva, Devakī and others, who are related to one another as sisters, quite hale themselves as also their sons and daughters-in-law ? (27) Does king Āhuka (Ugṛasena, the father of Devakī), whose son (Kaṁsa) was notorious for his wickedness, and his younger brother (Devaka), still alive ? And are Hṛdīka and his son (Kṛtavarmā), Akrūra (a cousin of Vasudeva), Jayanta, Gada and Sāraṇa (Śrī Kṛṣṇa's brothers) as well as Śatrujit and others faring well ? And is the divine Śrī Rāma (Balarāma), the Lord of the Sātvatas (Yādavas), happy ? (28-29) Is Pradyumna (Śrī Kṛṣṇa's eldest son), the greatest warrior among all the Vṛṣṇis, well ? And is the divine Aniruddha (Pradyumna's son) of marvellous dash (on the field of battle) prospering ? (30) Suṣeṇa and Cārudeṣṇa (two of the ten sons of Rukmiṇī, of whom Pradyumna was the eldest) and Sāmba born of Jāmbavatī, and all the other great sons of Śrī Kṛṣṇa, including Ṛṣabha, as also their sons, and even so Śrutadeva, Uddhava and the other attendants of Śrī Kṛṣṇa and other principle Sātvatas (Yādavas)—Sunanda and Nanda being the chief of them—are all these doing well, protected by the arms of Śrī Rāma and Śrī Kṛṣṇa ? Do they ever enquire after our welfare, bound as they are by ties of affection to us ? (31—33)

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः । कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ।३४।
मङ्गलाय च लोकानां क्षेमाय च भवाय च । आस्ते यदुकुलाम्भोधावाद्योऽनन्तसखः पुमान् ।३५।
यद्बाहुदण्डगुप्तायां स्वपुर्यां यदवोऽर्चिताः । क्रीडन्ति परमानन्दं महापौरुषिका इव ।३६।
यत्पादशुश्रूषणमुख्यकर्मणा सत्यादयो द्व्यष्टसहस्रयोषितः ।
निर्जित्य संख्ये त्रिदशांस्तदाशिषो हरन्ति वज्रायुधवल्लभोचिताः ।३७।
यद्बाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।
अधिक्रमन्त्यङ्घ्रिभिराहृतां बलात् सभां सुधर्मां सुरसत्तमोचिताम् ।३८।

"And is Lord Govinda (Śrī Kṛṣṇa), a friend of the Brāhmaṇas and full of affection for His devotees, happy in His famous council-chamber, Sudharmā, at His own capital, in the midst of His kith and kin ? (34).It is for the protection and prosperity and well-being of all the worlds

that the Prime Person (Śrī Kṛṣṇa) is living in the milk ocean of the Yādava race with His constant companion, Lord Ananta (Śrī Balarāma). (35) Respected by all, the Yadus revel, like the attendants of Lord Viṣṇu, in their own city (of Dwārakā), protected by His long arms.(36) By virtue of their service to His feet, which they regard as their foremost duty, Satyabhāmā and the other sixteen thousand and odd spouses of the Lord prevailed on the latter to conquer gods on the field of battle and carried by force the objects of sense-enjoyment (such as the celestial Pārijāta tree) sought by the gods themselves and fit to be enjoyed by goddess Śacī (the spouse of Indra, the wielder of a thunderbolt). (37) Nay, the great Yādava warriors, who depend on the might of His stout arms, always fearlessly tread the council-chamber, known by the name of Sudharmā, which was snatched by force (from Indra) and was worthy of the foremost gods." (38)

कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे। अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः।३९।
कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः। न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम्।४०।
कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम्। शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः।४१।
कच्चित्त्वं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम्। पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि।४२।
अपि स्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान्। जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम्।४३।
कच्चित् प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना। शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक्।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे युधिष्ठिरवितर्को नाम चतुर्दशोऽध्यायः।१४।

"Are you enjoying good health yourself, dear Arjuna? You seem to have lost the brightness of your countenance. Did you fail to receive proper attention or were you ever treated with disrespect during your prolonged stay (at Dwārakā), dear brother ? (39) I hope no one tormented you with words etc., devoid of love and full of inauspicious import. Did you ever fail to grant the prayer of suppliants who approached you with some hope or to give something which you might have promised of your own accord ? (40) I hope you never turned away any Brāhmaṇa, child, cow, aged or ailing man, any woman or any creature whatsoever that might have approached you for protection, noted as you are for affording shelter (to the needy). (41) I am sure you never shared the bed with a woman unworthy of you nor did you copulate flippantly with a woman worthy of you. I further hope that you were not vanquished, while on your way back, by your equals nor by your inferiors. (42) Did you ever take your meals ignoring the aged or children deserving to be fed ? Or did you perpetrate any loathsome act which was unbecoming of you ? (43) Or is it that you have been torn from your ever most beloved and intimate friend and relation (Śrī Kṛṣṇa) and thus consider yourself desolate; for there can be no other cause of your agony." (44)

Thus ends the fourteenth discourse entitled "Yudhiṣṭhira's Doubt",
in Book One of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

Stricken with grief at their separation from Śrī Kṛṣṇa, the Pāṇḍavas instal Parīkṣit on the throne of Hastināpura and ascend to heaven

सूत उवाच

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञाऽऽविकल्पितः । नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्शितः । १ ।
शोकेन शुष्यद्वदनहृत्सरोजो हतप्रभः । विभुं तमेवानुध्यायन्नाशक्नोत्प्रतिभाषितुम् । २ ।
कृच्छ्रेण संस्तभ्य शुचः पाणिनाऽऽमृज्य नेत्रयोः । परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः । ३ ।
सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् । नृपमग्रजमित्याह बाष्पगद्गदया गिरा । ४ ।

Sūta continued : Śrī Kṛṣṇa's friend, Arjuna (also nicknamed as Kṛṣṇa), who had grown lean and thin on account of his separation from Śrī Kṛṣṇa, was stormed with a number of questions by his (elder) brother, king Yudhiṣṭhira, since his (gloomy) appearance gave rise to many a doubt. (1) His lotus-like face and heart were withering with grief and his brightness gone; and wholly engrossed in the thought of that very Lord, he could not make any answer. (2) Overwhelmed with anxiety, caused by love, that had swelled due to the disappearance of the Lord, and recalling the friendliness, beneficence and good-will shown by Him while playing the role of a charioteer and so on, he managed with difficulty to restrain his tears within his eyes and wiped with his hands those that had trickled down his cheeks; and in a voice choked with tears he addressed his elder brother, king Yudhiṣṭhira, as follows: (3-4)

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा । येन मेऽपहृतं तेजो देवविस्मापनं महत् । ५ ।
यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः । उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा । ६ ।
यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।
तेजो हृतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा । ७ ।
यत्संनिधावहमु खाण्डवमग्नयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।
लब्धा सभा मयकृताद्भुतशिल्पमाया दिग्भ्योऽहरन्नृपतयो बलिमध्वरे ते । ८ ।
यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थे आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।
तेनाहृताः प्रमथनाथमखाय भूपा यन्मोचितास्तदनयन् बलिमध्वरे ते । ९ ।
पत्न्यास्तवाधिमखकृत्प्रमहाभिषेकश्लाघिष्ठचारुकबरं कितवैः सभायाम् ।
स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या यैस्तत्स्त्रियोऽकृत हतेशविमुक्तकेशाः ।१०।
यो नो जुगोप वनमेत्य दुरन्तकृच्छ्राद् दुर्वाससोऽरिरचितादयुताग्रभुग् यः ।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं तृप्तामंमंस्त सलिले विनिमग्नसङ्घः ।११।
यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।
अन्येऽपि चाहममुनैव कलेवरेण प्राप्तो महेन्द्रभवने महदासनार्धम् ।१२।
तत्रैव मे विहरतो भुजदण्डयुग्मं गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्द्राः श्रिता यदनुभावितमाजमीढ तेनाहमद्य मुषितः पुरुषेण भूम्ना ।१३।
यद्बान्धवः कुरुबलाब्धिमनन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।
प्रत्याहृतं बहु धनं च मया परेषां तेजास्पदं मणिमयं च हृतं शिरोभ्यः ।१४।

यो भीष्मकर्णगुरुशल्यचमूष्वदभ्रराजन्यवर्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ।१५।
यद्दोष्षु मा प्रणिहितं गुरुभीष्मकर्णनप्तृत्रिगर्तशलसैन्धवबाह्लिकाद्यैः ।
अस्त्राण्यमोघमहिमानि निरूपितानि नो पस्पृशुर्नृहरिदासमिवासुराणि ।१६।
सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पादपद्ममभवाय भजन्ति भव्याः ।
मां श्रान्तवाहमरयो रथिनो भुविष्ठं न प्राहरन् यदनुभावनिरस्तचित्ताः ।१७।
नर्माण्युदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ।१८।
शय्यासनाटनविकत्थनभोजनादिष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान्महितया कुमतेरघं मे ।१९।
सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ।२०।
तद्वै धनुस्त इषवः स रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ।२१।

Arjuna said : "I have been deceived, O great king, by Śrī Hari (Śrī Kṛṣṇa), who appeared in the form of a friend and relation to me, and who has now robbed me of my mighty valour, which was once the wonder even of gods. (5) At a moment's separation from Him the world presents a loathsome sight, even as this body is called dead when bereft of life. (6) Through His might I was able, on the occasion of the self-election of a husband by Draupadī, to outshine the princes that had assembled at the house of king Drupada, intoxicated with love, to hit the revolving fish (hanging from the roof as a target) after duly fitting the bow with an arrow, and in this way to win the hand of Kṛṣṇā (Draupadī). (7) In His presence I speedily conquered Indra and his heavenly hosts, offered the Khāṇḍava forest to the god of fire and secured the council-chamber built by the demon Maya, which was of wonderful workmanship and full of conjuring devices; and tributary chiefs brought presents from every quarter during your Rājasūya sacrifice. (8) It was by His might that the revered Bhīmasena (your younger brother),possessing as he does the strength and vigour of ten thousand elephants succeeded in slaying Jarāsandha—who was haughty enough to set his foot on the heads of vanquished kings—in order to accomplish the Rājasūya sacrifice.* Nay, it was He who set free a number of princes that had been (made captive and) brought by Jarāsandha (to his capital) for being sacrificed to the god Mahābhairava (the chief of the Pramathas or attendants of Lord Śiva) and who in return brought presents for your sacrifice. (9) When your wife (Draupadī) fell at His feet with tears rolling down her cheeks, and loosing her lovely braid—which, though rendered most sacred and praiseworthy by being sprinkled with holy water during the Rājasūya sacrifice, had been roughly handled by miscreants (like Duḥśāsana and others) in open court—He requited the wrong done to her by widowing their own wives and thereby compelling the latter to loose their hair.†(10) Nay, it was He who saved us from a terrible pitfall contrived by our enemy (Duryodhana)through the sage Durvāsā—who took his meals ahead (in the company) of not less than ten thousand pupils (wherever he went)—by going to the forest and accepting a stray remnant of some vegetable stuff

* He alone can perform a Rājasūya sacrifice, who has reduced to submission all the living monarchs of his time.
† Hindu widows keep their hair unbraided and unkempt and even shave them as a sign of lifelong mourning for their husband.

(left in Draupadī's kettle). By His doing so the whole host of students (that had accompanied Durvāsā), while yet immersed in water (for ablutions and prayers), felt as if all the three worlds had been surfeited.* (11) Again, it was by His might that I astonished (with my valour) in a single combat Lord Śaṅkara (who holds a trident in His hand) no less than His Spouse, Goddess Girijā (the daughter of Himālaya, the king of the mountains), the former of whom was pleased to impart to me (the secret of using) His own missile (called the Pāśupatāstra), as also did the guardian of every other quarter. Nay, (ascending to heaven) in this very body I shared with the mighty Indra the exalted throne in his court.(12) While I was enjoying a holiday in the same celestial abode, Indra and the other gods sought the help of my powerful arms, which bore the celebrated Gāṇḍīva bow and owed their strength to Him, for the destruction of their enemies (the Nivātakavacas and other demoṇs, who often molested them), O Yudhiṣṭhira (a descendent of Ājamīḍha) ! Alas ! by that Supreme Person I stand cheated today. (13) Befriended by Him, I was able to cross on a chariot all alone the boundless and unfathomable ocean of the Kaurava host, which was rendered further impassable by formidable aquatic creatures (in the shape of Bhīṣma, Droṇa and others). Again, it was with His help that I not only recovered from the hands of our enemies (the Kauravas) the abundant wealth (in the shape of cattle of king Virāṭa) but was also able to snatch from their heads their glorious turbans as well as the precious stones from their diadems. (14) Keeping in front of me (as a charioteer) as I stood face to face with the armies (successively) led by Bhīṣma, Droṇa (our preceptor), Karṇa and Śalya and adorned with the chariots of a host of Kṣatriya chiefs, my lord, He stole away by His very look the life-span, the heart as well as the strength and vigour of the great car-warriors who commanded the various troops. (15) Securely placed as I was in His arms, the missiles of unfailing power hurled at me by my preceptor (Droṇa), Bhīṣma, Karṇa, Bhūriśravā (the grandson of Bāhlīka), Suśarmā (the king of the Trigartas), Śalya, Jayadratha (the king of the Sindhus) and Bāhlīka (the younger brother of Śāntanu) and others did not even touch my person any more than the weapons of the demons (in this service of king Hiraṇyakaśipu, Prahlāda's father) did Prahlāda (a devotee of Lord Viṣṇu). (16) Stupid as I was, I chose for my charioteer the Lord whose lotus-feet are adored by noble souls for exemption from birth and death, and who surrenders to His devotees His very Self. Nay, dazzled by His glory, great car-warriors who were arrayed against me could not strike at me even though I stood on the ground, my horses being exhausted. (17) The jokes of Lord Mādhava (Śrī Kṛṣṇa), brightened with His hearty and charming smiles, and His captivating manner of

*On a certain occasion prince Duryodhana showed great hospitality to the sage Durvāsā. Pleased with him, the sage desired him to ask a boon. Finding it a splendid opportunity to bring ruination on his cousins, the Pāṇḍavas, by inviting the sage's curse on them, he persuaded him to seek the hospitality of Yudhiṣṭhira, the principal member of his race with his ten thousand alumni. But he advised the sage to call on the Pāṇḍavas, living in the forest, at a time when their consort, Draupadī, had finished her meal after feeding all the other people of their camp, so that the virtuous lady might not have to starve. Draupadī had in her possession a miraculous kettle, bestowed on her by the sun-god, the contents of which would not be exhausted till she had partaken of them. Durvāsā, as advised by Duryodhana, called on the Pāṇḍavas with his ten thousand pupils in the afternoon after Draupadī had taken her meal and, after meeting Yudhiṣṭhira and asking him to get food ready for him and his pupils, he proceeded with them to the river bank for ablution and prayers. Much concerned over this, Draupadī in her deep agony invoked the succour of Śrī Kṛṣṇa, the friend of the distressed, who immediately responded to her prayer and called at her door. No sooner had He stepped into her cottage than He asked her to get Him something to eat, as He was feeling awfully hungry. Draupadī felt overwhelmed with gratitude at the Lord's unique grace in asking her for food, even though He sustained the whole universe, but pleaded helplessness, as there was nothing left in the kitchen to satisfy His hunger. The Lord would not however, be easily put off; He insisted on seeing the kettle Himself. Draupadī could no longer resist His importunity and brought the kettle before Him, when lo ! He found a fragment of the vegetable food cooked in it sticking somewhere in the neck of the kettle. The Lord, who is the Soul of the universe, satisfied His hunger with that fragment, thereby satisfying the whole universe, and asked Bhīmasena to call the sage and his host of pupils for dinner. The sage and his pupils, however, had already disappeared since they felt no appetite and feared lest they should incur the displeasure of the Pāṇḍavas, who like Ambariṣa were great devotees of the Lord, for declining their hospitality.

addressing me as son of Pṛthā (Kuntī), Arjuna, beloved companion and delight of the Kurus stir my heart to its very depth, O ruler of men, even as I call them to mind. (18) Since we treated each other on an equal footing while in bed or sitting together, while rambling or indulging in self-praise, or even at dinner and so on, I occasionally twitted him and said, "Friend, you are indeed a veracious man !" Yet, in His unlimited greatness, that exalted soul put up with all my faults, fool as I was, even as a friend would bear with his friend or a father with his own son. (19) Bereft of that Supreme Person, who was my beloved companion and friend, O suzerain lord, I am left without a heart. That is why while escorting the Lord's spouses on the way, dear brother, I was vanquished like a woman by the wicked cowherds. (20) The same indeed is my Gāṇḍīva bow, and the same my shafts; the same my chariot and drawn by the same horses; nay, I am the same car-warrior before whom monarchs bowed their head. Bereft of the Lord, however, all these were reduced to nothingness in a moment, like an oblation poured into ashes, service done with some covert motive and the seed sown in a barren land. (21)

राजंस्त्वयाभिपृष्टानां सुहृदां नः सुहृत्पुरे। विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ।२२।
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम्। अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ।२३।
प्रायेणैतद् भगवत ईश्वरस्य विचेष्टितम्। मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ।२४।
जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः। दुर्बलान्बलिनो राजन्महान्तो बलिनो मिथः ।२५।
एवं बलिष्ठैर्यदुभिर्महद्भिरितरान् विभुः। यदून् यदुभिरन्योन्यं भूभारान् संजहार ह ।२६।
देशकालार्थयुक्तानि हृत्तापोपशमानि च। हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ।२७।

"O king, as regards our relations at Dwārakā (the city of the Yādavas) about whom you have made enquiries just now, they all lost their reason under the influence of a curse pronounced by the Brāhmaṇas, and drank wine; and their mind having been thrown completely off the balance through revelry, they struck one another with their fists like strangers and perished with the exception of only four or five. (22-23) In fact, it is a diversion of the Almighty Lord that living beings now kill one another and now foster one another. (24) Even as in water (the deep), O king, the larger among the aquatic creatures devour the smaller ones, the stronger consume the weaker and the larger and the stronger ones eat up one another, even so the Lord caused the other powerful princes to be exterminated by the mighty and most powerful Yadus and had the Yadus killed by the Yadus themselves, since they had now grown to be a burden to the earth. (25-26) The words of Lord Govinda (Śrī Kṛṣṇa), appropriate as they were to the place and occasion of the talk and pertinent to the subject in hand and soothed the agony of the heart, ravish my soul even as I call them to mind." (27)

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम्। सौहार्देनातिगाढेन शान्ताऽऽसीद्विमला मतिः ।२८।
वासुदेवाङ्घ्र्यनुध्यानपरिबृंहितरंहसा । भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ।२९।
गीतं भगवता ज्ञानं यत् तत् सङ्ग्राममूर्धनि। कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः ।३०।
विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः। लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ।३१।

Sūta said : As Jiṣṇu (Arjuna) was thus contemplating on Śrī Kṛṣṇa's lotus-feet with most intense devotion, his mind became tranquil and free from passion. (28) All the impurities of his mind (in the shape of lust, anger and so on) having been wiped out by Devotion that had grown in intensity through contemplation on the feet of Lord Vāsudeva, he now recollected the gospel which, though preached by the Lord in the battle front,

had been forgotten through mental obscurity occasioned by lapse of time and intense worldly activity. (29-30) The veil of Māyā (Nescience) having been withdrawn from him through the realization of Brahma, Arjuna transcended the three Guṇas (modes of Prakṛti). His illusion in the shape of (the sense of) duality was fully resolved, his astral body was dissolved and he was finally rid of sorrow and secured immunity from transmigration. (31)

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च। स्वःपथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ।३२।
पृथाप्यनुश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्गतिं च ताम्।
एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ।३३।
ययाहरद् भुवो भारं तां तनुं विजहावजः। कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ।३४।
यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः। भूभारः क्षपितो येन जहौ तच्च कलेवरम् ।३५।
यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः।
तदाहरेवाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ।३६।
युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि।
विभाव्य लोभानृतजिह्महिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ।३७।
स्वराट् पौत्रं विनयिनमात्मनः सुसमं गुणैः। तोयनीव्याः पतिं भूमेरभ्यषिञ्चद् गजाह्वये ।३८।
मथुरायां तथा वज्रं शूरसेनपतिं ततः। प्राजापत्यां निरूप्येष्टिमग्नीनपिबदीश्वरः ।३९।
विसृज्य तत्र तत् सर्वं दुकूलवलयादिकम्। निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ।४०।
वाचं जुहाव मनसि तत्प्राण इतरे च तम्। मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ।४१।
त्रित्वे हुत्वाथ पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः। सर्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये ।४२।
चीरवासा निराहारो बद्धवाङ् मुक्तमूर्धजः। दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ।४३।
अनपेक्षमाणो निरगादशृण्वन्बधिरो यथा। उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः।
हृदि ब्रह्म परं ध्यायन्नावर्तेत यतो गतः ।४४।
सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः। कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ।४५।
ते साधुकृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः। मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ।४६।
तद्ध्यानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे। तस्मिन् नारायणपदे एकान्तमतयो गतिम् ।४७।
अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः। विधूतकल्मषास्थानं विरजेनात्मनैव हि ।४८।
विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान्। कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ।४९।
द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम्। वासुदेवे भगवति ह्येकान्तमतिराप तम् ।५०।
यः श्रद्धयैतद् भगवत्प्रियाणां पाण्डोः सुतानामिति सम्प्रयाणम्।
शृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ।५१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे पाण्डवस्वर्गारोहणं नाम पञ्चदशोऽध्यायः ।१५।

Hearing of the Lord's departure (for His divine Abode) and the extermination of the race of Yadu, Yudhiṣṭhira, whose mind was now completely set at rest, resolved to ascend to heaven. (32) When Pṛthā (the mother of the Pāṇḍavas) heard from Yudhiṣṭhira of the destruction of the Yadus and the Lord's mysterious departure, as told by Arjuna, she fixed her mind with exclusive devotion on Lord Adhokṣaja (Śrī Kṛṣṇa) and turned her back on this world consisting of birth and death. (33) Lord Śrī Kṛṣṇa (who is ever free from birth and death) cast off (in the eyes of the world) the very body with which He had relieved the earth's burden, just as a man throws away the thorn with which he has extracted

another; for both were equal in the eye of the Lord. (34) Even as the Lord, like an actor, assumes and then drops the forms of a fish etc., so did He shuffle off the body with which He had removed the earth's burden. (35)* When Lord Śrī Kṛṣṇa (the Bestower of Liberation) bodily departed from this earth, leaving behind His stories which are charming to the ear, that very day entered the Kali age, which leads men of unawakened consciousness to unrighteousness. (36) The wise king Yudhiṣṭhira saw the growth of vices like greed, falsehood, deceit and violence etc., not only in the city (of Hastināpura) but in the whole of his state, nay, in every home as well as in the mind of the people, and, concluding therefrom the advance of the Kali age, prepared to depart from this world.(37) At Hastināpura the emperor installed his grandson (Parīkṣit)—who was not only well-disciplined but was his own compeer in virtues—as the sovereign of the ocean-girdled earth; while at Mathurā he enthroned Vajra (the son of Aniruddha and the only surviving member of Śrī Kṛṣṇa's family) as the lord of the Śūrasenas. Then, having offered a sacrifice to Prajāpati (the divinity presiding over procreation), Yudhiṣṭhira, who had mastered his self, received the sacred fires into himself (renounced his home and became a recluse). (38-39) Leaving at the palace his fine clothes, bangles and all he renounced the feelings of "I" and "mine" and completely severed all his worldly ties. (40) He mentally merged his speech into mind, the mind into Prāṇa (the vital air, which has its seat in the lungs), the Prāṇa into the Apāna (the life-wind which goes downwards and out at the anus), the Apāna with its function (of excretion) into Mṛtyu (the god of death) and merged Mṛtyu into his body made up of the five elements. (41) Thus realizing his body as nothing but death, the royal sage (Yudhiṣṭhira) merged the same into the three Guṇas (modes of Prakṛti); these three Guṇas, again, he merged into the one fundamental Prakṛti (Nature). This Prakṛti, which is the universal Cause, he merged into the Jīva (individual soul) and the Jīva into the imperishable Brahma (the Absolute). (In other words, he began to feel that the whole of this phenomenal universe is the same as Brahma). (42) Clad in rags, and abstaining from food and drink, he took a vow of complete silence, flung about his hair in a disorderly way and exhibited himself like a dullard or a madman or a fiend. (43) Waiting for none and hearing nothing like a deaf man, he came out of the palace; and contemplating in his heart on the supreme Brahma, he took the path towards the north, a path trodden by exalted souls even in the past, and treading which one does not return. (44) Finding the people on earth in the grip of the Kali age, the promoter of unrighteousness, all his brothers too followed him with a similar resolve (to attain the divine Abode). (45) Having fully achieved all the ends of life and knowing the lotus-feet of Lord Vaikuṇṭha (Śrī Kṛṣṇa) as their eternal abode, they clung to them with their mind.(46) Their intellect being purified by Devotion that had grown in intensity through meditation on those feet, their mind was exclusively fixed on the supreme Reality of Bhagavān Nārāyaṇa (Śrī Kṛṣṇa), which is the abode of only those who are purged of all sin. With that pure mind they attained that goal which is difficult of attainment for the wicked and sensually-minded. (47-48) Vidura too, whose mind was fully controlled and possessed by Śrī Kṛṣṇa, cast off his body at Prabhāsa (near Dwārakā); and with his thought fixed on Śrī Kṛṣṇa, he returned to his abode (the realm of Yama) accompanied

* Verses 34 and 35 are missing in the oldest manuscript yet found of Śrimad Bhāgavata, existing in the Saraswatī Bhavana Library attached to the Queen's College at Vārāṇasi. The well-known commentator Vijayadhwaja (who represents the Madhva school) has rejected these two verses as well as the one immediately preceding them as interpolated. The divine form of Lord Śrī Kṛṣna, which is spiritual and of the same essence as the Lord Himself, is eternal; and to say that the Lord cast it off as something adventitious or superfluous would be a contradiction in terms. Hence the votaries of the Lord have rejected these two verses as spurious. Their omission from the manuscript existing in the Saraswatī Bhavana Library also confirms their questionable authenticity.

by the manes (who had called there to take him back). (49) Draupadī also, when she came to know of her lord's indifference (to the world), concentrated her mind on the divine Śrī Kṛṣṇa (the son of Vasudeva) and attained to Him. (50) He who listens with reverence to this most sacred and blessed story of the departure in this manner of Pāṇḍu's sons, the beloved of the Lord, develops devotion to Śrī Hari (Śrī Kṛṣṇa) and attains perfection (final beatitude). (51)

Thus ends the fifteenth discourse entitled the "Ascent of the Pāṇḍavas to Heaven", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

Conquest of the world by king Parīkṣit and the dialogue between Dharma (the god of piety) and Mother Earth

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।
यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा । १ ।
स उत्तरस्य तनयामुपयेम इरावतीम् । जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् । २ ।
आजहाराश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् । शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः । ३ ।
निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् । नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा । ४ ।

Sūta continued : After the ascent of the Pāṇḍavas to heaven king Parīkṣit who was a great devotee of the Lord, ruled over the earth according to the instructions of the foremost Brāhmaṇas. He possessed, O Śaunaka, the same noble virtues as had been predicted by expert astrologers at the time of his birth.(1) He married Irāvatī, the daughter of Uttara (his own maternal uncle*) and begot through her four sons, Janamejaya and others. (2) Taking Kṛpa (the son of Śaradvān) for his Guru (guide), he performed on the bank of the Gaṅgā three Aśwamedhas (horse-sacrifices), offering liberal sacrificial fees (to the officiating priests). In these sacrifices the gods accepted the offerings before the eyes of all. (3) Somewhere in the course of his conquest of the world the hero caught and subdued by his superior might the spirit of the Kali age, who in the form of a Śūdra was disguised as a prince, striking with his foot a cow and a bull. (4)

शौनक उवाच

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ।
तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् । ५ ।
अथवास्य पदाम्भोजमकरन्दलिहां सताम् । किमन्यैरसदालापैरायुषो यदसद्व्ययः । ६ ।
क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् । इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि । ७ ।

* It seems it was customary among the princes in those days to marry the daughter of their own maternal uncle (mother's brother), which is otherwise regarded as incestuous and prohibited by the scriptures.

न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः। एतदर्थं हि भगवानाहूतः परमर्षिभिः।
अहो नृलोके पीयेत हरिलीलामृतं वचः। ८।
मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै। निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः। ९।

Śaunaka said : Why did the king (merely) subdue the spirit of the Kali age in the course of his conquest (instead of killing him outright and thus ridding humanity of his evil influence, once for all) ? For, though disguised as a prince, he was after all a vile Śūdra, who took it into his head to strike a cow and a bull with his foot. Therefore, O blessed one, tell me all that, if it is connected with the story of Śrī Kṛṣṇa or with that of saints who taste the honey flowing from His lotus-feet (are devoted to Him). Of what avail are other idle discourses, in which life is wantonly spent ? (5-6) For the good of mortal men who, though shortlived, are yet eager to realize the Truth, the all-powerful god of death has been invited here to perform propitiatory rites. (7) Nobody will die so long as the god of death is here. That all-powerful god has been invited by the great sages so that even in this mortal world people may get to hear and enjoy the ambrosial discourses depicting the sports of Śrī Hari. (8) The life-span of the unfortunate men of this world, who are dull of understanding and shortlived too, is frittered away in sleep by night and in frivolous pursuits by day. (9)

सूत उवाच

यदा परीक्षित् कुरुजाङ्गलेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिते।
निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे।१०।
स्वलंकृतं श्यामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात्।
वृतो रथाश्वद्विपपत्तियुक्तया स्वसेनया दिग्विजयाय निर्गतः।११।
भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरून्। किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम्।१२।
तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम्। प्रगीयमाणं च यशः कृष्णमाहात्म्यसूचकम्।१३।
आत्मानं च परित्रातमश्वत्थाग्नोऽस्त्रतेजसः। स्नेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे।१४।
तेभ्यः परमसंतुष्टः प्रीत्युज्जृम्भितलोचनः। महाधनानि वासांसि ददौ हारान् महामनाः।१५।
सारथ्यपारषदसेवनसख्यदौत्यवीरासनानुगमनस्तवनप्रणामान्।
स्निग्धेषु पाण्डुषु जगत्प्रणतिं च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे।१६।
तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम्। नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे।१७।
धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम्। पृच्छति स्माश्रुवदनां विवत्सामिव मातरम्।१८।

Sūta said : While Parīkṣit was living in the Kuru-Jāṅgala country, he heard the unpalatable news that Kali had entered the territories protected by his army, and accordingly took his bow, fond of war as he was. (10) Mounting his well-decorated car, driven by dark horses and bearing an ensign with the device of a lion, he sallied forth from his capital for the conquest of the world, surrounded by his own army consisting of chariots and elephants, horse and foot. (11) Having conquered Bhadrāśwa, Ketumāla, Bhārata, the northern Kurus, Kimpuruṣa and other countries, he levied tribute from them.(12) Everywhere he heard the people sing the praises of his high-souled forbears (the Pāṇḍavas), revealing at the same time the glory of Śrī Kṛṣṇa. (13) He also heard the story of his own deliverance (at the hands of Śrī Kṛṣṇa) from the fire of the missile discharged by Aśwatthāmā (the son of Droṇa), as well as of the cordial relations existing between the Vṛṣṇis (the Yādavas) and the sons of Pṛthā (Kuntī) and of the latters' devotion

to Lord Keśava (Śrī Kṛṣṇa). (14) Highly pleased with them (those who sang these stories) the noble-minded emperor bestowed on them costly garments and necklaces, his eyes wide open with joy. (15) Hearing how Lord Viṣṇu (Śrī Kṛṣṇa) had played the role of a charioteer (to Arjuna), attended the councils of the Pāṇḍavas, waited upon them, played the friend and ambassador, kept watch outside their camp at night in the pose of a warrior, followed them as a waiter, eulogized Yudhiṣṭhira and bowed to him not only Himself but caused the whole world to bow at the feet of His beloved Pāṇḍavas (made them worthy of adoration for the whole world), the emperor (Parīkṣit) developed devotion to His lotus-feet.(16) As he was thus following in the footsteps of his forefathers from day to day (in the course of his conquest of the world) a strange incident occurred not very far from his territorial limits. Hear of it from me. (17) Hoofing about on one foot in the form of a bull, Dharma (the god of virtue) saw mother Earth in the form of a cow, shorn of her lustre and bathing her cheeks in tears like a mother that has lost her child, and enquired of her as follows: (18)

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तराधिं दूरे बन्धुं शोचसि कञ्चनाम्ब ।१९।
पादैर्न्यूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्विन्मघवत्यवर्षति ।२०।
अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवार्तान् ।
वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ।२१।
किं क्षत्रबन्धून् कलिनोपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो वाशनपानवासःस्नानव्यवायोन्मुखजीवलोकम् ।२२।
यद्वाम्ब ते भूरिभरावतारकृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि ।२३।
इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकर्शितासि ।
कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हृतमम्ब सौभगम् ।२४।

Dharma said : Are you keeping well, good lady ? With your somewhat withering face you look quite pale. I perceive there is agony in your heart. Do you grieve for some relation living at a distance from you, madam ? (19) It may be you are sorrowing for me, deprived as I am of three of my feet and left with but one. Or you may be feeling sorry for yourself, knowing that Śūdras are going to rule over you hereafter ? Or you are grieving for the gods and other heavenly beings that have been robbed of their share (offerings) in sacrifices ? Or do you sorrow for the people who are suffering due to Indra (the god of rain) withholding rain ? (20) Do you feel concerned for women who are unprotected by their husbands, or for children who are being persecuted by their own parents as if by man-eating demons ? Or are you sorry for the goddess of speech (the Vedic lore), that has fallen in the hands of Brāhmaṇas of reproachful conduct or for the foremost Brāhmaṇas who are in the service of royal houses that have no respect for the Brāhmaṇa race? (21) Again, do you grieve for the fallen Kṣatriyas dominated by Kali, or for the kingdoms that have been devastated by them? Or do you sorrow for the world of living beings, who are intent upon eating and drinking, clothing and washing themselves or on sexual intercourse, disregarding all barriers? (22) Or deserted by Śrī Hari (Śrī Kṛṣṇa)—

who had come down to the mortal plane only in order to relieve your onerous burden and has now vanished out of sight, mother Earth—are you reminded of His exploits, the very thought of which is conducive to final beatitude ? (23) Tell me, Earth (storehouse of all riches) ! the cause of your mental agony, on account of which you look so emaciated. Or is it that Time, who is more powerful than all powerful beings, has robbed you, mother, of your good fortune, which was once extolled even by the gods ? (24)

धरण्युवाच

भवान् हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि । चतुर्भिर्वर्ततसे येन पादैर्लोकसुखावहैः ।२५।
सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् ।२६।
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ।२७।
प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिर्मानोऽनहंकृतिः ।२८।
एते चान्ये च भगवन्नित्या यत्र महागुणाः । प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ।२९।
तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् । शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ।३०।
आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान् पितॄनृषीन् साधून् सर्वान् वर्णांस्तथाऽऽश्रमान् ।३१।
ब्रह्मादयो बहुतिथं यदपाङ्गमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।
सा श्रीः स्ववासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता ।३२।
तस्याहमब्जकुलिशाङ्कुशकेतुकेतैः श्रीमत्पदैर्भगवतः समलंकृताङ्गी ।
त्रीनत्यरोच उपलभ्य ततो विभूतिं लोकान् स मां व्यसृजदुत्स्मयतीं तदन्ते ।३३।
यो वै ममातिभरमासुरवंशराज्ञामक्षौहिणीशतमपानुददात्मतन्त्रः ।
त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमबिभ्रदङ्गम् ।३४।
का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकरुचिरस्मितवल्गुजल्पैः ।
स्थैर्यं समानमहरन्मधुमानिनीनां रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ।३५।
तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा । परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे पृथ्वीधर्मसंवादो नाम षोडशोऽध्यायः ।१६।

Earth replied :—"Dharma, you surely know all that you ask me. It was due to Him (Śrī Kṛṣṇa) that you were endowed (till the other day) with all your four feet, that were conducive to the happiness of the world. (25) Nay, truthfulness, purity, compassion, forbearance, liberality, contentment, guilelessness, composure of mind, subjugation of the senses, austerity, evenness of temper, endurance, quietism, sacred knowledge, self-realization, dispassion (absence of thirst for sensuous enjoyment), lordship (power to rule), heroism, majesty, strength, right judgment, independence (absolute freedom), dexterity, loveliness of form, fortitude, gentleness of disposition, exceptional intelligence, modesty, amiability, quickness of mind, acuteness of the senses and bodily vigour, good fortune, sobriety, steadiness, reverence, good reputation, respectability and absence of egotism—these and many other excellent virtues, which are sought by men aspiring for greatness, are ever present in Him and never decline, O blessed one. (26—29) By Him, who is the receptacle of all noble qualities and the abode of Śrī (the goddess of prosperity) has the world been deserted today and has thus fallen under the eye of the wicked Kali. It is such a world that I am grieving for. (30) I am equally concerned for myself, for you, the chief of divinities, and the other gods, manes sages and holy men as well as for the generality of men belonging to all grades of society and stages of life. (31) Though

exclusively devoted to the Lord, Brahmā and the other gods practised austere penance for a long time in order to secure a kind look from Śrī (the goddess of prosperity). Even that Śrī seeks with excessive fondness the lovely shade of His feet, leaving Her home in the bed of lotuses. (32) Exquisitely adorned by the glorious feet of the same divine Lord, that bore the marks of a lotus, thunderbolt, goad and flag, and deriving great splendour through them, I once outshone all the three worlds; and when that good luck ceased, He forsook me, proud as I was (of my great good fortune). (33) Absolutely independent as He is, He assumed a charming personality in the race of Yadu in order to make you whole (with all your feet restored) as a part of His own Being* by His own might, finding you grieved at the loss of your two feet. Nay, He removed my oppressive burden in the shape of a hundred Akṣauhiṇīs of kings who belonged to the demon race in their previous incarnation. (34) What woman could bear separation from that Supreme Person, who stole away by His endearing looks, bright smiles and sweet words the patience as well as the pride of loving and proud ladies (like Satyabhāmā and others), and adorned by whose footprints I felt a thrill of joy?" (35) As mother Earth and Dharma (the god of virtue) were thus talking, the royal sage Parīkṣit arrived at the bank of the Saraswatī where it flows towards the east. (36)

Thus ends the sixteenth discourse entitled "The Dialogue between goddess Earth and Dharma", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII
King Parīkṣit subdues Kali

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाथवत्। दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम्। १ ।
वृषं मृणालधवलं मेहन्तमिव बिभ्यतम्। वेपमानं पदैकेन सीदन्तं शूद्रताडितम्। २ ।
गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम्। विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम्। ३ ।
पप्रच्छ रथमारूढः कार्तस्वरपरिच्छदम्। मेघगम्भीरया वाचा समारोपितकार्मुकः। ४ ।
कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली। नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः। ५ ।
कस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना। शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि। ६ ।

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* The term 'Bhaga' has been defined in our scriptures as below :—

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा॥

"The word 'Bhaga' denotes power, virtue, fame, affluence, wisdom and dispassion, each in its fullest measure."

Śrī Kṛṣṇa, who has been referred to earlier as Bhagavān Himself (कृष्णस्तु भगवान् स्वयम्) naturally possessed all these six attributes in their entirety, Dharma (virtue) as part of these six attributes thus existed in Him complete in all its limbs, although in the Dwāpara age, when the Lord appeared on earth, it had lost two of its limbs. This is what mother Earth seeks to convey in the above lines.

Sūta said There (on the bank of the Saraswatī) the king (Parīkṣit) saw a Śūdra, bearing the insignia of royalty, and with a club in his hand belabouring a cow and a bull as though they had no protector. (1) The bull, who was white as a lotus stalk and stood with difficulty on one leg alone, was seen trembling and urinating as it were with fear while being beaten by the Śūdra. (2) As for the cow, who yields materials (in the shape of milk, ghee etc.) useful for religious acts (such as the performance of sacrifices etc.), the king found her most miserable, being kicked by the Śūdra and bereft of her calf. Her cheeks were bathed in tears, and she had grown very lean and thin and was hungry. (3) Mounted on his gold-plated car and stringing his bow, he challenged the tyrant in accents deep as the rumbling of a cloud:— (4) "Who are you that are powerful enough to strike the weak so violently in this land protected by me ?" Like an actor on the stage you have put on the garb of a king; but by your action you are a Śūdra. (5) By striking harmless creatures in a lonely place and at a time when Śrī Kṛṣṇa has gone far away (ascended to His divine Abode) along with Arjuna (the wielder of the Gāṇḍīva bow), you have proved yourself to be an offender and therefore, deserve to be slain. (6)

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन्। वृषरूपेण किं कश्चिद् देवो नः परिखेदयन्। ७।
न जातु पौरवेन्द्राणां दोर्दण्डपरिरम्भिते। भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः। ८।
मा सौरभेयानुशुचो व्येतु ते वृषलाद् भयम्। मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि। ९।
यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः। तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः।१०।
एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः। अत एनं वधिष्यामि भूतद्रुहमसत्तमम्।११।
कोऽवृश्चत् तव पादांस्त्रीन् सौरभेय चतुष्पद। मा भूवंस्त्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम्।१२।
आख्याहि वृष भद्रं वः साधूनामकृतागसाम्। आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम्।१३।
जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम्। साधूनां भद्रमेव स्यादसाधुदमने कृते।१४।
अनागस्स्विह भूतेषु य आगस्कृन्निरङ्कुशः। आहर्तास्मि भुजं साक्षादमर्त्यस्यापि साङ्गदम्।१५।
राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम्। शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह।१६।

(Turning to the bull, he went on:) "As for yourself, are you some divinity in the guise of a bull, white as a lotus stalk and moving on one foot only, having lost your other three feet, and thus causing us great sorrow? (7) On this earth, securely guarded by the stout arms of the Paurava kings, tears were never seen to drop from the eyes of creatures other than you. (8) Grieve no more, O bull; let your fear of the Śūdra be gone. Weep not, mother; may all be well with you so long as I am here to punish the evil-doer. (9) The good reputation, longevity, fortune and prospects in the other world of that wild king go to the dogs, in whose dominion, O virtuous one, the people are indiscriminately oppressed by the impious. (10) To put an end to the suffering of the distressed, this indeed is the foremost duty of kings.Therefore, I shall slay this most wicked fellow, and enemy of living beings that he is. (11) Who is it that amputated your three feet, O bull, a quadruped as you are ? Let there be no afflicted souls like you in the realm of kings who are votaries of Śrī Kṛṣṇa. (12) Tell me, O bull, who it was that mutilated innocent and good souls like you, and thus sullied the fair name of the Pāṇḍavas (the sons of Pṛthā). May good come to you. (13) He who does evil to an innocent creature must have fear from me on all sides. Pious souls are surely benefited when vile creatures are subdued.(14) I shall certainly cut off the arm, along with the armlet adorning it, of the individual, be he a veritable god, who in his unbridled madness inflicts injury on harmless creatures. (15) It is, indeed, the paramount duty of a monarch to protect those who stick to their own Dharma. Punishing according to the injunctions of the scriptures those other people who

in this world have strayed from the path of virtue otherwise than in adversity." (16)

धर्म उवाच

एतद् वः पाण्डवेयानां युक्तमार्ताभयं वचः। येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः।१७।
न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ। पुरुषं तं विजानीमो वाक्यभेदविमोहिताः।१८।
केचिद् विकल्पवसना आहुरात्मानमात्मनः। दैवमन्ये परे कर्म स्वभावमपरे प्रभुम्।१९।
अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः। अत्रानुरूपं राजर्षे विमृश स्वमनीषया।२०।

Dharma replied : "Such an assurance of protection to the distressed is quite becoming of you, the scions of Pāṇḍu, whose hosts of virtues compelled the divine Śrī Kṛṣṇa to accept the (humble) role of an envoy etc., to you (your forbears). (17) Bewildered as we are by the conflicting statements of various thinkers, we know not the person who is responsible for the causes of suffering, O jewel among men ! (18) Some, who deny all difference, declare their own self as responsible for their suffering; others attribute it to Providence; yet others ascribe it to their own doings; a fourth school avers nature to be the cause of suffering; while still others declare God as the bestower of suffering. (19) Some, again, hold that the cause of suffering is something beyond the reach of speech or mind. Now investigate, O royal sage, by your own judgement, which of these views is sound."(20)

सूत उवाच

एवं धर्मे प्रवदति स सम्राड् द्विजसत्तम। समाहितेन मनसा विखेदः पर्यचष्ट तम्।२१।

Sūta continued : When Dharma spoke in this strain, Emperor Parīkṣit, O Śaunaka, was disillusioned and with a calm mind, replied to him as follows: (21)

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक्। यदधर्मकृतः स्थानं सूचकस्यापि तद्भवेत्।२२।
अथवा देवमायाया नूनं गतिरगोचरा। चेतसो वचसश्चापि भूतानामिति निश्चयः।२३।
तपः शौचं दया सत्यमिति पादाः कृते कृताः। अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव।२४।
इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः। तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः।२५।
इयं च भूर्भगवता न्यासितोरुभरा सती। श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका।२६।
शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिताधुना। अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति।२७।

The king said : You speak what is right, O knower of Dharma (righteousness). Evidently you are Dharma (the god of virtue) in the guise of a bull. (You refuse to tell the name of your persecutor) only because (you know that) the lot which falls to a wrong-doer is also shared by the denouncer. (22) Or the (right) conclusion is that the ways of the divine Māyā (deluding potency) are surely beyond the scope of the mind and speech of living beings. (23) In the Kṛta age (Satyayuga) you had four whole feet in the form of austerity, purity, compassion and truthfulness. Three of them have since been destroyed by the progeny of unrighteousness, viz., pride, attachment and hauteur. (24) Now, O Dharma, you have only one foot left in the shape of truthfulness, on which you are somehow supporting yourself. Yonder unrighteousness in the shape of Kali, however, seeks to rob you of the same, strengthened as it is by falsehood. (25) And this cow is no other than the good mother Earth, whose heavy burden was relieved by the Lord and who was adorned all round by His charming footprints. (26) Forsaken by Him, the holy mother now grieves like an unlucky woman, with tears in her eyes, to think that Śūdras who hate the Brāhmaṇas and pretend to be kings will rule over her. (27)

इति धर्मं महीं चैव सान्त्वयित्वा महारथः । निशातमाददे खड्गं कलयेऽधर्महेतवे ।२८।
तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् । तत्पादमूलं शिरसा समगाद् भयविह्वलः ।२९।
पतितं पादयोर्वीरः कृपया दीनवत्सलः । शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ।३०।

Having thus comforted Dharma as well as mother Earth, Parīkṣit (who was a great car-warrior) drew his sharp-edged sword in order to dispose of Kali, the spring of unrighteousness. (28) Perceiving that the king was bent upon killing him, he threw off his insignia of royalty and placed his head at the king's feet, overwhelmed with fear. (29) The praiseworthy hero (Parīkṣit), who was kind to the meek and hospitable to those who sought his protection, took compassion on Kali, who had fallen at his feet, and did not slay him, but smilingly spoke thus: (30)

राजोवाच

न ते गुडाकेशयशोधराणां बद्धाञ्जलेर्वै भयमस्ति किंचित् ।
न वर्तितव्यं भवता कथंचन क्षेत्रे मदीये त्वमधर्मबन्धुः ।३१।
त्वां वर्तमानं नरदेवदेहेष्वनु प्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ।३२।
न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्तं यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः ।३३।
यस्मिन् हरिर्भगवानिज्यमान इज्यामूर्तिर्यजतां शं तनोति ।
कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वायुरिवैष आत्मा ।३४।

The king said : You have no cause for fear when you have joined your palms before us, that have inherited the glorious traditions of Arjuna (who had overcome sloth). But on no account should you stay in my realm, a friend as you are of unrighteousness. (31) Ever since you took up your abode in the body of kings (gods among men), these numerous vices—greed, falsehood, thieving, wickedness, proneness to sin, poverty, wile, cantankerousness and hypocrisy—have followed you. (32) Therefore, O ally of unrighteousness, you should not remain in Brahmāvarta, which is a fit abode for piety and truth, and where Brāhmaṇas well-versed in the elaborate ritual propitiate the Lord of sacrifices through sacrificial performances. (33) In this land (of Brahmāvarta) Lord Śrī Hari abides in the form of sacrifices and blesses His votaries. Nay, moving inside as well as outside all animate and inanimate beings like the air, that Universal Soul grants all their desires. (34)

सूत उवाच

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः । तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ।३५।

Sūta continued : Kali trembled to hear this command of king Parīkṣit. He made the following request to the king, who stood ready to strike with his uplifted sword, as Yama with his rod of punishment. (35)

कलिरुवाच

यत्र क्वचन वत्स्यामि सार्वभौम तवाज्ञया । लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ।३६।
तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि । यत्रैव नियतो वत्स्य आतिष्ठंस्तेऽनुशासनम् ।३७।

Kali said : Wherever I think of taking up my abode in obedience to your command, O emperor, I find you bow and arrow in hand. (36) Therefore, O jewel among champions of righteousness, it behoves you to tell me the place where I may settle down permanently

in compliance with your orders. (37)

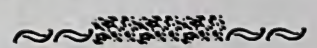
सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ। द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ।३८।
पुनश्च याचमानाय जातरूपमदात्प्रभुः। ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ।३९।
अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः। औत्तरेयेण दत्तानि न्यवसत् तन्निदेशकृत् ।४०।
अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित्। विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ।४१।
वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति। प्रतिसंदध आश्वास्य महीं च समवर्धयत् ।४२।
स एष एतर्ह्यध्यास्त आसनं पार्थिवोचितम्। पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ।४३।
आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन्। गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः ।४४।
इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः। यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे कलिनिग्रहो नाम सप्तदशोऽध्यायः ।१७।

Sūta continued : Thus entreated by Kali, the king then allocated to him the following (four) places—dice, wine, woman and shambles, the hotbeds of the four vices (falsehood, intoxication, passion and cruelty). (38) On Kali asking for more abodes, the mighty king assigned him gold (as the fifth abode). Thus he allotted to him falsehood, intoxication, passion and slaughter with animosity as the fifth. (39) In obedience to the king's command Kali, the progenitor of unrighteousness, occupied these five abodes assigned by Parīkṣit (the son of Uttarā). (40) Hence a man seeking blessedness, especially a pious monarch, a leader of the people and a religious preceptor should never resort to these. (41) The king then restored the three lost legs of the bull, viz., penance, purity and compassion, and comforted and cherished mother Earth. (42) The selfsame monarch still occupies the royal throne which was bequeathed to him by his granduncle, king Yudhiṣṭhira, while retiring to the forest. (43) Shining with the glory of the Kaurava kings, that most blessed emperor of extensive renown,the royal sage Parīkṣit dwells even now at Hastināpura. (44) Such is the majesty of king Parīkṣit (the son of Abhimanyu) during whose rulership over the earth you have undertaken the vow of performing this sacrifice. (45)*

Thus ends the seventeenth discourse entitled "The Subjugation of Kali",
in Book One of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā



* In verses 43 to 45 the great king Parīksit has been spoken of as if he were present at the time when the holy sacrifice at Naimiṣāraṇya was in progress. According to the aphorism of Pāṇini 'वर्तमानसामीप्ये वर्तमानवद्वा' the present tense can be used even with reference to the immediate past or future. The great Ācārya Vallabha of revered memory points out in his famous commentary (the Subodhinī) that, even though Parīkṣit had departed from this world, his renown and glory were still alive. The distance of time which divided him from the period of the sacrifice undertaken by Śaunaka and others has been eliminated in order to evoke the utmost reverence for him. His soul had merged in the Lord; that was also one reason why Sūta visualized him as present before his eyes. Not only the learned speaker but his saintly audience too felt his presence. According to the Vedic maxim 'आत्मा वै जायते पुत्रः' (the father himself is reborn as a son) it was Parīkṣit himself who occupied the throne of Hastināpura in the person of his son and worthy successor, Janamejaya. Considered from all these points of view, a reference to Parīkṣit in the present tense goes to heighten the effect of the discourse.

अथाष्टादशोऽध्यायः

Discourse XVIII

The youthful sage Śṛṅgi utters an imprecation against king Parīkṣit

सूत उवाच

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः। अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः। १ ।
ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात्। न सम्मुमोहोरुभयाद् भगवत्यर्षिताशयः। २ ।
उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः। वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम्। ३ ।
नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम्। स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम्। ४ ।
तावत्कलिर्न प्रभवेत् प्रविष्टोऽपीह सर्वतः। यावदीशो महानुर्व्यामाभिमन्यव एकराट्। ५ ।
यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम्। तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः। ६ ।
नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक्। कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत्। ७ ।
किं नु बालेषु शूरेण कलिना धीरभीरुणा। अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते। ८ ।
उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया। वासुदेवकथोपेतमाख्यानं यदपृच्छत। ९ ।
या याः कथा भगवतः कथनीयोरुकर्मणः। गुणकर्माश्रयाः पुम्भिः संसेव्यास्ता बुभूषुभिः। १० ।

Sūta continued : Though scorched in the mother's womb by the missile discharged by Aśwatthāmā (the son of Droṇa), king Parīkṣit did not die (was saved from extinction) by the grace of Lord Śrī Kṛṣṇa of marvellous deeds.(1) Having given his mind and heart to the Lord, he did not feel embarrassed even when faced with the terrible fear of meeting his death at the hands of the serpent Takṣaka, spurred on by the anger (curse) of a Brāhmaṇa boy. (2) Shaking off attachment to everything, he accepted the discipleship of the sage Śuka (the celebrated son of Vyāsa) and, having realized the truth about Lord Śrī Hari, cast off his body on the bank of the Gaṅgā. (3) No confusion arises, even at the hour of death, in the mind of those who talk of none else than Lord Śrī Kṛṣṇa of excellent renown, enjoy His nectar-like stories and contemplate on His lotus-feet. (4) Kali was powerless on this earth,even though he had penetrated every part of it, so long as the great king Parīkṣit (son of Abhimanyu) continued to rule over the same as its undisputed sovereign. (5) As a matter of fact, Kali, the progenitor of unrighteousness, had set his foot on the earth the very day, nay, the very moment the Lord quitted it. (6) The emperor, however, who like the bee, drew the best out of everything, bore no grudge to Kali; for (he knew that) in this age meritorious acts bear fruit immediately (as soon as they are projected) but not so the other (sinful) acts, which yield fruit only when they are actually committed. (7) In fact, of what account is Kali, who is heroic in the midst of children (the ignorant) but is cowardly, before the wise (strong-minded), and who like the wolf is ever alert to take the unwary men by surprise. (8) I have thus related to you (O sages !) the sacred life-account of king Parīkṣit, connected as it is with the story of Lord Śrī Kṛṣṇa (son of Vasudeva); this was what you enquired of me. (9) Lord Śrī Kṛṣṇa performed many a deed which is a fit subject for discourse. Men seeking blessedness should, therefore, listen with rapt attention to all His stories that depict His virtues and narrate His exploits.(10)

ऋषय ऊचुः

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः। यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः। ११ ।

कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान्। आपाययति गोविन्दपादपद्मासवं मधु ।१२।
तुलयाम लवेनापि न स्वर्गं नापुनर्भवम्। भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ।१३।

को नाम तृप्येद् रसवित्कथायां महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुख्याः ।१४।
तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।
हरेरुदारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन् ।१५।
स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम् ।१६।
तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम् ।१७।

The sages said : Good Sūta, may you live for years without number—you who recount the untarnished glory of Lord Śrī Kṛṣṇa, which is like nectar to us mortals. (11) To us, whose body has been soiled by the smoke arising from the sacrificial fires, even while we are engaged in this sacrificial performance, the fruit of which is uncertain, you give to drink to our heart's content the sweet and inebriating honey flowing from the lotus-feet of Lord Govinda (Śrī Kṛṣṇa) ! (12) We cannot compare with a moment's fellowship of loving devotees of the Lord either heavenly bliss or even final beatitude (the cessation of birth and death) much less the enjoyments sought after by mortal men. (13) What man of good taste would feel sated with hearing the story of the Lord, who is the only and final goal of the greatest saints ? Even masters of Yoga, headed by Lord Śiva and the lotus-born Brahmā, have not been able to exhaust the virtues of the Lord, who is beyond the Guṇas of Prakṛti. (14) Therefore, O learned Sūta, to whom, among us all, God is the foremost concern of life, tell us at length the noble and holy doings of Śrī Hari (Lord Śrī Kṛṣṇa), who is the only and final resort of the greatest souls, eager as we are to hear of them. (15) That great devotee of the Lord, king Parīkṣit of no mean understanding, attained to the feet of Lord Śrī Kṛṣṇa (whose banner bears the device of Garuḍa, the king of the birds), which are otherwise known by the name of final beatitude, through wisdom taught by the sage Śuka (in the form of a story). (16) Pray, narrate to us that most sacred story embodying the wisdom imparted to Parīkṣit (the story of Śrīmad Bhāgavata), which lays bare the truth in unambiguous terms and firmly establishes one in the extremely wonderful Yoga (of Love), nay, which also contains an account of the doings of the Lord and delights His devotees. (17)

सूत उवाच

अहो वयं जन्मभृतोऽद्य हास्म वृद्धानुवृत्त्यापि विलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ।१८।
कुतः पुनर्गृणतो नाम तस्य महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वाद् यमनन्तमाहुः ।१९।
एतावतालं ननु सूचितेन गुणैरसाम्यानतिशायनस्य ।
हित्वेतरान् प्रार्थयतो विभूतिर्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ।२०।
अथापि यत्पादनखावसृष्टं जगद्विरिञ्चोपहतार्हणाम्भः ।
सेशं पुनात्यन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः ।२१।

यत्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।
व्रजन्ति तत्पारमहंस्यमन्त्यं यस्मिन्नहिंसोपशमः स्वधर्मः ।२२।
अहं हि पृष्टोऽर्यमणो भवद्भिराचक्ष आत्मावगमोऽत्र यावान् ।
नभः पतन्त्यात्मसमं पतत्त्रिणस्तथा समं विष्णुगतिं विपश्चितः ।२३।
एकदा धनुरुद्यम्य विचरन् मृगयां वने । मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ।२४।
जलाशयमचक्षाणः प्रविवेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ।२५।
प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् । स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ।२६।
विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च । विशुष्यत्तालुरुदकं तथाभूतमयाचत ।२७।
अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः । अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ।२८।
अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः । ब्राह्मणं प्रत्यभूद् ब्रह्मन् मत्सरो मन्युरेव च ।२९।
स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा । विनिर्गच्छन्धनुष्कोट्या निधाय पुरमागमत् ।३०।
एष किं निभृताशेषकरणो मीलितेक्षणः । मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ।३१।

Sūta continued : Though born of a mother whose caste is superior to the father's, my birth (which has been deprecated in the Śāstras) has been fulfilled today through the service of elders. For association, even by way of conversation, with the noblest souls quickly drives away the heart's agony caused by such despicable birth. (18) Such a consummation is all the more assured in the case of him who utters the Name of the Lord, the only and final resort of the noblest souls. For infinite is the Lord and infinite His Powers; nay, it is because He is possessed of endless virtues that they call Him Ananta.(19) In order to show that He is unequalled and unsurpassed in virtues, suffice it to point out that, rejecting others who courted Her, Goddess Lakṣmī sought the dust of His feet, even though He did not seek Her hand. (20) Again, the water which was offered by the Creator (Brahmā) to wash the feet of the Lord (when He assumed a cosmic Form at the sacrifice of the demon king Bali) and then flowed from the nails of His toes (in the form of the Gaṅgā—vide verses 3 and 4 of Discourse XXI of Book VIII) sanctifies the whole universe along with Lord Śiva (who bore it on His head in response to the prayer of king Bhagīratha—vide IX. ix. 9). Under such circumstances, who else than Lord Śrī Kṛṣṇa (the Bestower of liberation) could deserve the epithet 'Bhagavān' in this world ?(21) The wise that have developed love for Him shake off in no time their deep-rooted attachment to their body etc., and enter that last stage of Paramahaṁsa's (recluses) in which the practice of non-violence and control of the senses become one's sacred duties.(22) O sages that shine like the sun, what you have asked me in this assembly I shall tell you according to my own lights. Winged creatures soar (in the heavens) according to their own capacity; so do the learned recount the pastimes of the all-pervading Lord Viṣṇu according to their own understanding. (23) Taking up his bow, king Parīkṣit was hunting in the forest on a certain day. Running after the game, he got fatigued and felt extremely hungry and thirsty. (24) Finding no reservoir of water (near at hand), he entered the well-known hermitage (of the sage Śamīka) and saw there a hermit who sat still with his eyes closed. (25) Having held his senses and breath, mind and intellect in perfect control, he had withdrawn himself from the world; and having reached that immutable state which lies beyond the three states of consciousness (waking, dream and dreamless sleep), he had become one with Brahma. (26) His body was covered with unloosed matted hair and the skin of a black deer. Finding him in this state, Parīkṣit asked him for water (to drink), his tongue being parched (with thirst). (27) Not being offered a

mat of straw or bare ground to sit on, and denied water to wash his hands (and feet) or even kind words, the king thought himself as treated with disrespect and grew indignant accordingly. (28) His mind being oppressed with hunger and thirst, there arose in him, all of a sudden, a feeling of enmity and anger against the sage, which, O Śaunaka, he had never entertained before (against a Brāhmaṇa). (29) While departing, he indignantly threw with the end of his bow a dead serpent across the shoulder of the Brāhmaṇa sage and returned to his capital. (30) (He offered this indignity to the sage because he wanted to make sure) whether he had closed his eyes inasmuch as he had (really) withdrawn all his senses from their objects or he simply feigned deep meditation because he thought he had nothing to do with the wretched Kṣatriyas. (31)

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः। राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत्।३२।
अहो अधर्मः पालानां पीव्नां बलिभुजामिव। स्वामिन्यघं यद् दासानां द्वारपानां शुनामिव।३३।
ब्राह्मणैः क्षत्रबन्धुर्हि द्वारपालो निरूपितः। स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति।३४।
कृष्णे गते भगवति शास्तर्युत्पथगामिनाम्। तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम्।३५।
इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः। कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह।३६।
इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि। दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम्।३७।

The sage's son, who was possessed of abundant spiritual glow, though a mere boy, happened to be playing at that time with other Brāhmaṇa boys. Having heard of the indignity to which his father had been subjected by the king, he made the following observations on the spot :— (32) "Oh the unrighteousness of the ruling class, who have grown fat like crows ! Like dogs that guard one's door, these servants (of the Brāhmaṇas) dare to insult their very masters ! (33) The Brāhmaṇas have appointed the Kṣatriya as their door-keeper. How, then can he who has been posted at the gate enter the house (of his master) and eat out of the latter's pot ? (34) Now that Lord Śrī Kṛṣṇa, the chastiser of those who have strayed from the path of virtue, has departed, I shall presently correct those that have violated the rules of decorum. Just see how powerful I am !" (35) Having thus spoken (to his playmates), the young sage sipped water from the Kauśikī and, his eyes turning crimson with anger, he hurled a thunderbolt in the form of the following curse :— (36) "Impelled by me, Takṣaka (a chief of the serpents) shall, on the seventh day hence, bite that bane of his race, who has so openly transgressed the bounds of propriety by his hostile behaviour towards my father." (37)

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम्। पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह।३८।
स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम्। उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम्।३९।
विसृज्य पुत्रं पप्रच्छ वत्स कस्माद्धि रोदिषि। केन वा ते अपकृतमित्युक्तः स न्यवेदयत्।४०।

निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत्।
अहो बतांहो महदज्ञ ते कृतमल्पीयसि द्रोह उरुर्दमो धृतः।४१।
न वै नृभिर्नरदेवं पराख्यं सम्मातुमर्हस्यविपक्वबुद्धे।
यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः।४२।
अलक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणावयमङ्ग लोकः।
तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत् क्षणात्।४३।
तदद्य नः पापमुपैत्यनन्वयं यन्नष्टनाथस्य वसोर्विलुम्पकात्।
परस्परं घ्नन्ति शपन्ति वृञ्जते पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः।४४।

तदाऽऽर्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः ।
ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ।४५।
धर्मपालो नरपतिः स तु सम्राड् बृहच्छ्रवाः । साक्षान्महाभावतो राजर्षिर्हयमेधयाट् ।
क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति ।४६।
अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ।४७।
तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि । नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ।४८।
इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ।४९।
प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे विप्रशापोपलम्भनं नामाष्टादशोऽध्यायः ।१८।

The boy then returned to his hermitage and, distressed to see his father with a snake about his neck, wept aloud. (38) On hearing the laments of his son, O Śaunaka, the sage Śamīka (a scion of Aṅgirā) gradually opened his eyes; and throwing off the dead serpent,which he saw lying across his shoulder, enquired: "Child, wherefore do you weep? Who has wronged you ?" Thus asked, the boy told him (all that had happened).(39-40) The Brāhmaṇa (Śamīka) did not applaud his son when he heard of the execration uttered against the king, who did not deserve it, but said, "Alas ! foolish child, you have committed a great sin in that you have visited his trivial offence with such a heavy punishment. (41) It does not behove you to judge a king, who bears the name of Viṣṇu, by the standard of ordinary men, O child of unripe wisdom ! Protected by his formidable strength, the people are rid of all fear and secure blessings of all sorts. (42) When Lord Viṣṇu (who wields a discus in one of his hands), appearing under the name of 'king', is screened from our view, dear child, thieves will crop forth in large numbers and the world, which will be unprotected then, will perish like a flock of sheep in a moment. (43) When the ruler is dead, thieves will rob the people of their property and the evil that befalls them in this way will now fall on our head (since we shall be held responsible for the ruler's death, the cause of all this anarchy and lawlessness), even though we have no direct connection with it; nay, when people take to robbery in large numbers, they belabour and abuse one another and snatch one another's cattle, womenfolk and wealth. (44) In such conditions the noble religion of the people, which derives its authority from the Vedas and is characterized by a course of conduct laid down for the different grades of society and stages of life, disappears, thence follows a confusion of castes among men whose hearts are given up to wealth and sense-gratification, as among dogs and monkeys. (45) Emperor Parīkṣit, moreover, is a monarch of wide renown and a defender of righteousness; nay, he is a great devotee of the Lord and a royal sage who has performed a number of horse-sacrifices. Again, he was overcome with hunger, thirst and fatigue and absolutely helpless; hence he did not deserve our curse. (46) May the almighty Lord, who is the Soul of the universe, forgive the wrong perpetrated by this child of immature understanding against His innocent servant. (47) Even when reproached, deceived, abused, disregarded or struck by others, devotees of the Lord never return the wrong done by the wrong-doer, though capable of doing so." (48) Thus grieved at the wrong done by his son, the great sage (Śamīka) did not even think of the offence committed by the king, who had treated him with disrespect. (49) Generally speaking, holy men in this world neither grieve nor rejoice when they are subjected to contrary experiences by others; for the soul is ever beyond the three Guṇas. (50)

Thus ends the eighteenth discourse entitled "The Brāhmaṇa's Curse", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

Parīkṣit takes a vow of fasting till death and Śuka pays a visit to him

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि । १ ।
ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घात् ।
तदस्तु कामं त्वघनिष्कृताय यथा न कुर्यां पुनरेवमद्धा । २ ।
अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्विजदेवगोभ्यः । ३ ।

स चिन्तयन्नित्थमथाशृणोद् यथा मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।
स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् । ४ ।
अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् । ५ ।
या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनाति लोकानुभयत्र सेशान् कस्तां न सेवेत मरिष्यमाणः । ६ ।
इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः । ७ ।
तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः । ८ ।
अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।
पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ । ९ ।
मेधातिथिर्देवल आर्ष्टिषेणो भारद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च । १० ।
अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे । ११ ।
सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः । १२ ।

Sūta continued : Now the king too felt much troubled at heart at the thought of his reproachful conduct, and said to himself: "Oh! like a vulgar man I have behaved very ignobly with that innocent Brāhmaṇa of hidden spiritual power. (1) As a result of the disrespect shown by me to the Lord Himself (in the form of that saint) some calamity, hard to overcome, will surely befall me not long afterwards. Let it come directly on me by all means for the expiation of my sin, so that I may not have the courage to repeat it. (2) Let fire in the shape of the angered Brāhmaṇa race consume this very day the kingdom, the army and the rich treasury of my accursed self, so that I may not harbour a sinful thought with regard to the Brāhmaṇas, the gods and the cows hereafter." (3) While thus reflecting, he presently heard how death impelled by (the curse of) the sage's son awaited him under the appellation of Takṣaka. He looked upon the fire-like poison of Takṣaka as a blessing; for he thought the same would speedily arouse dispassion in him who was deeply attached to the world. (4) Now renouncing this as well as the other world, both of which he had already concluded as worth rejecting, and recognizing the adoration of Śrī Kṛṣṇa's feet as superior to everything else, he sat down on the bank of the Gaṅgā (the river of the immortals) with a resolve to fast till death. (5) The Gaṅgā carries in it the water which excels all other waters due to its contact with the dust of Śrī Kṛṣṇa's feet mixed with lovely Tulasī leaves borne on them, and sanctifies all the worlds both above and below along with their guardian deities (Indra and others). What dying man would not resort to this holy river ? (6) Having thus resolved upon fasting till death on the bank of the Gaṅgā (which flows from the feet of Lord Viṣṇu), and shaken off all attachment (to the world), king Parīkṣit (a scion of Pāṇḍu) took a vow to lead the life of a hermit and fixed his mind on the feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) with undivided devotion. (7) There arrived with their pupils sages of great spiritual power, who brought sanctity to the whole world. Under the pretext of visiting holy places the saints generally consecrate the places of pilgrimage themselves. (8) (There came) Atri, Vasiṣṭha, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu and Aṅgirā, Parāśara (the father of Vedavyāsa), Viśwāmitra (the son of Gādhi) and Rāma (more popularly known as Paraśurāma), Utathya, Indrapramada and Idhmavāha, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradwāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, the jar-born sage Agastya, the island-born Vedavyāsa and the divine sage Nārada as well as other distinguished celestial and Brāhmaṇa sages and eminent royal sages besides other sages such as Aruṇa. Seeing the foremost of many Ṛṣi families gathered there, the king received them with due honour and bowed his head to them. (9—11) When they were all comfortably seated, he made obeisance to them once more and, standing before them with joined palms, told them with a guileless heart what he intended to do. (12)

राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
राज्ञां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गर्ह्यकर्म ।१३।
तस्यैव मेऽघस्य परावरेशो व्यासक्तचित्तस्य गृहेष्वभीक्ष्णम् ।
निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ।१४।
तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ।१५।
पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ।१६।

The king said : We are the most blessed of all monarchs, possessing as we do a character which has deserved the grace of the noblest souls. Alas ! the race of kings (the ruling class) is generally far removed from (deprived of the privilege of bearing on their head) the water in which the feet of the Brāhmaṇas have been washed: their doings are so reproachful. (13) T0 me, so sinful and ever so deeply attached to the home, the Lord Himself, who is the Ruler of the entire universe, has come in the form of a Brāhmaṇa's curse, that has aroused in me a feeling of aversion to worldly enjoyments; for under such a curse one who is deeply attached to the world speedily develops dispassion. (14) May the Brāhmaṇas (assembled here) as well as goddess Gaṅgā know me as a devotee who has approached them for protection, having fixed his mind on the Lord. Urged by the Brāhmaṇa, let someone who has cunningly assumed the form of Takṣaka or Takṣaka himself bite me at will. Meanwhile I implore you to sing the stories of Lord Viṣṇu. (15) Bowing once more to you, the Brāhmaṇas, I pray : in every birth I take hereafter may I be blessed with devotion to the immortal Lord Śrī Kṛṣṇa, strong attachment for noble souls depending on Him and friendship for all. (16)

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ।१७।
एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ।१८।
महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् ।१९।

Thus resolved, and having placed the kingly responsibilities on the shoulders of his own eldest son (Janamejaya), the wise king sat down on the southern bank of the Gaṅgā (a spouse of the deity presiding over the oceans), on the blades of Kuśa with their roots turned to the east, himself facing the north. (17) When that king of kings (Emperor Parīkṣit) had thus taken his seat with a vow to fasting till death, hosts of gods in heaven shouted applause and joyfully rained down flowers on him on the earth, while drums were sounded again and again. (18) The great Ṛṣis who had assembled there were benevolent to the people by their very disposition and spent all their energy in conferring benefits on them. They too applauded the king and approved of his resolve exclaiming "Splendid !" and spoke words which fitted well with the king, who was deeply impressed with the virtues of the Lord of excellent renown:—(19)

न वा इदं राजर्षिवर्य चित्रं भवत्सु कृष्णं समनुव्रतेषु ।
येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः ।२०।
सर्वे वयं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ।२१।
आश्रुत्य तदृषिगणवचः परीक्षित् समं मधुच्युद् गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ।२२।
समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथवामुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलम् ।२३।
ततश्च वः पृच्छ्यमिमं विपृच्छे विश्रभ्य विप्रा इतिकृत्यतायाम् ।
सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ।२४।

तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिङ्गो निजलाभतुष्टो वृतश्च बालैरवधूतवेषः ।२५।
तं द्व्यष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
चार्वायताक्षोन्नसतुल्यकर्णसुभ्रूवाननं कम्बुसुजातकण्ठम् ।२६।
निगूढजत्रुं पृथुतुङ्गवक्षसमावर्तनाभिं वलिवल्गूदरं च ।
दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ।२७।
श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ।२८।

"O chief of royal sages, this is no wonder in you (the scions of Pāṇḍu), devoted as you are to Śrī Kṛṣṇa; for, in your eagerness to attain proximity to the Lord you have speedily renounced the imperial throne against which kings robbed their crowns. (20) Now we shall all remain here till this king, who is foremost among the devotees of the Lord, has cast off his mortal coil and ascended to the highest abode (of the Lord), which is beyond the reach of Māyā and free from sorrow." (21) On hearing these words of the sages—impartial, sweet, full of deep significance and true—Parīkṣit greeted the sages, who had all become one with the Supreme Spirit; and, eager to hear the stories of Lord Viṣṇu (Śrī Kṛṣṇa), replied to them as follows :— (22) "Shining like the Vedas, that abide in visible form in the highest heaven (the Satyaloka, Brahmā's abode), you have all come together from every quarter. And you have no purpose of your own (to achieve) in this world or the next, except doing good to others, which is your innate disposition. (23) Reposing faith in you, therefore, O Brāhmaṇas, I ask you this question—which is the only question worth asking—in regard to my duty. Tell me, O learned sages, after due deliberation, what innocent course should be pursued by all under every circumstance and in particular, by those who are about to die*" (24) Meanwhile there arrived on the scene wandering about on the earth at will, the divine Śuka (the son of Vyāsa) who was indifferent to the world and had no visible marks of any particular Varṇa (grade of society) or Āśrama (stage of life) on his person, who was contented with the realization of his own Self and was surrounded by women and children and who wore the appearance of an ascetic that had renounced all worldly attachments and connections. (25) Sixteen years of age, with tender feet, hands, thighs, arms, shoulders, cheeks and frame, he had a lovely countenance with large eyes, a prominent nose, symmetrical ears, beautiful eyebrows and a conch-like shapely neck. (26) His collar-bone was hidden within a fleshy frame; his chest was broad and prominent, his navel deep and spiral like an eddy and his belly looked charming with its three folds. He was stark naked, with hair flung about his face, had long arms and shone like one of the highest gods. (27) He possessed a swarthy complexion and captivated the heart of women by his charming youth, graceful limbs and winsome smiles. Although he had concealed his spiritual glow (behind a crazy appearance), the sages (present there) recognized him by his characteristic features and rose from their seats to receive him. (28)

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* King Parīkṣit asks here the following two questions:—
(1) What should a mortal do at all times and under all circumstances ?
(2) What is the duty of a man who is about to die ?
He puts these very question to the sage Śuka later on; and as a matter of fact, it is these two questions that have been answered at length by the latter in the course of the following eleven books of the Śrīmad Bhāgavata.

स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसाऽऽजहार ।
ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ।२९।
स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिराजर्षिदेवर्षिसङ्घैः ।
व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ।३०।
प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ।३१।

King Viṣṇurāta (Parīkṣit, so-called because his life had been preserved by Lord Viṣṇu i.e., Śrī Kṛṣṇa Himself), of whom we have spoken before, bowed his head to the stranger who had called on him (of his own accord), and did homage to him. The ignorant women and children thereupon withdrew and, worshipped by all, the sage occupied an exalted seat. (29) Surrounded by hosts of Brāhmaṇa sages, royal sages and celestial sages, the divine Śuka, who was greatest among the great, shone most resplendent even as the moon in the midst of other planets, constellations and stars. (30) When that sage of unfailing wisdom had taken his seat, fully composed, the king, who was a devotee of the Lord, approached him and, touching his feet with his head, stood attentive before him. Then, bowing (again) with joined palms, he questioned the sage in sweet accents. (31)

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः । कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ।३२।
येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः । किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ।३३।
सांनिध्यात्ते महायोगिन्पातकानि महान्त्यपि । सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ।३४।
अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः । पैतृष्वसेयप्रीत्यर्थं तद्गोत्रस्यात्तबान्धवः ।३५।
अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् । नितरां म्रियमाणानां संसिद्धस्य वनीयसः ।३६।
अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् । पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ।३७।
यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभिः प्रभो । स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ।३८।
नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् । न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ।३९।

Parīkṣit said : Oh, how blessed are we today, O holy sage, in that we, vile Kṣatriyas, have been considered worthy of a visit by saints and have been so graciously consecrated by you by calling on us as our guest. (32) Men's houses are instantly purified by your remembrance, much more by your sight and touch, by washing your feet, offering a seat to you and so on. (33) Men's worst sins, O great Yogī, are wiped out at once by your very presence, even as the demons are by the presence of Lord Viṣṇu. (34) I presume Lord Śrī Kṛṣṇa, the friend of the Pāṇḍavas, is pleased with me. It is for the pleasure of His cousins (the Pāṇḍavas) that He has acted in a friendly manner even towards me, their scion. (35) otherwise how could we, human beings much less those who are about to die, obtain the privilege of seeing you, whose movements are so obscure, and who have fully realized the object of human life and live in a lonely forest ? (36) Therefore, I enquire of you, the greatest preceptor of the Yogīs, the character and the means of the highest realization. Nay, what should be done under all circumstances by a man who is on the verge of death ? (37) Again, tell me, my lord, what should be done by men in general—what should they hear, what should they repeat (with their tongue), what should they keep in their mind, what should they resort to and what should they avoid ? (38) For, nowhere, O divine sage, are you seen to stay at the door of householders even for the brief space of time taken in milking a cow. (39)

सूत उवाच

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा। प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ।४०।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां प्रथमस्कन्धे शुकागमनं

नामैकोनविंशोऽध्यायः ।१९।

——::x::——

इति प्रथमः स्कन्धः समाप्तः ।

।हरिः ॐ तत्सत् ।

Sūta continued : Thus addressed and questioned by the king in soft accents, the divine Śuka (the son of Bādarāyaṇa), who was conversant with Dharma, made answer (as follows): (40)

Thus ends the nineteenth discourse entitled "The visit of Śuka", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK ONE

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

द्वितीयः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Two

Discourse I

The process of meditation and the cosmic form of the Lord described

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितो नृप। आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः। १।
श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः। अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम्। २।
निद्रया ह्रियते नक्तं व्यवायेन च वा वयः। दिवा चार्थेहया राजन् कुटुम्बभरणेन वा। ३।
देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि । तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति। ४।
तस्माद् भारत सर्वात्मा भगवानीश्वरो हरिः। श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम्। ५।
एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया। जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः। ६।
प्रायेण मुनयो राजन् निवृत्ता विधिषेधतः। नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः। ७।
इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्। अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम्। ८।
परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया। गृहीतचेता राजर्षे आख्यानं यदधीतवान्। ९।
तदहं तेऽभिधास्यामि महापौरुषिको भवान्। यस्य श्रद्दधतामाशु स्यान्मुकुन्दे मतिः सती।१०।
एतन्निर्विद्यमानानामिच्छतामकुतोभयम् । योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम्।११।
किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह। वरं मुहूर्तं विदितं घटेत श्रेयसे यतः।१२।
खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः। मुहूर्तात्सर्वमुत्सृज्य गतवानभयं हरिम्।१३।
तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः। उपकल्पय तत्सर्वं तावद्यत्साम्परायिकम्।१४।
अन्तकाले तु पुरुष आगते गतसाध्वसः। छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम्।१५।
गृहात् प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः। शुचौ विविक्त आसीनो विधिवत्कल्पितासने।१६।
अभ्यसेन्मनसा शुद्धं त्रिबृद्ब्रह्माक्षरं परम्। मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन्।१७।
नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः। मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद्धिया।१८।

तत्रैकावयवं ध्यायेदव्युच्छिन्नेन चेतसा। मनो निर्विषयं युक्त्वा ततः किञ्चन न स्मरेत्।
पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति।१९।
रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः। यच्छेद्धारणया धीरो हन्ति या तत्कृतं मलम्।२०।
यस्यां सन्धार्यमाणायां योगिनो भक्तिलक्षणः। आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः।२१।

Śrī Śuka replied : This enquiry of yours, made with a view to the good of the world, O king, is most welcome. It is esteemed by the knowers of the Self and is the most important of all that is worth hearing, remembering or chanting. (1) There are thousands of things worth hearing and attending to, O ruler of kings, for men who are attached to their home and engaged in performing the five great sacrifices enjoined on the householders, and are blind to the truth of the Self. (2) Their span of life, O king, is stolen away at night by sleep or by copulation, and in the day-time by endeavours to make money or to provide for the family.(3) Maddened by affection for those that are intimately connected with oneself, viz., one's body, progeny, wife and so on, unreal as they are, one fails to visualize their end, though actually witnessing it. (4) Therefore, O descendant of Bharata, he who seeks to attain the fearless state (of Mokṣa) should listen to, recite and dwell on the stories of the almighty Lord Śrī Hari, the Soul of the universe. (5) To be put in mind of Śrī Nārāyaṇa at the last moment (of one's life)that alone is the supreme reward of human birth, howsoever this may be earned through Self-Knowledge or Devotion or even through steadfastness to one's sacred duty. (6) Even ascetics, O king, that are established in the Absolute and have reached beyond the sphere of injunctions and inhibitions generally delight in discoursing on the virtues of Śrī Hari. (7) This Purāṇa, which is known by the name of Bhāgavata and is as sacred as the Vedas, I studied towards the end of the Dwāpara age, from my father, the sage Dwaipāyana (Vyāsa).(8) Fully established as I was in the Absolute, my heart was captivated by the pastimes of Lord Śrī Kṛṣṇa of excellent renown. That is how I studied this Purāṇa, O royal sage. (9) You being a votary of Lord Viṣṇu, I shall recite the selfsame Purāṇa to you; for the mind of those who repose their faith in this Purāṇa quickly conceives disinterested love for Śrī Kṛṣṇa (the Bestower of Liberation). (10) For those who have developed an aversion for this world and seek to attain the fearless state, as well as for realized souls that have attained union with God, O king, the chanting of Śrī Hari's names has been concluded to be the best means as well as the end. (11) To a man who is negligent about his own interests, of what use in this world are long years of life that slip away unnoticed (are spent in ignorance) ? Much more valuable is the hour, consciously spent, in endeavouring for the highest good.(12) Having come to know that he was to live only an hour more, the royal sage Khaṭwāṅga renounced everything in that short space of time, and sought refuge with Śrī Hari, who dispels all fear. (13) The limit of your life, O descendant of Kuru, is yet seven days from now. Meanwhile accomplish all that is conducive to your welfare hereafter. (14) When the hour of death comes, man should shake off all fear and cut with the sword of non-attachment the tie of affection for his body as well as for those that are connected with it. (15) Full of self-control, he should quit the house, bathe in the holy waters of some sacred stream or lake and, squatting on a seat, made according to the scriptural ordinance, in a clean and secluded spot, should repeat with his mind the holy Praṇava, consisting of three parts (A,U and M). Nay, controlling his breath, he should also subdue his mind, taking care not to forget the Praṇava (the seed of the Vedas). (16-17) Having reason for his helpmate, he should withdraw his senses from their objects with his mind and by dint of his reason fix his mind, distracted as it is by tendencies to action, on the blessed form of the Lord. (18) With a concentrated mind

he should meditate on anyone limb of His body. When the mind is withdrawn from all external objects (by thus fixing it on one limb at a time), it should be so completely absorbed in the thought on the Lord that he should cease to think of anything else. Such a state is the supreme reality of Lord Viṣṇu, by attaining which the mind is flooded with the ecstasy of divine love. (19) If (in the course of such meditation) one's mind is distracted by force of Rajas (passion) or obscured by force of Tamas (darkness or opacity), a wise man should curb it through concentration, which destroys the impurity occasioned by Rajas and Tamas. (20) When through the practice of such concentration the practising Yogī is able to behold his blissful object (the Lord), he forthwith attains Yoga (union with God) which is characterized by Bhakti (loving Devotion). (21)

राजोवाच

यथा सन्धार्यते ब्रह्मन् धारणा यत्र सम्मता। यादृशी वा हरेदाशु पुरुषस्य मनोमलम्।२२।

The king asked : How is concentration practised, O holy sage, and on what object has it been approved of (by the scriptures)? And what kind of concentration speedily removes the impurity of one's mind ? (22)

श्रीशुक उवाच

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः। स्थूले भगवतो रूपे मनः सन्धारयेद्धिया।२३।
विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम्। यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत्।२४।
आण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते। वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः।२५।

पातालमेतस्य हि पादमूलं पठन्ति पार्ष्णिप्रपदे रसातलम्।
महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जङ्घे।२६।
द्वे जानुनी सुतलं विश्वमूर्तेरूरुद्वयं वितलं चातलं च।
महीतलं तज्जघनं महीपते नभस्तलं नाभिसरो गृणन्ति।२७।
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य।
तपो ररार्टीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्ष्णः।२८।
इन्द्रादयो बाहव आहुरस्राः कर्णौ दिशः श्रोत्रममुष्य शब्दः।
नासत्यदस्रौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिद्धः।२९।
द्यौरक्षिणी चक्षुरभूत्पतङ्गः पक्ष्माणि विष्णोरहनी उभे च।
तद्भ्रूविजृम्भः परमेष्ठिधिष्ण्यमापोऽस्य तालू रस एव जिह्वा।३०।
छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्नेहकला द्विजानि।
हासो जनोन्मादकरी च माया दुरन्तसर्गो यदपाङ्गमोक्षः।३१।
व्रीडोत्तरोष्ठोऽधर एव लोभो धर्मः स्तनोऽधर्मपथोऽस्य पृष्ठम्।
कस्तस्य मेढ्रं वृषणौ च मित्रौ कुक्षिः समुद्रा गिरयोऽस्थिसङ्घाः।३२।
नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र।
अनन्तवीर्यः श्वसितं मातरिश्वा गतिर्वयः कर्म गुणप्रवाहः।३३।
ईशस्य केशान् विदुरम्बुवाहान् वासस्तु सन्ध्यां कुरुवर्य भूम्नः।
अव्यक्तमाहुर्हृदयं मनश्च स चन्द्रमाः सर्वविकारकोशः।३४।
विज्ञानशक्तिं महिमामनन्ति सर्वात्मनोऽन्तःकरणं गिरित्रम्।

अश्वाश्वतर्युष्ट्रगजा नखानि सर्वे मृगाः पशवः श्रोणिदेशे ।३५।
वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।
गन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः ।३६।
ब्रह्माननं क्षत्रभुजो महात्मा विडूरुरङ्घ्रिश्रितकृष्णवर्णः ।
नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्म वितानयोगः ।३७।
इयानसावीश्वरविग्रहस्य यः सन्निवेशः कथितो मया ते ।
सन्धार्यतेऽस्मिन् वपुषि स्थविष्ठे मनः स्वबुद्ध्या न यतोऽस्ति किञ्चित् ।३८।
स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्नजनेक्षितैकः ।
तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यत आत्मपातः ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः ।१।

Śrī Śuka replied : Having acquired steadiness of seat and control of one's breath, and having conquered attachment and subdued one's senses, one should fix one's mind on the material form of the Lord by force of one's reason. (23) That is His cosmic or universal Form, the grossest of the gross, wherein is seen this phenomenal universe in its past, present and future form. (24) The Lord who tenants this cosmic body with its seven sheaths (consisting of water, fire, air, ether, the ego, the Mahat-tattva or the principle of cosmic intelligence and Prakṛti of Primordial Matter) as the Great Being (Virāṭ Puruṣa)—He alone is the object of concentration. (25) The knowers of Truth describe Him thus :—Pātāla (the nethermost sphere comprising the heart of the terrestrial globe) constitutes the soles of His feet and Rasātala (the sphere immediately enclosing Pātāla) the hinder and the front part of His feet. Mahātala (the sphere immediately enclosing Rasātala) corresponds to the ankles of the Creator of the universe and Talātala (the sphere immediately enclosing Mahātala), the shanks of the Virāṭ Puruṣa. (26) Sutala (the sphere immediately enclosing Talātala) represents the knees of the Cosmic Being; while Vitala (the sphere immediately enclosing Sutala) and Atala (the sphere immediately enclosing Vitala and enclosed in its turn by the crust of the earth) form His thighs. The earth's surface corresponds to His loins, O king; while they speak of Bhuvarloka (the sphere immediately enclosing the earth) as His navel. (27) Indra's heaven (the sphere immediately enclosing Bhuvarloka), forms His breast; Maharloka (the sphere immediately enclosing Indra's heaven), His neck and Janaloka (the sphere immediately enclosing Maharloka), His face (below the brow). Tapoloka (the sphere immediately enclosing Janaloka) is recognized as the brow of the Primal Person and Satyaloka (the highest or seventh heaven, immediately enclosing Tapoloka) as the heads of the thousand-headed Lord. (28) It is said that the gods from Indra downwards represent His arms; the cardinal points, His ears and sound, His auditory sense. Nāsatya and Dasra (the twin Aświnīkumāras, the physicians of gods) are the nostrils of the Supreme; odour, His olfactory sense and flaming fire, His mouth. (29) The sky constitutes His eyes; the sun, His sense of sight and day and night form the eyelids of the Cosmic Being. The abode of Brahmā (in the Satyaloka) represents the play of His eyebrows; water, His palate and taste, His tongue.(30) They declare the Vedas as the crown of His head; Yama (the god of retribution) constitutes His grinding teeth and the various forms of personal affection (manifest in individuals), His other teeth. The Māyā which deludes men represents His smile and the unending (eternal) process of creation, His sidelong glances. (31) Bashfulness forms His upper lip and greed, the lower; piety constitutes His (right) breast and the path of unrighteousness, His back. Prajāpati (the god presiding over creation) represents His penis and the gods Mitra and Varuṇa, His testicles; the oceans form the cavity of His abdomen and

the mountains, the system of His bones. (32) The rivers constitute His arteries and veins and the trees, the hair on the person of the Cosmic Being, O king of kings. The air, possessed of infinite strength, is His breath; Time represents His movement and the uninterrupted action of the three Guṇas (in the form of creation), His activity. (33) The wise recognize the clouds as the hair (on the head) of the Lord and twilight, as the raiment of the Infinite Being, O chief of the Kurus. They declare the Unmanifest (Primordial Matter) as His heart and the familiar moon represents His mind, which is the seat of all passions. (34) They speak of the Mahat-tattva (the Principle of cosmic intelligence) as the power of understanding and Rudra (the god presiding over destruction) as the ego of the Universal Spirit. The horse, the mule, the camel and the elephant represent His nails; while the deer and all other animals abide in His hips and loins. (35) The birds are His wonderful workmanship; the first Manu (known by the name of Swāyambhuva) represents His intellect and man (the offspring of Manu), His abode.The Gandharvas (the celestial musicians), the Vidyādharas (another class of demigods), the Cāraṇas (the celestial bards) and the Apsarās (the celestial nymphs), represent the reminiscences of His melody and the demon hosts, His virility. (36) The Brāhmaṇa represents the mouth; the Kṣatriya, the arms; the Vaiśya, the thighs and the dark-complexioned Śūdra, the feet of that mighty Being. And the performance of sacrifices that are conducted with the help of material substances (such as clarified butter etc.) and in the name of classes of deities bearing various names is His occupation. (37) Such is the magnitude and constitution of the Cosmic Body of the Lord as I have just told you. It is on this grossest form that the mind is concentrated with the help of reason; for there exists nothing apart from this.(38) Just as a dreamer sees himself projected in various forms in a dream, it is the one all-witnessing Self who experience everything through the intellects of all. One should devote oneself to that embodiment of Truth, the storehouse of bliss, and should not feel attached to any other object; for such attachment brings about the degradation of the soul. (39)

Thus ends the first discourse in Book Two, describing among other things the Cosmic Body of the Great Being, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Concentration on the gross and subtle forms of the Lord and the two types of Mukti (Liberation), viz., Kramamukti or gradual Liberation and Sadyomukti or immediate Liberation

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।
तथा ससर्जेदममोघदृष्टिर्यथाप्ययात् प्राग् व्यवसायबुद्धिः । १ ।
शाब्दस्य हि ब्रह्मण एष पन्था यन्नामभिर्ध्यायति धीरपार्थैः ।
परिश्रमंस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः । २ ।

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथार्थे न यतेत तत्र परिश्रमं तत्र समीक्षमाणः । ३ ।
सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुधान्नपात्र्या दिग्वल्कलादौ सति किं दुकूलैः । ४ ।
चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदान्धान् । ५ ।
एवं स्वचित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।
तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र । ६ ।
कस्तां त्वनादृत्य परानुचिन्तामृते पशूनसतीं नाम युञ्ज्यात् ।
पश्यञ्जनं पतितं वैतरण्यां स्वकर्मजान् परितापाञ्छुषाणम् । ७ ।

Śrī Śuka continued : It was through such concentration that Brahmā (the self-born) propitiated that Lord and got from Him at the dawn of creation the knowledge (about creation), which he had forgotten (during the last Pralaya or universal destruction). Having thus acquired unfailing vision and a conclusive understanding, he created this universe even as it existed before the universal dissolution. (1) Such is the (alluring) method (of presentation) of the Vedas that the mind seeks gratification through empty names devoid of any corresponding reality. Expecting happiness in the world of Māyā (illusion), the soul wanders (through the various realms comprised in this world) as though it were dreaming, but fails to derive real happiness there. (2) Therefore, a wise man should have connection with the objects of enjoyment (which exist merely in name and have no abiding reality) only to the extent they are useful for maintaining the body. At the same time he should be convinced in his mind (about the emptiness of sensuous enjoyments) and should never commit the error of getting attached to them. And if such objects could be had otherwise (by force of Prārabdha or destiny as a matter of course), he should not strive for them, seeing that such an endeavour would entail (fruitless) labour. (3) When the earth is there, what would be gained by taking pains for a bed? When nature has provided us with arms, what use have we for pillows ? When we can hold things in the hollow of our palms, what need is there for dishes and cups of various kinds ? And when there are the cardinal points,the barks of trees and so on (to cover our body with), of what avail are silken robes ? (4) Are there no rags on the road (to wrap ourselves with) ? Do not trees, that live only to maintain others, give alms (in the shape of fruits, leaves and so on to the needy)? Have rivers dried up (for the man who needs water)? Have the mouths of mountain caves been blocked (against those who seek to use them as a shelter)? And (above all) does the supreme Lord Śrī Hari deny protection to those who approach Him ? Wherefore (then) should the wise knock at the door of those who are blind with the pride of wealth ? (5) Having thus determined his goal with a complacent mind, a man should adore the infinite and eternal Lord, residing in his very heart as his beloved Self, and as a self-evident Truth; for through His worship the seed of metempsychosis (in the shape of Ignorance) ceases to be. (6) Who else than beasts would desist from meditating on the Supreme and set his mind on the pleasures of sense even when he actually sees people fallen into the hellish river of mundane life and suffer the agonies brought by their own past actions ? (7)

केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति । ८ ।

प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गवाससम् ।
लसन्महारत्नहिरण्मयाङ्गदं स्फुरन्महारत्नकिरीटकुण्डलम् । ९ ।
उन्निद्रहत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्ष्मणं कौस्तुभरत्नकन्धरमम्लानलक्ष्म्या वनमालयाऽऽचितम् ।१०।
विभूषितं मेखलयाङ्गुलीयकैर्महाधनैर्नूपुरकङ्कणादिभिः ।
स्निग्धामलाकुञ्चितनीलकुन्तलैर्विरोचमाननहासपेशलम् ।११।
अदीनलीलाहसितेक्षणोल्लसद्भ्रूभङ्गसंसूचितभूर्यनुग्रहम् ।
ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते ।१२।
एकैकशोऽङ्गानि धियानुभावयेत् पादादि यावद्धसितं गदाभृतः ।
जितं जितं स्थानमपोह्य धारयेत् परं परं शुद्ध्यति धीर्यथा यथा ।१३।
यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत ।१४।

Some people fix their mind, through meditation, on the Lord with four arms, bearing severally a lotus, a discus, a conch and a mace, and residing in the cavity of their heart within their own body in a form as big as in thumb in height.(8) With a cheerful countenance and big lotus-like eyes He has a cloth, yellow as the filaments of a Kadamba flower, wrapped round His person, and is adorned with a pair of gold armlets studded with precious brilliant jewels, a crown and a pair of ear-rings inlaid with valuable radiant jewels. (9) His feet, which are tender like young shoots, are installed by the masters of Yoga at the centre of the full-blown lotus of their heart. He bears (a little above His left breast) a golden streak (which is held to be a symbol of Goddess Lakṣmī), has the famous Kaustubha gem hanging from His neck; and His chest is covered by a garland of sylvan flowers of unfading splendour. (10) He is adorned with a girdle (round His waist) as well as with most precious rings, anklets and bracelets etc., and looks charming with a smile that ever beams on His countenance beautified with sleek, glossy, curly and dark tresses. (11) He is betraying His abundant grace (on the devotees) by the play of His brows, the beauty of which is enhanced by His sportful bright smiles and glances. The practicant should continue to gaze on this conceptual image of the Lord till his mind gets fixed in meditation. (12) He should visualize with his mind one by one all the limbs of Lord Viṣṇu (the Wielder of a mace) from His feet upwards to His smiling countenance. Even as his reason gets purer and purer his mind will become steadier and steadier, and in this way when one limb becomes clearly visible, he should leave it to visualize the next. (13) Till one's mind gets fixed through devotion on the all-witnessing supreme Lord of the universe as portrayed above, the practicant should with a concentrated mind meditate on the grossest form of the Lord (as described in Discourse I above) after he has finished his daily devotions. (14)

स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्ग लोकम् ।
काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ।१५।
मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।
आत्मानमात्मन्यवरुध्य धीरो लब्धोपशान्तिर्विरमेत कृत्यात् ।१६।
न यत्र कालोऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईशिरे ।
न यत्र सत्त्वं न रजस्तमश्च न वै विकारो न महान् प्रधानम् ।१७।

परं पदं वैष्णवमामनन्ति तद् यन्नेति नेतीत्यतदुत्सिसृक्षवः ।
विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुह्यार्हपदं पदे पदे ।१८।
इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्धिताशयः ।
स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु षट्सून्नमयेज्जितक्लमः ।१९।
नाभ्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः ।
ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत ।२०।
तस्माद् भ्रुवोरन्तरमुन्नयेत निरुद्धसप्तायतनोऽनपेक्षः ।
स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निर्भिद्य मूर्धन् विसृजेत्परं गतः ।२१।

Dear Parīkṣit, when the striver intends to leave this body, he should not allow his mind to get attached to the time and place. Sitting in a steady and easy posture, he should control his breath and restrain his senses with his mind. (15) Then, controlling his mind with his pure reason, he should merge his intellect (as well as his mind) in the Kṣetrajña (the conscious principle in the body), and the Kṣetrajña in the absolute Self. Then, merging the Self in the Supreme Spirit and attaining final peace, the wise man should abstain from all activity. (16) In that state (of absorption into the Supreme Spirit) Time, which is the Ruler even of gods, has no power, much less the gods or the creatures that are ruled over by them. There is neither Sattva nor Rajas nor Tamas in that state, much less the ego or Mahat (the principle of cosmic intelligence) or Pradhāna (Primordial Matter). (17) Bent upon rejecting everything other than God as 'not that', 'not that' and giving up false self-identification with the body and things associated with it the Yogīs, full of exclusive devotion, embrace with their heart every moment the adorable form of Lord Viṣṇu. The scriptures are at one in declaring this form as the supreme essence of the all-pervading Lord. (18) The Yogī whose cravings for sense-gratification have been completely set at rest by force of wisdom acquired through the scriptures should drop his body in the following manner. First of all he should squat (on his seat) pressing the anus with his heels and then, overcoming languor, should draw the air upwards through the six places (where the six mystical circles are located). (19) The self-disciplined Yogī should draw the air located in the circle within the navel (known by the name of Maṇipūraka) upwards into the Cakra located in the heart (called Anāhata); thence, following the course of the Udāna air, he should take it to the circle located above the breast (known by the name of Viśuddhi) and, again, with the help of reason, he should gradually push it to the root of the palate (i.e.,to the top of the Viśuddhi Cakra). (20) Thereafter, having closed the seven passages (viz., the two eyes, the two ears, the two nostrils and the mouth), he should take the air from the root of the palate to the circle located at the middle of the eyebrows (viz., the Ājñā Cakra). Then, if he has no desire to visit the higher worlds, he should pause at the Ājñā Cakra for about half an hour with his gaze fixed on his goal and, taking the air into the Sahasrāra Cakra (located at the crown of his head) attain union with God. Finally, breaking open the crown of his head, he should abandon his body and the senses. (21)

यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानामुत यद् विहारम् ।
अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन्मनसेन्द्रियैश्च ।२२।
योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम् ।२३।

वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् ।२४।

तद् विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद्विबुधा रमन्ते ।२५।
अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरजुष्टधिष्ण्यं यद् द्वैपरार्ध्यं तदु पारमेष्ठ्यम् ।२६।
न यत्र शोको न जरा न मृत्युर्नार्तिर्न चोद्वेग ऋते कुतश्चित् ।
यच्चित्ततोऽदः कृपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनात् ।२७।
ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना खं बृहदात्मलिङ्गम् ।२८।
घ्राणेन गन्धं रसनेन वै रसं रूपं तु दृष्ट्वा श्वसनं त्वचैव ।
श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकूतिमुपैति योगी ।२९।
स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ।३०।
तेनात्मनाऽऽत्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ।३१।
एते सृती ते नृप वेदगीते त्वयाभिपृष्टे ह सनातने च ।
ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः ।३२।
न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह । वासुदेवे भगवति भक्तियोगो यतो भवेत् ।३३।
भगवान् ब्रह्म कात्स्न्येन त्रिरन्वीक्ष्य मनीषया । तदध्यवस्यत् कूटस्थो रतिरात्मन् यतो भवेत् ।३४।
भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ।३५।
तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान्नृणाम् ।३६।
पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ।३७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः ।२।

If, on the other hand, O king, the Yogī intends to visit the Brahmaloka (Brahmā's abode) or, having acquired the eight supernatural powers,* to sport in the company of the Siddhas (a class of celestial beings), that move about in the air, or again to move about in any particular realm of the universe made up of the three Guṇas (modes of Prakṛti), he should depart (from the body), taking the mind and senses with him. (22) It is said that the masters

* The eight superhuman powers are : Aṇimā, the power of assuming a form as minute as an atom; Laghimā, extreme lightness; Prāpti, attaining anything (e.g., the moon) with the tip of one's finger ; Prākāmya, irresistible will ; Mahimā, illimitable bulk; Īśitā, supreme dominion; Vaśitā, subjugating all by occult power and Kāmāvasāyitā, suppressing all desires.

of Yoga, who practise worship of God austere penance, Yoga (abstraction) and Jñāna (Self-Knowledge), and whose body is as subtle as air, can freely move inside as well as outside the three worlds (the earth, heaven and the lower worlds). People cannot have such unimpeded movement (in any part of the universe) through mere Karma (ritual). (23) O king, the Yogī who proceeds to the Brahmaloka (the abode of Brahmā) through the bright Suṣumṇā* reaches first the abode of Vaiśwānara (the god of fire) through the heavens. Shaking off whatever trace of impurity is still left in him, he then rises upwards to the stellar sphere, resembling in shape the figure of a dolphin and presided over by Lord Viṣṇu. (24) Passing beyond this sphere, presided over by Viṣṇu, which is like a navel to the wheel of this universe, he ascends alone in his most subtle and pure body to the realm called Maharloka (the region immediately enclosing Indra's paradise), which is adored even by the knowers of Brahma, and which is the delightful abode of gods that live for a whole Kalpa (a day of Brahmā). (25) Thereafter (at the end of the Kalpa) when he sees the whole world below being consumed by the fire proceeding from the mouth of Lord Ananta (Śeṣa), he rises still higher to Brahmā's abode, where the foremost among the Siddhas reside in their aerial cars and which lasts for two Parārdhas (the full span of Brahmā's life). (26) There is no grief nor agony, neither old age nor death in that sphere, much less fear of any kind. The only agony they suffer from is the mental anguish they feel out of compassion when they see people who have no knowledge of the process of meditation as described above undergoing repeated births and deaths, that entail endless suffering. (27) Then (after reaching the Satyaloka) he fearlessly unites his subtle body with the earth and thereafter steadily pierces the seven sheaths encasing the earth as below. From his terrestrial form he passes on to the watery and from the aqueous to the fiery sheath; again, from his fiery form he makes his way into the aerial sheath, and lastly from his aerial form in course of time he enters the ethereal sheath, which is an index to the infinitude of Brahma. (28) Again, through his olfactory sense the Yogī returns to the subtle element of smell, through the sense of taste to the subtle element of taste, through the sense of sight to the subtle element of colour, through the sense of touch to the subtle element of touch, through the auditory sense to the subtle element of sound and through each organ of action to the functioning power of each and thus all of them return to their subtle form. (29) (Thus reaching beyond the gross and subtle sheaths of the five elements) the Yogī enters the ego. He dissolves the subtle elements into the Tāmasika ego, the senses into the Rājasika and the mind as well as the deities presiding over the senses into the Sāttvika ego. Then, through the same process (of dissolution) he returns along with the ego to the principle of cosmic intelligence (Mahat-tattva) and finally to Prakṛti (in which merge all the three Guṇas). (30) Again, during the final dissolution (when Prakṛti too merges in God) the Yogī who becomes all-blissful now, merges with that pure blissful form in God, who is perfectly tranquil and bliss itself. Dear Parīkṣit, he who attains this divine goal no more returns to this world of matter (transmigration). (31) These, O king, are the two eternal paths recommended by the Vedas, about which you enquired of me. Of yore, when Brahmā (the Creator) worshipped Lord Vāsudeva (Viṣṇu) and interrogated Him, it was these two paths that were taught to him by the Lord. (32) For him who has fallen into the whirlpool of transmigration there is no blessed path other than that which makes for devotion to Lord Vāsudeva. (33) Having critically studied the Vedas with a concentrated mind thrice over, Brahmā concluded by force of his reason that alone to be the highest virtue, by which one is able to develop exclusive devotion to Śrī Kṛṣṇa (the Self of the Universe). (34) Lord Śrī Hari alone is seen as abiding in all (animate and inanimate) beings as their very self; for the

*A particular air tube of the body lying between those called Iḍā and Piṅgalā, and believed to be one of the passage for the air or the spirit.

intellect and other phenomenal objects are adjuncts that lead us to infer the existence of the Lord, who is the all-witnessing seer. (35) Therefore, O king, men should always and under all circumstances with their whole being listen to, recite and revolve in their mind (the stories of) Lord Śrī Hari alone. (36) They who drink in the nectar-like stories of the Lord, the Soul of the universe, poured into the cups of their ears by holy men, are able to purify their heart, which has been contaminated through contact with the pleasures of sense, and attain proximity to His lotus-feet. (37)

Thus ends the second discourse entitled "A Description of the Lord's Divine Form", in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

Worship of different deities for the gratification of various desires and the superiority of Devotion to the Lord

श्रीशुक उवाच

एवमेतन्निगदितं पृष्टवान् यद्भवान् मम। नृणां यन्म्रियमाणानां मनुष्येषु मनीषिणाम्। १ ।
ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम्। इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन्। २ ।
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम्। वसुकामो वसून् रुद्रान् वीर्यकामोऽथ वीर्यवान्। ३ ।
अन्नाद्यकामस्त्वदितिं स्वर्गकामोऽदितेः सुतान्। विश्वान्देवान् राज्यकामः साध्यान्संसाधको विशाम्। ४ ।
आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत्। प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ। ५ ।
रूपाभिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम्। आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम्। ६ ।
यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम्। विद्याकामस्तु गिरिशं दाम्पत्यार्थ उमां सतीम्। ७ ।
धर्मार्थ उत्तमश्लोकं तन्तुं तन्वन् पितॄन् यजेत्। रक्षाकामः पुण्यजनानोजस्कामो मरुद्गणान्। ८ ।
राज्यकामो मनून् देवान् निर्ऋतिं त्वभिचरन् यजेत्। कामकामो यजेत् सोममकामः पुरुषं परम्। ९ ।
अकामः सर्वकामो वा मोक्षकाम उदारधीः। तीव्रेण भक्तियोगेन यजेत पुरुषं परम्।१०।
एतावानेव यजतामिह निःश्रेयसोदयः। भगवत्यचलो भावो यद् भागवतसंगतः।११।
ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत यत्र गुणेष्वसङ्गः।
कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात्।१२।

Śrī Śuka said : I have thus told you all you asked me, viz., what should men who are thoughtful among human beings do, when their end has arrived. (1) A seeker of pre-eminence in sacred knowledge should worship the sage Bṛhaspati (the preceptor of the gods). Even so he who seeks to acquire keenness of the senses should worship Indra; while a seeker of progeny should propitiate the Prajāpatis (gods presiding over creation). (2) The seeker of prosperity should worship the divine Māyā (the Lord's own potency or the Goddess presiding over Prakṛti or Primordial Matter) and the seeker of indefatigable energy should

adore the god of fire. Similarly, a seeker of wealth should worship the class of gods known as the Vasus; while the powerful man who aspires for more power should worship another class of gods called the Rudras (part manifestations of Lord Śiva). (3) A seeker of food and foodstuffs should worship Aditi (the mother of the gods); while he who seeks (an abode in) heaven should adore the sons of Aditi (the twelve Ādityas). A seeker of sovereignty should worship the Viśwedevas (a particular class of gods born of Viśwā); while a ruler who desires to secure the allegiance of his subjects should worship the Sādhyas (another class of gods).(4) A seeker of long life should worship the twin gods, the Aświns (the physicians of the gods) and he who desires stoutness should worship the goddess Earth. Similarly he who seeks stability of position or worldly prestige should adore the two mothers of the world, the goddess Earth and Dyauḥ (the goddess presiding over the heavens). (5) A seeker of personal charm should worship the Gandharvas; while he who desires to have a (lovely) wife should adore the celestial nymph Urvaśī. Even so he who seeks lordship over all should worship Brahmā. (6) A seeker of renown should worship Lord Viṣṇu (the lord of sacrifices or the deity presiding over sacrifices), while a seeker of treasures should adore Varuṇa (the god presiding over the waters). Even so he who seeks to acquire learning should worship Lord Śiva; while a seeker of conjugal happiness should adore Goddess Umā, so devoted to Her lord. (7) He who aspires to lead a pious life should worship Lord Viṣṇu of excellent renown; while he who desires to propagate his race should adore the Pitṛs (the manes). He who seeks protection against odds should worship the Yakṣas (a class of demigods); while a seeker of bodily vigour should adore the class of gods known as the Maruts (the wind-gods). (8) He who seeks to acquire a kingdom should worship the gods that rule over the world for a whole Manvantara (the age or period of a Manu); while he who seeks to employ spells for some malevolent purpose should adore Nirṛti (the goddess of death or the demon presiding over the south-west). Even so the seeker of sense-gratification should worship Soma (the moon-god); while he who longs for the cessation of all desires should adore the Lord who transcends Prakṛti or Matter. (9) A wise man, however—whether he has no desire at all or is actuated by all sorts of desires (all those mentioned in the above verses and others too) or seeks liberation (final beatitude—should worship the Supreme Person with intense devotion. (10) The attainment of the highest good even for those who worship Indra and the other gods lies in developing unswerving devotion to the Lord through the fellowship of His devotees. (11) As a result of the discourses on Śrī Hari (that are held in the company of devotees) dawns that spiritual enlightenment which sets at rest the waves in the form of passions; nay, the heart gets purated and is filled with joy and one develops an aversion for the pleasures of sense and a love for devotion, which is an esteemed road to final beatitude. Having once tasted the joy of listening to such discourses on Śrī Hari, who would cease taking delight in them ? (12)

शौनक उवाच

इत्यभिव्याहृतं राजा निशम्य भरतर्षभः । किमन्यत्पृष्टवान् भूयो वैयासकिमृषिं कविम् ।१३।
एतच्छुश्रूषतां विद्वन् सूत नोऽर्हसि भाषितुम् । कथा हरिकथोदर्काः सतां स्युः सदसि ध्रुवम् ।१४।
स वै भागवतो राजा पाण्डवेयो महारथः । बालक्रीडनकैः क्रीडन् कृष्णक्रीडां य आददे ।१५।
वैयासकिश्च भगवान् वासुदेवपरायणः । उरुगायगुणोदाराः सतां स्युर्हि समागमे ।१६।
आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ । तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया ।१७।
तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत । न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे ।१८।
श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः । न यत्कर्णपथोपेतो जातु नाम गदाग्रजः ।१९।

बिले बतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य ।
जिह्वासती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः ।२०।
भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
शावौ करौ नो कुरुतः सपर्यां हरेर्लसत्काञ्चनकङ्कणौ वा ।२१।
बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेर्यौ ।२२।
जीवञ्छवो भागवताङ्घ्रिरेणुं न जातु मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छवो यस्तु न वेद गन्धम् ।२३।
तदश्मसारं हृदयं बतेदं यद् गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः ।२४।
अथाभिधेह्यङ्ग मनोऽनुकूलं प्रभाषसे भागवतप्रधानः ।
यदाह वैयासकिरात्मविद्याविशारदो नृपतिं साधु पृष्टः ।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे तृतीयोऽध्यायः ।३।

Śaunaka said : On hearing these words of Śuka what else did king Parīkṣit, the foremost of the Bharatas, then ask the son of Vyāsa, who was not only a seer but well-versed in the Vedas too ? (13) Sūta, learned as you are, kindly reveal all that to us, who are keen to hear the same. For in an assembly of holy men there must be talks that ultimately lead to discourses on Śrī Hari. (14) That great car-warrior, king Parīkṣit (a descendant of Pāṇḍu) was a great devotee of the Lord. Playing with toys loved by children, he made the worship of Śrī Kṛṣṇa as one of his sports. (15) The holy Śuka (the son of Vyāsa) is also exclusively devoted to Lord Vāsudeva (Śrī Kṛṣṇa); and it is but natural that where holy men meet there are sublime talks saturated with the virtues of the Lord, whose praises are sung by exalted souls well-versed in the Vedas. (16) The rising and setting sun steals away (in vain) the life of all human beings except that of the man who spends even a single moment in talks about the Lord of excellent fame. (17) Do not trees live ? Do not bellows also breathe ? And do not the other domestic animals (other than the human beast) take their food and copulate ? (18) The human beast who has never heard the story of Śrī Kṛṣṇa (the elder brother of Gada) has been declared to be as good as a dog, a swine, a camel and a donkey. (19) The ears of a man who does not hear (the stories of) the exploits of the Lord (whose doings are marvellous) are mere holes (that serve no useful purpose); and his tongue is as bad as that of a frog if it does not recount the stories of Lord Viṣṇu (who is extolled in numerous ways). (20) A head which, though decked with a silk turban or a crown, never bows to Lord Mukunda (the Bestower of Liberation), is only a burden. Even so the hands which, though adorned with wristlets of gold, never offer worship to Śrī Hari are as good as those of a dead man. (21) And those human eyes that do not gaze on the images of Lord Viṣṇu are as useless as the eyes on the tail of a peacock. Similarly, the human feet which do not visit places sacred to Śrī Hari are as good as the roots of trees. (22) A mortal who has never bathed himself in the dust from the feet of the Lord's devotees is really dead, though living; even so the man who has never known the fragrance of the sacred Tulasī (basil) leaves offered at the feet of Lord Viṣṇu is like a breathing corpse. (23) A heart which does not melt when Śrī Hari's names are being uttered (either by oneself or by others) is hard like stone. And when the heart melts, tears rush to one's eyes and the hair stand erect. (24) Dear Sūta, what you say is most agreeable to the mind. Now tell us what Śrī Śuka (the son of Vyāsa), the foremost of devotees and

perfect in the knowledge of the Spirit, told king Parīkṣit in reply to his excellent question. (25)

Thus ends the third discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

The king asks a question about the creation of the universe and the sage Śuka commences his discourse

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः । उपधार्य मतिं कृष्णे औत्तरेयः सतीं व्यधात् । १ ।
आत्मजायासुतागारपशुद्रविणबन्धुषु । राज्ये चाविकले नित्यं विरूढां ममतां जहौ । २ ।
पप्रच्छ चेममेवार्थं यन्मां पृच्छथ सत्तमाः । कृष्णानुभावश्रवणे श्रद्दधानो महामनाः । ३ ।
संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् । वासुदेवे भगवति आत्मभावं दृढं गतः । ४ ।

Sūta continued : On hearing these words of Śrī Śuka (the son of Vyāsa), which enabled him to ascertain the truth concerning the Supreme Spirit, king Parīkṣit (the son of Uttarā) exclusively devoted his pious mind to Śrī Kṛṣṇa' feet. (1) He shook off (in a moment) the deep-rooted attachment which he had conceived all that time for his own body, wife, sons, residence, animals, wealth and kinsmen as well as for his kingdom, that had known no trouble. (2) Having come to know of his death (beforehand), the high-minded Parīkṣit renounced all his duties connected with the first three objects of human pursuit (viz., Dharma, Artha and Kāma). He then established his complete identity with Lord Vāsudeva and, full of deep reverence for hearing the glory of Śrī Kṛṣṇa, asked Śrī Śuka the same question which you are now asking me, O most holy ones. (3-4)

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ । तमो विशीर्यते मह्यं हरेः कथयतः कथाम् । ५ ।
भूय एव विवित्सामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः । ६ ।
यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।
आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च ।७।
नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः । दुर्विभाव्यमिवाभाति कविभिश्चापि चेष्टितम् । ८ ।
यथा गुणांस्तु प्रकृतेर्युगपत् क्रमशोऽपि वा । बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः । ९ ।
विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा । शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान्खलु ।१०।

The king said : All-knowing and sinless as you are, O divine sage, your words are quite true. Even as you proceed with your discourse on Śrī Hari the gloom of my ignorance disperses. (5) I further wish to know how the Lord by His own Māyā (deluding potency) creates this universe, the mysteries of which even the greatest gods (like Brahmā) find it difficult to unravel. (6) Also tell me how that all-pervading Lord protects the universe and how

again He destroys it. Possessed as He is of innumerable powers, which of them does that Supreme Person assume when He plays with His own Self, transforming Himself into so many playthings, and creates and then destroys (a number of universes). (7) Indeed it appears difficult even for the wise, O divine sage, to comprehend the doings of Lord Śrī Hari of marvellous deeds. (8) (I should also like to know) how the Lord, who is one (without a second) assumes all at once the three Guṇas of Prakṛti in order to perform the various functions (of creation etc.), or manifesting Himself in different forms (as Brahmā and so on) assumes them in succession. (9) Since you are well-versed in the Vedas and have also realized the Supreme Spirit, kindly respond to this enquiry of mine. (10)

सूत उवाच

इत्युपामन्त्रितो राज्ञा गुणानुकथने हरेः । हृषीकेशमनुस्मृत्य प्रतिवक्तुं प्रचक्रमे ।११।

Sūta said : Thus implored by the king to discourse upon the excellences of Śrī Hari, the sage Śuka fixed his thought on Lord Śrī Kṛṣṇa (the Inspirer of all senses) and commenced his reply as follows : (11)

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने ।१२।
भूयो नमः सद्वृजिनच्छिदेऽसतामसम्भवायाखिलसत्त्वमूर्तये ।
पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे ।१३।
नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः ।१४।
यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ।१५।
विचक्षणा यच्चरणोपसादनात् सङ्गं व्युदस्योभयतोऽन्तरात्मनः ।
विन्दन्ति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमो नमः ।१६।
तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।
क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ।१७।
किरातहूणान्ध्रपुलिन्दपुल्कसा आभीरकङ्कायवनाः खसादयः ।
येऽन्ये च पापा यदपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ।१८।
स एष आत्माऽऽत्मवतामधीश्वरस्त्रयीमयो धर्ममयस्तपोमयः ।
गतव्यलीकैरजशङ्करादिभिर्वितर्क्यलिङ्गो भगवान् प्रसीदताम् ।१९।
श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ।२०।
यदङ्घ्र्यभिध्यानसमाधिधौतया धियानुपश्यन्ति हि तत्त्वमात्मनः ।
वदन्ति चैतत् कवयो यथारुचं स मे मुकुन्दो भगवान् प्रसीदताम् ।२१।
प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सतीं स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् ।२२।
भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु पूरुषः ।
भुङ्क्ते गुणान् षोडश षोडशात्मकः सोऽलङ्कृषीष्ट भगवान् वचांसि मे ।२३।

नमस्तस्मै भगवते वासुदेवाय वेधसे। पपुर्ज्ञानमयं सौम्या यन्मुखाम्बुरुहासवम्।२४।

Śrī Śuka said : Obeisance to that Supreme Person of infinite glory, who in order to carry on His sportful activity of creating, preserving and destroying the universe has (in the form of Viṣṇu, Brahmā and Śiva) assumed the three Śaktis in the shape of Sattva (harmony), Rajas (activity) and Tamas (darkness), nay, who is the Inner Controller of all beings and whose true nature and ways cannot be apprehended through the intellect.(12) Salutations again to Him who roots out the sorrows and sufferings of the virtuous (and bestows on them the boon of His love), who puts a stop to the (material) growth of the wicked (and grants them liberation) and further confers on those who have entered the order of Paramahaṁsas (recluses) the boon (of Self-Realization) sought after by them; for all (animate and inanimate) beings are His manifestations (and hence He has no partiality for or prejudice against anyone). (13) Hail, hail to You who foster Your devotees, but are far from the reach (elude the grasp) of those that are destitute of Devotion, and who by virtue of Your divine nature, unequalled and unsurpassed, delight in Your own essence which is known by the name of Brahma (the Absolute). (14) Salutations again and again to that Lord of most auspicious renown, by singing whose praises, by thinking of, seeing, greeting and adoring whom and by hearing whose glory men are cleansed of their impurities at once. (15) Hail, hail to that Lord of most blessed renown, by taking refuge in whose feet the wise shake off from their mind the attachment to this as well as to the other world and attain to the state of Brahma without any exertion. (16) Ascetics and those devoted to charity, men of high repute and those who have controlled their mind and senses, the knowers of the Mantras and men of righteous conduct never attain blessedness without dedicating themselves to His feet. To that Lord of most blessed renown we make obeisance again and again. (17) The Kirātas, the Hūṇas, the Āndhras, the Pulindas, the Pulkasas, the Ābhīras, the Kaṅkas, the Yavanas, the Khasas and other sinful races no less than others of sinful conduct are purged of their sins even by taking refuge in those who depend on Him. To that all-powerful Lord we offer our greetings. (18) May that Lord be gracious to me, who is the very Self to the wise and the supreme Lord of His devotees, who is Veda itself (to those devoted to ritual acts), nay, who is Dharma (righteousness) personified (to those given to righteous conduct) and austere penance (to men of askesis), and whose reality is looked upon with wonder by sincere devotees like Brahmā, Śaṅkara and others. (19) May that Lord of Śrī (the goddess of prosperity and beauty), the Lord of sacrifices, the Lord of all created beings, the Ruler of all intellects, the Lord of the earth, the Protector as well as the asylum of the Andhakas, the Vṛṣṇis and the Sātvatas and the Lord of the holy ones be gracious to me. (20) The wise realize the truth of the Self with the help of their reason, purified through Samādhi in the form of meditation on His feet, and describe It according to their own predilection. May that Lord Mukunda (the Bestower of Liberation and Divine Love) be gracious to me. (21) Egged on by Him at the dawn of creation to revive in Brahmā's heart the memory of the past cycle, Saraswatī (the goddess of wisdom) appeared from the latter's mouth (in the form of the Vedas) with all her limbs (in the form of Śikṣā or Phonetics, Grammar and so on). May that Lord, the foremost of the disseminators of wisdom, be propitious to me. (22) Having created these bodies out of the five gross elements (viz., earth, water, fire, air and ether) that all-pervading Lord indwells them as the Puruṣa (the individual soul) and, endowed with sixteen instruments (the five senses of perception, the five organs of action, the five vital airs and the mind) enjoys their sixteen objects. May that Lord lend charm to my expression. (23) Hail to the omniscient Lord Vedavyāsa (who is no other than Lord Vāsudeva), from whose lotus-like lips the devotees drink the nectar of wisdom. (24)

एतदेवात्मभू राजन् नारदाय विपृच्छते। वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे चतुर्थोऽध्यायः ।४।

Questioned by the sage Nārada, O Parīkṣit ! Brahmā (the self-born), the repository of the Vedas, taught to that sage this very gospel, which Śrī Hari Himself had imparted to him earlier. (25)

Thus ends the fourth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

A description of the cosmos

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज। तद् विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ।१।
यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो। यत्संस्थं यत्परं यच्च तत्तत्त्वं वद तत्त्वतः ।२।
सर्वं ह्येतद् भवान् वेद भूतभव्यभवत्प्रभुः। करामलकवद् विश्वं विज्ञानावसितं तव ।३।
यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः। एकः सृजसि भूतानि भूतैरेवात्ममायया ।४।
आत्मन् भावयसे तानि न पराभावयन् स्वयम्। आत्मशक्तिमवष्टभ्य ऊर्णनाभिरिवाक्लमः ।५।
नाहं वेद परं ह्यस्मिन्नापरं न समं विभो। नामरूपगुणैर्भाव्यं सदसत् किञ्चिदन्यतः ।६।
स भवानचरद् घोरं यत्तपः सुसमाहितः। तेन खेदयसे नस्त्वं पराशङ्कां प्रयच्छसि ।७।
एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर। विजानीहि यथैवेदमहं बुद्ध्येऽनुशासितः ।८।

Nārada said : My obeisance to you O god of gods, creator of all beings, forefather of all. Kindly instruct me in that wisdom which makes one realize the truth of the Spirit. (1) My lord, kindly tell me in essence the truth about this universe, as to what its characteristics are, on what it is supported, by whom it has been created, where it ultimately rests, by what power it is ruled and what it essentially is. (2) You surely know all this; for you are the lord of that which has come to be, that which is still to come and that which is coming into existence. Like a fruit of the emblic myrobalan on the palm of one's hand, the universe is within the range of your knowledge. (3) What is the source of your special knowledge and by whom are you supported ? To what power do you owe your allegiance and what is your essential nature? Single-handed you create all beings out of the five elements by dint of your own Māyā (wonderful creative energy)! (4) Even as a spider spins a web out of its own mouth without any exertion and sports in that web, so do you create all beings in your own self by your own energy and remain unchanged yourself. (5) Of all that is known through a certain name, form and qualities, in this world, O lord, I know of nothing, animate or inanimate, high, low or mediocre, which has its source in anything other than you. (6) By the fact that even you (the supreme Ruler of all) practised austere penance with great concentration of mind, you bewilder us and lead us to suspect that there is someone higher than you. (7) Omniscient as you are , O Ruler of all, I ask you all this. Pray, therefore, instruct me in such a way that

I may follow your teachings correctly. (8)

ब्रह्मोवाच

सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम्। यदहं चोदितः सौम्य भगवद्वीर्यदर्शने । ९।
नानृतं तव तच्चापि यथा मां प्रब्रवीषि भोः। अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे ।१०।
येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम्। यथार्कोऽग्निर्यथा सोमो यथर्क्षग्रहतारकाः ।११।
तस्मै नमो भगवते वासुदेवाय धीमहि। यन्मायया दुर्जयया मां ब्रुवन्ति जगदुरुम् ।१२।
विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया। विमोहिता विकत्थन्ते ममाहमिति दुर्धियः ।१३।
द्रव्यं कर्म च कालश्च स्वभावो जीव एव च। वासुदेवात्परो ब्रह्मन्न चान्योऽर्थोऽस्ति तत्त्वतः ।१४।
नारायणपरा वेदा देवा नारायणाङ्गजाः। नारायणपरा लोका नारायणपरा मखाः ।१५।
नारायणपरो योगो नारायणपरं तपः। नारायणपरं ज्ञानं नारायणपरा गतिः ।१६।
तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः। सृज्यं सृजामि सृष्टोऽहमीक्षयैवाभिचोदितः ।१७।
सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः। स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ।१८।
कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः। बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः ।१९।
स एष भगवाँल्लिङ्गैस्त्रिभिरेभिरधोक्षजः। स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः ।२०।

Brahmā replied : Laudable is this enquiry of yours, dear child, who are full of compassion to all; for you have thereby urged me to reveal the Lord's glory. (9) It is not without truth either what you have spoken about me, my son. For, until one has come to know Him who is even greater than me, all this greatness appears as belonging to me. (10) I (seem to) manifest (bring forth) the universe, which stands manifested by the self-effulgent Lord, much in the same way as the sun and fire, the moon and the other planets as well as the other stars and the lunar mansions (seem to) illumine it (the universe) even though it stands illumined by the Lord. (11) I bow to the same Lord Vāsudeva and meditate on Him. Deluded by His Māyā, which is so difficult to conquer, people (like you) speak of me as the father of the universe.(12) Nay, bewildered by that Māyā, fools vauntingly speak of the body as their self ('I') and of all that belongs to it as 'mine', although this Māyā is too shy even to stand the Lord's look. (13) In reality, O divine sage, there is no substance other than Lord Vāsudeva—neither the elements nor Karma (destiny) nor Time nor Swabhāva (nature) nor the individual soul. (14) Nārāyaṇa (Lord Viṣṇu) is the goal of the Vedas; the gods have sprung from the limbs of Nārāyaṇa; the sacrifices are meant to please Nārāyaṇa and the worlds attained through such sacrifices are so many limbs of Nārāyaṇa's Cosmic Body. (15) Nārāyaṇa is the ultimate object of all Yoga (concentration of mind); all austere penance is intended to propitiate Nārāyaṇa. All wisdom is directed towards Nārāyaṇa and all paths lead to Nārāyaṇa. (16) He is at once the Seer and the Ruler; though immutable, He is all-embracing. It is He who created me; and, encouraged by His glance, I evolve this creation. (17) The Lord is infinite and beyond the three Guṇas (modes of Prakṛti); it is His Māyā that has assumed these three Guṇas—Sattva, Rajas and Tamas—for the purpose of creation, preservation and destruction.(18) Through the agency of the elements, the senses and the gods presiding over the senses, these Guṇas (modes of Prakṛti) bind the individual soul who is subject to Māyā, though ever free in essence, with the consciousness that he is the physical body, the senses and the mind, all in one. (19) The selfsame Lord, who transcends sense-perception, envelops Himself beyond recognition with these three sheaths of matter. He is the Ruler of all beings as well as of myself, O Nārada ! (20)

कालं कर्म स्वभावं च मायेशो मायया स्वया। आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे।२१।
कालाद् गुणव्यतिकरः परिणामः स्वभावतः। कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत्।२२।
महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात्। तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः।२३।
सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा। वैकारिकस्तैजसश्च तामसश्चेति यद्भिदा।
द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो।२४।
तामसादपि भूतादेर्विकुर्वाणादभून्नभः। तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः।२५।

Intent upon becoming many (at the dawn of creation), the Lord of Māyā assumed at will (pressed into His service for the purpose of creation) by His own Māyā (deluding potency), Time, Karma (Destiny of the Jīvas) and Swabhāva (their innate disposition) that had already existed in a latent form in His being. (21) Time disturbed the equilibrium of the three Guṇas, Swabhāva transformed them and from Karma was evolved Mahat (the principle of cosmic intelligence), all these functioning through the power of the Lord Himself. (22) From Mahat, as it underwent transformation, dominated as it was by Rajas and Sattva, emanated an evolute which was dominated by the element of Tamas (darkness, opacity) and was made up of three factors—Dravya (substance), Jñāna (intelligence) and Kriyā (activity). (23) This was known by the name of Ahaṅkāra and became threefold as it underwent transformation. Its three varieties are Vaikārika (Sāttvika), Taijasa (Rājasika) and Tāmasa, which are severally predominated, O Nārada, by the force of Jñāna, Kriyā and Dravya. (24) From the Tāmasa Ahaṅkāra, the origin of the five gross elements, as it underwent transformation, was evolved ether. Śabda (sound) is the subtle form as well as the distinctive characteristic of this element; and it is sound which furnishes a clue to the seer and the seen.*(25)

नभसोऽथ विकुर्वाणादभूत् स्पर्शगुणोऽनिलः। परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम्।२६।
वायोरपि विकुर्वाणात् कालकर्मस्वभावतः। उदपद्यत तेजो वै रूपवत् स्पर्शशब्दवत्।२७।
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम्। रूपवत् स्पर्शवच्चाम्भो घोषवच्च परान्वयात्।२८।
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत्। परान्वयाद् रसस्पर्शशब्दरूपगुणान्वितः।२९।
वैकारिकान्मनो जज्ञे देवा वैकारिका दश। दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः।३०।
तैजसात् तु विकुर्वाणादिन्द्रियाणि दशाभवन्। ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ।
श्रोत्रं त्वग्घ्राणदृग्जिह्वावाग्दोर्मेढ्राङ्घ्रिपायवः।३१।

From ether, as it underwent transformation, sprang up the element of air, which is characterized by the quality to touch. Having inherited the characteristics of its cause (ether), it is further characterized by the quality of sound. Vitality, energy, zeal and strength are only other names of air. (26) From the element of air, even as it underwent transformation under the impelling force of Time as well as of the Destiny and innate disposition of the various individual souls, was evolved fire, which is characterized by the quality of colour and has also inherited the characteristics of its chain of causes, viz., sound and touch. (27) From the element of fire, even as it underwent transformation, sprang up water, which is characterized by the quality of taste. It is further characterized by the qualities of colour, touch and sound, which it has inherited from its chain of causes (fire, air and ether). (28) From the element of water, even as it underwent transformation, came into being the earth, which is characterized by the quality of smell as well as by the qualities of taste, colour, touch and sound, which it has inherited from its chain of causes (water, fire, air and ether). (29) From theSāttvikaEgo

* Suppose someone standing behind a wall loudly exclaims "Elephant ! elephant !" Here it is this ejaculation that indicates the presence of the man who sees the elephant, as well as of the object he sees.

sprang up the cosmic Mind (as well as the deity presiding over the same, viz., the moon-god) and the ten deities severally presiding over the five senses of perception and the five organs of action, viz., the Digdevatās, the wind-god, the sun-god, Varuṇa, the twin-gods Aświns (the physicians of the gods), the god of fire, Indra (the lord of paradise), Lord Viṣṇu (appearing as a younger brother of Indra and therefore called Upendra), Mitra (one of the twelve sons of Aditi) and Prajāpati*(30) From the Rājasika Ego, as it underwent transformation, were evolved the ten Indriyas—the five senses of perception, viz., the auditory sense, the sense of touch, the sense of sight, the sense of taste and the olfactory sense, and the five organs of action, viz., the organ of speech, the hands and feet, the organ of generation and the organ of excretion. Again, the intellect, which is the faculty of cognition, and Prāṇa the faculty of action, are also the evolutes of the Rājasika Ego. (31)

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः । यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ।३२।
तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः । सदसत्त्वमुपादाय चोभयं ससृजुर्ह्यदः ।३३।
वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् । कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् ।३४।
स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः । सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान् ।३५।
यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः । कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ।३६।
पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः । ऊर्वोर्वैश्यो भगवतः पद्भ्यां शूद्रोऽभ्यजायत ।३७।
भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । हृदा स्वर्लोक उरसा महर्लोको महात्मनः ।३८।
ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात् । मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः ।३९।
तत्कट्यां चातलं क्लृप्तमूरुभ्यां वितलं विभोः । जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम् ।४०।
महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् । पातालं पादतलत इति लोकमयः पुमान् ।४१।
भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पञ्चमोऽध्यायः ।५।

O Nārada (the foremost among the knowers of Brahma), so long as these categories—the gross elements, the Indriyas, the mind and the three Guṇas or modes of Prakṛti—remained dissociated they could not erect a house in the form of a body. (32) Then, urged by God's power, they combined with one another and, assuming between themselves the role of cause and its effects, produced both the cosmic and the individual body. (33) The macrocosm in the form of an egg lay on the causal waters in a lifeless condition for a thousand years. With the help of Time as well as of the destiny and innate disposition of the individual souls, however, at the end of this period the Lord (who is the life-giver of all) infused life into this egg. (34) Bursting open that (Cosmic) egg, issued therefrom the same Supreme Person (the Cosmic Being) with thousands of thighs, feet, arms and eyes and thousands of faces and heads too. (35) It is in His limbs that the wise locate the various worlds comprised in this universe—the seven lower spheres below His waist and the seven higher spheres above His hip and loins. (36) The Brāhmaṇa (the priestly class) represents the mouth of this Cosmic Being and the Kṣatriya (the warrior-class), His arms. The Vaiśya (the trading class) emanated from the Lord's thighs and the Śūdra (the labouring and artisan classes) from His feet. (37) The seven subterranean spheres and the sphere of the earth are located in His

* Of the ten gods enumerated above, the Digdevatas preside over the auditory sense, the wind-god over the sense of touch, the sun-god over the sense of sight, Varuna over the sense of taste and Aswins over the olfactory sense. Again, the god of fire presides over the organ of speech, Indra over the hands, Upendra over the feet, Mitra over the organ of excretion and Prajapati (the god presiding over creation) over the organ of generation.

lower limbs—from the feet up to the waist, the Bhuvarloka (the space between the earth and heaven) in His navel, the Swarloka (Indra's paradise) in the heart, and the Maharloka in the breast of that Supreme Being . (38) Even so Janaloka is located in His neck, Tapoloka in His breasts, and the Satyaloka, the (comparatively) eternal abode of Brahmā, in His heads. (39) Again, the Atalaloka is located in His waist, the Vitalaloka in His thighs, the holy Sutalaloka (the abode of Prahlāda, Bali and other devotees as well as of the Lord Himself as the divine Dwarf) in His knees, the Talātala in His shanks. (40) Even so the Mahātala is located in His ankles, the Rasātala in the fore part of His feet, and the Pātāla in His soles . In this way the Supreme Person represents the aggregate of all the fourteen worlds. (41) (According to another arrangement) the sphere of the earth is located in His feet, the Bhuvarloka in His navel, and the Swarloka in His head. This is how the three worlds are located according to this arrangement.(42)

Thus ends the fifth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Glories of the Cosmic Being

ब्रह्मोवाच

वाचां वह्नेर्मुखं क्षेत्रं छन्दसां सप्त धातवः। हव्यकव्यामृतान्नानां जिह्वा सर्वरसस्य च। १ ।
सर्वासूनां च वायोश्च तन्नासे परमायने। अश्विनोरोषधीनां च घ्राणो मोदप्रमोदयोः। २ ।
रूपाणां तेजसां चक्षुर्दिवः सूर्यस्य चाक्षिणी। कर्णौ दिशां च तीर्थानां श्रोत्रमाकाशशब्दयोः।
तद्मात्रं वस्तुसाराणां सौभगस्य च भाजनम्। ३।
त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि। रोमाण्युद्भिज्जजातीनां यैर्वा यज्ञस्तु सम्भृतः। ४ ।
केशश्मश्रुनखान्यस्य शिलालोहाभ्रविद्युताम्। बाहवो लोकपालानां प्रायशः क्षेमकर्मणाम्। ५ ।
विक्रमो भूर्भुवः स्वश्च क्षेमस्य शरणस्य च। सर्वकामवरस्यापि हरेश्चरण आस्पदम्। ६ ।
अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः। पुंसः शिश्न उपस्थस्तु प्रजात्यानन्दनिर्वृतेः। ७ ।
पायुर्यमस्य मित्रस्य परिमोक्षस्य नारद। हिंसाया निर्ऋतेर्मृत्योर्निरयस्य गुदः स्मृतः। ८ ।
पराभूतेरधर्मस्य तमसश्चापि पश्चिमः। नाड्यो नदनदीनां तु गोत्राणामस्थिसंहतिः। ९ ।
अव्यक्तरससिन्धूनां भूतानां निधनस्य च। उदरं विदितं पुंसो हृदयं मनसः पदम्।१०।
धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च। विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम्।११।
अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः। सुरासुरनरा नागाः खगा मृगसरीसृपाः।१२।
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः। पशवः पितरः सिद्धा विद्याधाश्चारणा द्रुमाः।१३।
अन्ये च विविधा जीवा जलस्थलनभौकसः। ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्नवः।१४।
सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत्। तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति।१५।

स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ। एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान्।१६।
सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात्। महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः।१७।
पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः। अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्धसु।१८।
पादास्त्रयो बहिश्चासन्नप्रजानां य आश्रमाः। अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहद्व्रतः।१९।
सृती विचक्रमे विष्वङ् साशनानशने उभे। यदविद्या च विद्या च पुरुषस्तूभयाश्रयः।२०।
यस्मादण्डं विराड् जज्ञे भूतेन्द्रियगुणात्मकः। तद् द्रव्यमत्यगाद् विश्वं गोभिः सूर्य इवातपन्।२१।

Brahmā continued : The mouth of the Cosmic Being is the birth-place of the organ of speech as well as of the god of fire (the deity presiding over it;) the seven Dhātus or essential ingredients of His Body (viz., skin, flesh, blood, fat, marrow, sinew and bone) are the source of the seven Vedic metres (viz., Gāyatrī, Jagatī, Uṣṇik, Triṣṭubh, Anuṣṭubh, Paṅkti and Bṛhatī); and even so His tongue is the source of all kinds of food—the food of the gods, the food of the manes and the remains of both (which is like ambrosia for human beings)—of the six varieties of taste, as well as of the sense of taste, and the birth-place of Varuṇa (the deity presiding over the same). (1) His nostrils are the excellent source of all the five kinds of vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna) as well as of the element of air; similarly His olfactory sense is the birth-place of the twin-gods, Aświns (the celestial physicians) and the source of all kinds of foodgrains, as well as of all ordinary and special odours. (2) His sense of sight is the source of all colours as well as of the lights that reveal them; while His eyes are the source of heaven and the birth-place of the sun. Even so His ears are the source of the four cardinal points as well as of all sacred places; His sense of hearing, of ether and its special characteristic, sound, while His limbs are the source of the essence of all things, and the receptacle of all loveliness. (3) His sense of touch is the source of touch as well as of the element of air and even so of all kinds of sacrificial performances. Similarly the hair on His body are the source of all kinds of trees and plants or (according to another view) of such of them as contribute to the performance of sacrifices. (4) His hair are the source of clouds and His beard and moustaches, of lightning; while the nails of His fingers and toes are the source of rocks and iron. Similarly His arms are the birth-place of the guardians of spheres, who are mostly engaged in the work of protecting the universe. (5) His stride is the support of the three worlds—the earth, the region of the air and heaven; while Śrī Hari's feet are the source of security and protection as also the place where all one's desired objects can be had. (6) The penis of the Cosmic Being is the source of water, the seminal fluid and creation, and the birth-place of the god of rain as well as of Prajāpati (the god presiding over creation); while His faculty of generation is the source of delight resulting from copulation for the sake of offspring. (7) Even so His organ of excretion, O Nārada, is the birth-place of Yama (the god of retribution) as well as of the god Mitra, and the origin of the function of evacuating the bowels; while His anus has been spoken of as the source of all destruction of life, the origin of hell and the birth-place of Mṛtyu (the god of death) as well as of Nirṛti (the goddess of poverty). (8) His back is the source of defeat and unrighteousness, as well as of Tamas (the principle of darkness or opacity). His arteries and veins are the source of big and small rivers, while the system of His bones is the source of mountains. (9) The abdomen of the Cosmic Being is known to be the source of the Unmanifest (Primordial Matter), the chyle and the oceans and the origin of all beings as well as of their dissolution; while His heart is reputed to be the source of the mind. (10) Even so the Citta (Reason) of the Supreme is the excellent source of Dharma (righteousness and the god presiding over it), myself (Brahmā), yourself (Nārada), Sanaka and his three brothers (Sanātana, Sanandana and Sanatkumāra) and Lord Śiva, as also of Vijñāna (understanding) and the faculty of reason. (11) Myself and

yourself, Lord Śaṅkara, those elder brothers of yours (Sanaka and others), the gods, demons and men, the Nāgas, birds, deer and reptiles, the Gandharvas and celestial nymphs, the Yakṣas, Rākṣasas and Bhūtas (ghosts), serpents and beasts, the manes, the Siddhas, Vidyādharas and Cāraṇas (the celestial bards), trees and other species of living beings residing either in water, on land or in the air, the planets and lunar mansions, comets and other stars, lightnings and thundering clouds—nay, all this universe, past, present and future, is no other than the Supreme Person. It is by Him that all this stands pervaded and it covers only a span of the Cosmic Being. (12—15) Even as the sun shines outside while illumining its own orb, so does the Supreme Person cast His effulgence inside as well as outside the universe, while illumining His own Cosmic Body. (16) He transcends all that is subject to death as well as the fruit of action, and is the lord of that immortal and fearless state (of Mokṣa). That is why, O divine sage, no one can fathom the glory of the Supreme Person.(17) All the worlds represent only a fraction of the Supreme Person and it is in these worlds, forming part of the Lord, that all created beings are known to reside. And it is in the three highest heavens (viz., Janaloka, Tapoloka and Satyaloka) standing above Maharloka, which itself exists above the three worlds, that immortality, security and fearlessness have been established. (18) The three Āśramas or stages of life, viz., those of the Brahmacārīs (lifelong celibates) Vānaprasthas (forest-dwellers or anchorites) and the Saṁnyāsīs (recluses), none of whom begets children, constitute His three feet, which have their abode outside the three worlds (viz., the earth, the region of the air and heaven); while the fourth foot, viz., the stage of the householder, who does not observe a vow of long celibacy, dwells inside the three worlds. (19) The scriptures speak of two paths—the Path of Action, which has been characterized as Avidyā or ignorance (because of its being conducive to rebirth) and the Path of Upāsanā (meditation on God), which has been designated as Vidyā (because it leads to Knowledge or the Realization of Truth). The Jīva (embodied soul) follows either of these two paths, the first of which leads to enjoyment and the other to final beatitude; while the Supreme Puruṣa is the foundation of both. (20) Even as the sun, though illumining and warming all with its rays, is yet distinct from all, the Lord, from whom was evolved this universe in the form of an egg as well as His Cosmic Body, consisting of the five gross elements (earth, water, fire, air and ether), the ten Indriyas (the five senses of perception and the five organs of action) and the three Guṇas (modes of Prakṛti), (though indwelling all these and manifest in their form) is entirely beyond the universe as well as His Cosmic Body . (21)

यदास्य नाभ्यान्नलिनादहमासं महात्मनः । नाविदं यज्ञसम्भारान् पुरुषावयवादृते ।२२।
तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः । इदं च देवयजनं कालश्चोरुगुणान्वितः ।२३।
वस्तून्योषधयः स्नेहा रसलोहमृदो जलम् । ऋचो यजूंषि सामानि चातुर्होत्रं च सत्तम ।२४।
नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च । देवतानुक्रमः कल्पः सङ्कल्पस्तन्त्रमेव च ।२५।
गतयो मतयः श्रद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भृता मया ।२६।
इति सम्भृतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ।२७।
ततस्ते भ्रातर इमे प्रजानां पतयो नव । अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ।२८।
ततश्च मनवः काले ईजिरे ऋषयोऽपरे । पितरो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् ।२९।
नारायणे भगवति तदिदं विश्वमाहितम् । गृहीतमायोरुगुणः सर्गादावगुणः स्वतः ।३०।
सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः । विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ।३१।
इति तेऽभिहितं तात यथेदमनुपृच्छसि । नान्यद्भगवतः किंचिद्भाव्यं सदसदात्मकम् ।३२।
न भारती मेऽङ्ग मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।

न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौत्कण्ठ्यवता धृतो हरिः ।३३।
सोऽहं समाम्नायमयस्तपोमयः प्रजापतीनामभिवन्दितः पतिः ।
आस्थाय योगं निपुणं समाहितस्तं नाध्यगच्छं यत आत्मसम्भवः ।३४।
नतोऽस्म्यहं तच्चरणं समीयुषां भवच्छिदं स्वस्त्ययनं सुमङ्गलम् ।
यो ह्यात्ममायाविभवं स्म पर्यगाद् यथा नभः स्वान्तमथापरे कुतः ।३५।
नाहं न यूयं यदृतां गतिं विदुर्न वामदेवः किमुतापरे सुराः ।
तन्मायया मोहितबुद्धयस्त्विदं विनिर्मितं चात्मसमं विचक्ष्महे ।३६।

When I sprang up from the lotus in the navel of this Cosmic Being, I found no materials for sacrifice beyond the limbs of the Supreme Person. (22) Of these requisites, O noblest sage, I collected from the limbs of the Cosmic Being Himself materials for sacrifice such as the animals to be sacrificed, trees for sacrificial posts, blades of Kuśa grass, this sacrificial ground (where Brahmā evidently happened to be at the time of the discourse) and a most advantageous time (spring etc.), for the performance of a sacrifice, vessels and other necessary things, cereals (like rice, barley and so on), clarified butter and other only substances, saps of Soma and other plants, gold and other metals, earths of various kinds, water, the sacred texts of the Ṛgveda, the Yajurveda and the Sāmaveda and the duties of the four chief priests officiating at a sacrifice (viz., Hotā, Adhvaryu, Udgātā and Brahmā), the names of sacrifices (such as Jyotiṣṭoma etc.), and Mantras (such as Swāhā etc.), as also the sacrificial fees and the sacred vows to be observed during the performance of a sacrifice, the mention of the gods, the texts laying down the process of conducting sacrifices, the formal undertaking of a vow (to perform a sacrifice) and the process of performing it, the movements at the close of a sacrifice and contemplation on the deities, expiatory ceremonies for errors and omissions and offering the whole performance to the Lord. (23—26) Having thus collected all the materials from the limbs of the Cosmic Being, I worshipped with those very materials the same Supreme Person, Lord Viṣṇu. (27) Then these your (elder) brothers, the nine lords of creation (Marīci and others), with perfect concentration of mind, adored the Supreme Person, who is manifest (in the form of the Cosmic Being) and unmanifest (as the inner controller of all beings). (28) Thereafter, when the time came, the Manus and the other Ṛṣis (seers), the manes, the gods, the demons and men, all worshipped the Lord through sacrifices. (29) This universe, O Nārada, rests on the support of the same Lord Nārāyaṇa, who, though essentially devoid of all attributes, assumes innumerable attributes at the dawn of creation by His Māyā. (30) I create the universe as commissioned by Him; Lord Hara (Śiva), under His control, dissolves it; while He Himself as the Puruṣa (Lord Viṣṇu) preserves it. In fact, it is He who has assumed the three powers of Sattva, Rajas and Tamas (severally for the purpose of creation, protection and dissolution). (31)Thus, dear son, have I told you what you enquired of me. There is nothing in this creation, whether existing as a cause or an effect, which is other than the Lord. (32) My words, dear Nārada, are never observed to be false; my mind too never conceives a false idea and my senses are never led astray either. This is because I have ever contemplated on Śrī Hari with a longing heart. (33) I am Veda personified, my life is full of austere penance and I am the lord of Prajāpatis (the progenitors of races) and adored by them all; nay, I practised Yoga in all thoroughness with a concentrated mind. Yet I failed to realize Him to whom I owe my existence. (34) I bow to His most blessed feet, which are the home of all auspiciousness and end the cycle of birth and death in the case of those who take refuge in Him. Even as the sky knows not its limits He too is unable to realize the extent of His own Māyā (deluding potency); how, then, can others know it ? (35) Neither myself nor you (my sons) nor even Vāmadeva (Lord Śiva) knows His

true nature; how, then, could the other gods know it ? Our mind is so confounded that we fail to comprehend the reality even of this universe, which is a creation of His Māyā, but merely speculate about it according to our own understanding. (36)

यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः। न यं विदन्ति तत्त्वेन तस्मै भगवते नमः ।३७।
स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः। आत्माऽऽत्मन्यात्मनाऽऽत्मानं संयच्छति च पाति च ।३८।
विशुद्धं केवलं ज्ञानं प्रत्यक् सम्यगवस्थितम्। सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् ।३९।
ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः। यदा तदेवासत्तर्कैस्तिरोधीयेत विप्लुतम् ।४०।
आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।
द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्नु चरिष्णु भूम्नः ।४१।
अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च ।
स्वर्लोकपालाः खगलोकपाला नृलोकपालास्तललोकपालाः ।४२।
गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः ।
ये वा ऋषीणामृषभाः पितॄणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।
अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यधीशाः ।४३।
यत्किं च लोके भगवन्महस्वदोजःसहस्वद् बलवत् क्षमावत् ।
श्रीह्रीविभूत्यात्मवदद्भुतार्णं तत्त्वं परं रूपवदस्वरूपम् ।४४।
प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भूम्नः ।
आपीयतां कर्णकषायशोषाननुक्रमिष्ये त इमान् सुपेशान् ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे षष्ठोऽध्यायः ।६।

Hail to that Lord whose descent in the world of matter and exploits (in the course of such descent) myself and others constantly sing, but whom none of us knows in reality. (37) That unborn Primal Person Himself creates, protects and dissolves Himself (in the form of this universe) within Himself and by Himself, cycle after cycle. (38) He is pure (subjective) absolute consciousness uniformly abiding as the inner Self of all. He is ever true and perfect, has no beginning or end, and is attributeless, eternal and one without a second. (39) Nārada, those who are given to contemplation realize Him only when they have perfectly subdued their body, senses and mind. He, however, disappears from our view when He is assailed by the sophistical reasoning of the wicked. (40) The first manifestation of the Supreme is the Puruṣa (the Cosmic Being). Besides Him, Time, Swabhāva (innate disposition), Prakṛti in the form of cause and effect, and mind, the five gross elements, the Ego, the modes of Prakṛti (viz., Sattva etc.), the senses, the Cosmic Body, the Cosmic Being and the bodies of all animate and inanimate beings are all manifestations of the all-pervading Lord. (41) Nay, myself, Bhava (Lord Śiva), Lord Viṣṇu, these lords of created beings, Dakṣa and others, nay, yourself and other devotees like you, the protectors of heaven (Indra and others), the guardians of the feathered kingdom (Garuḍa and so on), the rulers of the mortal world and the protectors of the subterranean regions (Śeṣa and others); the lords of the Gandharvas (the celestial musicians), Vidyādharas and Cāraṇas (the celestial bards); the leaders of the Yakṣas, the Rākṣasas, the serpents and the Nāgas; the foremost among the Ṛṣis (seers) and the manes; the lords of the Daityas, the Siddhas and the Dānavas; other than these, such as the rulers of the Pretas, Piśācas, Bhūtas, Kūṣmāṇḍas, aquatic creatures, beasts and birds; nay, whatever in this world is endowed with supernatural powers, glory, vigour, resolution, physical strength and forbearance, or whatever is possessed of splendour,

decorum, good fortune and intellectual acumen, that which has a wonderful colour and whatever is with or without form is the same as the ultimate Truth. (42—44) Again, O Nārada, the scriptures have described the chief among the sportful descents of the Lord, and I shall presently narrate those most delightful stories, which dry up the impurities of the ears. Please drink this nectar to your heart's content. (45)

Thus ends the sixth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ सप्तमोऽध्यायः

Discourse VII

The stories of the Lord's sportful descents

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत् क्रौडीं तनुं सकलयज्ञमयीमनन्तः ।
अन्तर्महार्णव उपागतमादिदैत्यं तं दंष्ट्रयाद्रिमिव वज्रधरो ददार । १ ।

Brahmā continued : When the infinite Lord assumed the form of the divine Boar, representing all kinds of sacrifices, and determined to lift the earth (from the bottom of the ocean), Hiraṇyākṣa (the very first progeny of Diti) came upon Him (for an encounter) inside that great ocean and the Lord tore him to death with His tusks even as Indra (the wielder of the thunderbolt) clipped the wings of the mountains. (1)

जातो रुचेरजनयत् सुयमान् सुयज्ञ आकूतिसूनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीमहरद् यदार्तिं स्वायम्भुवेन मनुना हरिरित्यनूक्तः । २ ।

Next He was born as the son of Ruci (who belonged to the class known as the Prajāpatis or lords of created beings) and his wife Ākūti (a daughter of the very first Manu Swāyambhuva) under the name of Suyajña (who held the position of Indra in the first, i.e., Swāyambhuva Manvantara), and begot through His Consort, Dakṣiṇā, a group of gods who bore the title of Suyama. When (as Indra) He relieved the great affliction of all the three worlds, He was renamed by Swāyambhuva (His maternal grandfather) as Hari (the Reliever of distress). (2)

जज्ञे च कर्दमगृहे द्विज देवहूत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।
ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपेदे । ३ ।

Again He was born, O Nārada, as the son of Kardama (another Prajāpati) and his wife Devahūti (under the name of Kapila) with nine sisters, and imparted to His mother the Knowledge of the spirit, by means of which she wiped off in the course of that very life the dirt of attachment to the world of matter, which had polluted her heart,and attained to the state of Kapila (i.e., final beatitude). (3)

अत्रेरपत्यमभिकाङ्क्षत आह तुष्टो दत्तो मयाहमिति यद् भगवान् स दत्तः ।
यत्पादपङ्कजपरागपवित्रदेहा योगर्द्धिमापुरुभयीं यदुहैहयाद्याः । ४ ।

Pleased with the sage Atri (one of the seven sages who held the office of the Saptarṣis

during the first Manvantara and was so-called because he had transcended the three Guṇas or modes of Prakṛti), who sought from Him a son, He said, "I have given Myself as a son to you !" That is why the Lord became known by the name of Datta* (when He was born as a son of Atri). Purified in body by the dust of His lotus-feet, Yadu, Sahasrabāhu (who was born in the clan of Kṣatriyas bearing the title of 'Haihaya') and other kings realized the twofold consummation of Yoga (in the shape of enjoyment and liberation). (4)

तप्तं तपो विविधलोकसिसृक्षया मे आदौ सनात् स्वतपसः स चतुःसनोऽभूत् ।

प्राक्कल्पसम्प्लवविनष्टमिहात्मतत्त्वं सम्यग् जगाद मुनयो यदचक्षतात्मन् । ५ ।

At the dawn of creation I (Brahmā) practised austerity for the purpose of creating the various worlds. As a result of that penance of mine the eternal Lord appeared in the form of the four brothers (Sanatkumāra, Sanaka, Sanandana and Sanātana), all of whom bear the word 'Sana' as a part of their names, and fully expounded in the present Kalpa the truth of the Spirit, which had been lost during the Dissolution at the end of the preceding Kalpa, and which the sages forthwith perceived in their heart (as a result of that exposition). (5)

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां नारायणो नर इति स्वतपःप्रभावः ।

दृष्ट्वाऽऽत्मनो भगवतो नियमावलोपं देव्यस्त्वनङ्गपृतना घटितुं न शेकुः । ६ ।

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्त्यसह्यम् ।

सोऽयं यदन्तरमलं प्रविशन् बिभेति कामः कथं नु पुनरस्य मनः श्रयेत । ७ ।

Of Mūrti, a daughter of Dakṣa and the wife of Dharma (the god of virtue), He was born as the twin sages Nārāyaṇa and Nara, who were unequalled in the glory of their austere penance. The celestial nymphs who accompanied the god of love as his army to conquer them beheld there other nymphs, as charming as themselves, evolved by dint of their Yogic power, and could not violate the sanctity of their vow. (6) Pious souls (like Lord Śiva) may burn down the god of love with their angry look; but they cannot burn anger, which they find too much to endure and which burns their own self. Such anger is afraid to enter the pure heart of the divine sages Nara and Nārāyaṇa; how, then, could lust ever penetrate their mind ? (7)

विद्धः सपत्न्युदितपत्त्रिभिरन्ति राज्ञो बालोऽपि सन्नुपगतस्तपसे वनानि ।

तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् । ८ ।

Pierced by the shaft-like words of his step-mother (Suruci) in the presence of his royal father (king Uttānapāda), Dhruva, who was yet a child, betook himself to the woods to practise austere penance. Pleased with the praises that he uttered, the Lord bestowed upon him an eternal abode (in the shape of the polar star) which celestial sages extol (to this day) while coursing round it both up and down. (8)

यद्वेनमुत्पथगतं द्विजवाक्यवज्रविप्लुष्टपौरुषभगं निरये पतन्तम् ।

त्रात्वार्थितो जगति पुत्रपदं च लेभे दुग्धा वसूनि वसुधा सकलानि येन । ९ ।

King Vena (a descendant of Dhruva) having gone astray, all his power and fortune was burnt by the thunderbolt of the Brāhmaṇas' curse and he was about to descend into hell. When, therefore, the Brāhmaṇas prayed to the Lord, He appeared in the form of Pṛthu (through the churning of Vena's dead body) and rescued Vena, thus earning the epithet of 'Putra' (a son).† It was He again who used the earth as a cow and milked all its rich produce

* 'Datta' is a passive past particle from the root 'Dā' (to give) and therefore means " Given".

† 'Putra ' (Put+tra) literally means he who saves his father from the hell named 'Put', into which a man dying without a son is hurled—

पुन्नाम्नो नरकाद् यस्मात् त्रायते पितरं सुतः। तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

(Manu)

(in the shape of foodgrains etc.) for the benefit of the world. (9)

नाभेरसावृषभ आस सुदेविसूनुर्यो वै चचार समदृग् जडयोगचर्याम् ।
यत्पारमहंस्यमृषयः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः ।१०।

He was (further) born of king Nābhi and his wife, Sudevī (Merudevī), as Ṛṣabha, who having completely rid Himself of all attachment and thoroughly composed His mind and senses, established Himself in His spiritual essence and, regarding everything with the same eye, practised uninterrupted meditation, appearing as an idiot; which state has been spoken of by great seers as the state of a Paramahaṁsa (one who is ever absorbed in abstract meditation). (10)

सत्रे ममास भगवान् हय शीरषाथो साक्षात् स यज्ञपुरुषस्तपनीयवर्णः ।
छन्दोमयो मखमयोऽखिलदेवतात्मा वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः ।११।

The same Lord, who presides over and is worshipped in all sacrifices, personally appeared at my (Brahmā's) sacrifice as Hayagrīva (one who has the head of a horse), with a golden complexion, who is Veda personified and represents all the sacrifices and all the deities in His person and from whose nostrils, even as He breathed, issued forth the holy Vedas. (11)

मत्स्यो युगान्तसमये मनुनोपलब्धः क्षोणीमयो निखिलजीवनिकायकेतः ।
विस्रंसितानुरुभये सलिले मुखान्मे आदाय तत्र विजहार ह वेदमार्गान् ।१२।

During the universal dissolution (at the end of the sixth or Cākṣuṣa Manvantara, that preceding the present one) the would-be Manu (king Satyavrata) beheld the Lord in the form of the divine Fish, who, being the stay of the earth (that appeared in the form of a boat), supported all classes of living beings. Picking up the Vedas, that had dropped from my (Brahmā's) mouth into the most dreadful ocean (that had washed away and submerged the entire creation), He continued to sport therein (till the next creation). (12)

क्षीरोदधावमरदानवयूथपानामुन्मथ्नतामममृतलब्धय आदिदेवः ।
पृष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः ।१३।

When the leaders of the immortals and the Dānava chiefs commenced churning the ocean of milk to get nectar out of it, the primal Deity assumed the form of the divine Tortoise and bore on His back Mount Mandara (which served as the churnin god). Now as the mountain revolved on His back, the friction relieved the itching thereon and brought Him a nap. (13)

त्रैविष्टपोरुभयहा स नृसिंहरूपं कृत्वा भ्रमद्भ्रुकुटिदंष्ट्रकरालवक्त्रम् ।
दैत्येन्द्रमाशु गदयाभिपतन्तमारादूरौ निपात्य विददार नखैः स्फुरन्तम् ।१४।

In order to dispel the great fear of the gods (the denizens of heaven) the Lord assumed the form of a Man-Lion (Nṛsiṁha) with a face which looked most frightful on account of His restless eyebrows and moving jaws. When the demon chief (Hiraṇyakaśipu, elder brother of Hiraṇyākṣa) assailed Him with a mace from a distance, the Lord quickly (seized and) threw him down on His thighs; and even as he tried to wriggle out, the Lord ripped up his belly with His claws. (14)

अन्तःसरस्युरुबलेन पदे गृहीतो ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
आहेदमादिपुरुषाखिललोकनाथ तीर्थश्रवः श्रवणमङ्गलनामधेय ।१५।
श्रुत्वा हरिस्तमरणार्थिनमप्रमेयश्चक्रायुधः पतगराजभुजाधिरूढः ।
चक्रेण नक्रवदनं विनिपाट्य तस्माद्धस्ते प्रगृह्य भगवान् कृपयोज्जहार ।१६।

Seized by the foot inside a lake by an alligator of vast strength, the famous elephant (who

happened to be the leader of his herd) felt much distressed and, holding up a lotus in his trunk, called out thus: "O Primal Person, O Protector of all the worlds, O Lord of sacred renown, Whose names are auspicious to hear!" (15) Hearing his invocation, the infinite Lord Śrī Hari appeared on the scene, armed with His celebrated discus (Sudarśana) and mounted on the shoulders of Garuḍa (the king of the birds). He severed the head of the alligator with the discus and, taking the elephant, who sought His protection, by his trunk graciously rescued him (from the enemy's mortal grip). (16)

ज्यायान् गुणैरवरजोऽप्यदितेः सुतानां लोकान् विचक्रम इमान् यदथाधियज्ञः ।
क्ष्मां वामनेन जगृहे त्रिपदच्छलेन याच्ञामृते पथि चरन् प्रभुभिर्न चाल्यः ।१७।
नार्थो बलेरयमुरुक्रमपादशौचमापः शिखा धृतवतो विबुधाधिपत्यम् ।
यो वै प्रतिश्रुतमृते न चिकीर्षदन्यदात्मानमङ्ग शिरसा हरयेऽभिमेने ।१८।

Though the youngest of all the (twelve) sons of Aditi, Lord Viṣṇu (the Deity presiding over sacrifices) was the foremost among them in point of virtues, as is evidenced by the fact that He covered all the three worlds by His strides the moment king Bali gave Him the promise to grant Him land (measuring three paces). Although in the form of a dwarf He thus wrested the earth (from Bali) under the pretext of asking for land measuring three paces, He demonstrated to the world at large (by His example) that a man who sticks to the path of righteousness cannot be overthrown even by the all-powerful except through solicitation.(17) Dear Nārada, to acquire sovereignty over the gods (the position of Indra)—this was not the object sought for by Bali, who placed on the crown of his head (as a token of reverence) the water in which the foot of the Lord (who had taken strides to measure the three worlds) had been washed, nay, who was not the least inclined to do anything other than that which he had solemnly undertaken (even though warned and cursed by his own preceptor, Śukrācārya) but offered to Śrī Hari his own body (to be measured as the third step) by placing his head at the Lord's feet. (18)

तुभ्यं च नारद भृशं भगवान् विवृद्धभावेन साधुपरितुष्ट उवाच योगम् ।
ज्ञानं च भागवतमात्मसतत्त्वदीपं यद्वासुदेवशरणा विदुरञ्जसैव ।१९।
चक्रं च दिक्ष्वविहतं दशसु स्वतेजो मन्वन्तरेषु मनुवंशधरो बिभर्ति ।
दुष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं सत्ये त्रिपृष्ठ उशतीं प्रथयंश्चरित्रैः ।२०।

Immensely pleased with your highly developed devotion, O Nārada, the Lord (appearing as the divine Haṁsa) taught you the Yoga of Devotion as well as the divine wisdom, which is like a lamp to reveal the truth of the Spirit and which only men who have taken refuge in Lord Vāsudeva can easily grasp.(19) In the various Manvantaras the Lord (appearing as the Manu) preserves the race of the Manus and wields His authority over all the ten directions—an authority which is unobstructed like the discus of Lord Viṣṇu (Sudarśana)—spreading by His exploits His charming glory up to the highest heaven, Satyaloka, which lies even beyond Maharloka, Janaloka and Tapoloka, and inflicting punishment (in the capacity of Manu) on the wicked kings (from time to time). (20)

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुरुजां रुज आशु हन्ति ।
यज्ञे च भागममृतायुरवावरुन्ध आयुश्च वेदमनुशास्त्यवतीर्य लोके ।२१।

And, descending into this worlds as Dhanvantari (a king of Kāśī), who is glory itself, the Lord, on the very utterance of His name, immediately cures the diseases of men who suffer from numerous ailments. Nay, He won the rank of immortals and got a share in the sacrificial offerings.*

* The story of king Dhanvantari has been told at length in Harivaṁśa (Harivaṁśa-Parva, 29) and there is a passing reference to Him in Śrīmad Bhāgavata (IX.xvii. 4—29).

Again, it was He who taught (to the world) Āyurveda (the science of healthy and long life). (21)

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मध्रुगुज्झितपथं नरकार्तिलिप्सु ।
उद्धन्त्यसाववनिकण्टकमुग्रवीर्यस्त्रिःसप्तकृत्व उरुधारपरश्वधेन ।२२।

When the Kṣatriya race turns out to be the enemy (rather than the protector) of the Brāhmaṇas and abandons the path of virtue, as if courting the tortures of hell, nay, when it becomes a veritable thorn in the side of the world and is exalted by Providence only for its destruction, the Supreme Spirit appears as Paraśurāma of tremendous prowess and exterminates it thrice seven times with His sharp-edged axe. (22)

अस्मत्प्रसादसुमुखः कलया कलेश इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे ।
तिष्ठन् वनं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत् ।२३।
यस्मा अदादुदधिरूढभयाङ्गवेपो मार्गं सपद्यरिपुरं हरवद् दिधक्षोः ।
दूरे सुहृन्मथितरोषसुशोणदृष्ट्या तातप्यमानमकरोरगनक्रचक्रः ।२४।
वक्षःस्थलस्पर्शरुग्णमहेन्द्रवाहदन्तैर्विडम्बितककुब्जुष ऊढहासम् ।
सद्योऽसुभिः सह विनेष्यति दारहर्तुर्विस्फूर्जितैर्धनुष उच्चरतोऽधिसैन्ये ।२५।

Ever disposed to shower His grace on us (Brahmā and the other gods), will the Lord of Māyā take His descent in the line of Ikṣwāku (as Śrī Rāma) along with His part manifestations (Bharata, Lakṣmaṇa and Śatrughna) and in obedience to the command of His father (king Daśaratha) go in exile to the forest, accompanied by His Spouse (Sītā) and younger brother (Lakṣmaṇa). There the ten-headed monster (Rāvaṇa) will make Him his enemy and come to grief. (23). When Śrī Rāma (reaches the seashore), intent like Hara* (Lord Śiva) upon burning His enemy's city, the whole host of alligators, serpents and crocodiles in the ocean will feel terribly oppressed by the very look of the Lord, whose eyes will turn crimson with wrath stirred by separation from His beloved Consort (Sītā); and Ocean with his limbs all trembling due to fear will immediately allow Him a passage. (24) (During Rāvaṇa's encounter with Indra in the course of his conquest of the four quarters) the tusks of the elephant (Airāvata) bearing Indra on its back were smashed as they struck against Rāvaṇa's breast, painting the quarters white with (the clouds of) their dust. This made Rāvaṇa, the conqueror of all the quarters, laugh (in exultation). When, however, he carries off the Lord's Spouse (Sītā) and stalks (with pride) between the two contending armies (on the battle-field of Laṅkā), the Lord will immediately put an end to his laughter (pride) as well as his life with the mere twang of His bow. (25)

भूमेः सुरेतरवरूथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णकेशः ।
जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ।२६।
तोकेन जीवहरणं यदुलूकिकायास्त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।
यद् रिङ्गतान्तरगतेन दिविस्पृशोर्वा उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम् ।२७।
यद् वै व्रजे व्रजपशून् विषतोयपीथान् पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
तच्छुद्धयेऽतिविषवीर्यविलोलजिह्वमुच्चाटयिष्यदुरगं विहरन् ह्रदिन्याम् ।२८।
तत् कर्म दिव्यमिव यन्निशि निःशयानं दावाग्निना शुचिवने परिदह्यमाने ।
उन्नेष्यति व्रजमतोऽवसितान्तकालं नेत्रे पिधाय्य सबलोऽनधिगम्यवीर्यः ।२९।

* There is an allusion here to Lord Śiva's famous expedition against the city of Tripura.

गृह्णीत यद्यदुपबन्धममुष्य माता शुल्बं सुतस्य न तु तत्तदमुष्य माति ।
यज्जृम्भतोऽस्य वदने भुवनानि गोपी संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽऽसीत् ।३०।
नन्दं च मोक्ष्यति भयाद् वरुणस्य पाशाद् गोपान् बिलेषु पिहितान्मयसूनुना च ।
अह्न्यापृतं निशि शयानमतिश्रमेण लोकं विकुण्ठमुपनेष्यति गोकुलं स्म ।३१।
गोपैर्मखे प्रतिहते व्रजविप्लवाय देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।
धर्तोच्छिलीन्ध्रमिव सप्त दिनानि सप्तवर्षो महीध्रमनघैककरे सलीलम् ।३२।
क्रीडन् वने निशि निशाकररश्मिगौर्यां रासोन्मुखः कलपदायतमूर्च्छितेन ।
उद्दीपितस्मररुजां व्रजभृद्वधूनां हर्तुर्हरिष्यति शिरो धनदानुगस्य ।३३।
ये च प्रलम्बखरदर्दुरकेश्यरिष्टमल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः ।
अन्ये च शाल्वकपिबल्वलदन्तवक्त्रसप्तोक्षशम्बरविदूरथरुक्मिमुख्याः ।३४।
ये वा मृधे समितिशालिन आत्तचापाः काम्बोजमत्स्यकुरुकैकयसृञ्जयाद्याः ।
यास्यन्त्यदर्शनमलं बलपार्थभीमव्याजाह्वयेन हरिणा निलयं तदीयम् ।३५।

In order to relieve the oppression of the earth, which will be overrun by the armies of kings who are secondary incarnations of demons (the enemies of gods), the Lord will be partially born as Śrī Balarāma and Śrī Kṛṣṇa, representing severally a grey and a dark hair* of the Deity. In these forms He will perform feats bearing testimony to His greatness, even though His ways are beyond the comprehension of the common people. (26) To suck out the life of the demoness Ulūkikā (Pūtanā) even as a new-born babe (of less than ten days), to turn a cart upside down with His foot, while yet three months old, and to knock down two very high Arjuna trees while crawling on His hands and knees between them—all these feats are such as cannot be conceived to have been performed by anyone else than the Lord Himself. (27) Living in Vraja, He will bring back to life the cattle of Vraja as well as their keepers—who meet their death by drinking the poisonous water of the Yamunā—by casting His gracious look at them. And further in order to purify the waters of the Yamunā He will sport in that river and expel the serpent Kāliya, whose tongue is ever restless due to the vehemence of the fierce poison. (28) The same night, when the (dry) forest of rushes (surrounding them on all sides) begins to be consumed by wild fire and the entire Vraja is dead asleep (on the bank of the Yamunā), that Lord of incomprehensible power with Balarāma will ask them to close their eyes, and save them from certain death. This exploit of the Lord will be indeed supernatural.(29) Every cord that His mother (Yaśodā) catches hold of to bind her Child with will prove inadequate. Nay, when the cowherd lady (Yaśodā) beholds the (fourteen) spheres in His mouth, even as He yawns, she will at first be filled with dismay and then she will be roused to a sense of His supreme divinity. (30) Again, He will rid His father Nanda of fear (of the python) and deliver Him from Varuṇa's noose and will further rescue the cowherd boys that will be shut up in caves by the demon Vyoma (Maya's son). Nay, He will take to His own (eternal and blissful) Abode, Vaikuṇṭha, the people of Gokula, even though they remain working all day long and, due to over-exertion, sleep as a log at night.(31) When, on the yearly sacrificial offering (to Indra) being stopped by the cowherds (Nanda and others), the god of rain will pour down torrential showers all over the territory of Vraja for the destruction of that land, the Lord in His anxiety to protect (them as well as)

* By speaking of Śrī Balarāma and Śrī Kṛṣṇa as representing the Lord's hair Brahmā means to say that a single hair (the minutest fraction) of the Lord is enough to relieve to earth's burden. The statement is further intended to indicate the fair and dark complexion of Śrī Balarāma and Śrī Kṛṣṇa respectively. In reality, however, Śrī Kṛṣṇa is the integral Divinity, the Lord Himself— 'कृष्णास्तु भगवान् स्वयम्'.

their cattle will, at the (tender) age of seven, graciously and sportfully hold up on His untiring hand Mount Govardhana even as a tall mushroom for seven days (consecutively). (32) While sporting in the groves (of Vṛndāvana) on a night bright with the rays of the full moon, He will, as a prelude to His Rāsa dance, pour out (from His flute) a sweet and prolonged melody, which will kindle the flame of love in the heart of the young cowherdesses (and draw them to the lovely spot). (In the course of the Rāsa dance that follows) an attendant of Kubera (Śaṅkhacūḍa by name) will carry them off and the Lord (while rescuing them) will sever his head* (33) Nay, (demons like) Pralamba, Dhenuka (who lived in the form of a donkey), Vaka, Keśī and Ariṣṭa, champion wrestlers (such as Cāṇūra), the elephant (Kuvalayāpīḍa), Kaṁsa, the Yavana hero (Kālayavana), the demon Naraka (born of Earth), Pauṇḍraka (who had assumed the false appearance of Śrī Kṛṣṇa and posed as the real Śrī Kṛṣṇa) and so on; even so other champions like Śālva, Dwivida (the monkey chief), Balwala, Dantavaktra, the seven bulls (of king Nagnajit), the demon Śambara, king Vidūratha (Dantavaktra's brother) and Rukmī (brother of Rukmiṇī); the kings of the Kambojas, the Matsyas, the Kurus, the Kekayas, the Sṛñjayas, and other bragging warriors who will appear on the field of battle, armed with a bow, will be slain by Śrī Hari Himself under the assumed names of Balarāma, Arjuna, Bhīma and so on, and attain to His divine Abode. (34-35)

कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो बत दूरपारः ।
आविर्हितस्त्वनुयुगं स हि सत्यवत्यां वेदद्रुमं विटपशो विभजिष्यति स्म ।३६।

By flux of time the intellectual calibre of men gets dwarfed and their life too becomes short. When, therefore, the Lord realizes that the import of the entire Veda—which embodies His teachings—can no longer be grasped by them, He manifests Himself in every cycle through the womb of Satyavatī (as Vedavyāsa) and splits up the tree of Veda into many branches. (36)

देवद्विषां निगमवर्त्मनि निष्ठितानां पूर्भिर्मयेन विहिताभिरदृश्यतूर्भिः ।
लोकान् घ्नतां मतिविमोहमतिप्रलोभं वेषं विधाय बहु भाष्यत औपधर्म्यम् ।३७।
यर्ह्यालयेष्वपि सतां न हरेः कथाः स्युः पाखण्डिनो द्विजजना वृषला नृदेवाः ।
स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्भगवान् युगान्ते ।३८।

When the demons (the enemies of the gods), though devoted to the path of the Vedas, will destroy the people with their (aerial) citadels of invisible velocity, built by Maya (their architect), the Lord will assume a garb that will delude their mind and prove most alluring to them, and teach them many a heresy. (37) At the close of the Kali age, when there will be no discourses on Śrī Hari even in the residences of pious souls, when the twice-born (the Brāhmaṇas, the Kṣatriyas and the Vaiśyas) will turn heretics and the Śūdras will become the rulers of men, nay, when the uttering of "Swāhā", "Swadhā" and "Vaṣaṭ"† will be heard no more (when there will be no talk of sacrifices to gods of offering oblations to the manes), the Lord will appear as Kalki (the Punisher of Kali). (38)

सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीशाः ।
अन्ते त्वधर्महरमन्युवशासुराद्या मायाविभूतय इमाः पुरुशक्तिभाजः ।३९।
विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।

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* Although the incident connected with Śaṅkhacūḍa did not occur the very night the famous Rāsa dance took place, the two events have been promiscuously joined together apparently because Brahmā is making only a passing reference to the pastimes of the Lord and is not so attentive to details.

†The words 'Swāhā' and 'Vaṣaṭ' are uttered when an offering is made to the gods; while every oblation that is offered to the Pitṛs is accompanied with the utterance of the word 'Swadhā'.

चस्कम्भ यः स्वरंहसास्खलता त्रिपृष्ठं यस्मात् त्रिसाम्यसदनादुरुकम्पयानम् ।४०।
नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतोऽपरे ये ।
गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् ।४१।
येषां स एव भगवान् दययेदनन्तः सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।
ते दुस्तरामतितरन्ति च देवमायां नैषां ममाहमिति धीः श्वशृगालभक्ष्ये ।४२।
वेदाहमङ्ग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्यः ।
पत्नी मनोः स च मनुश्च तदात्मजाश्च प्राचीनबर्हिर्ऋभुरङ्ग उत ध्रुवश्च ।४३।
इक्ष्वाकुरैलमुचुकुन्दविदेहगाधिरघ्वम्बरीषसगरा गयनाहुषाद्याः ।
मान्धात्रलर्कशतधन्वनुरन्तिदेवा देवव्रतो बलिरमूर्त्तरयो दिलीपः ।४४।
सौभर्युतङ्कशिबिदेवलपिप्पलादसारस्वतोद्धवपराशरभूरिषेणाः ।
येऽन्ये विभीषणहनूमदुपेन्द्रदत्तपार्थार्ष्टिषेणविदुरश्रुतदेववर्याः ।४५।
ते वै विदन्त्यतितरन्ति च देवमायां स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।
यद्यद्भुतक्रमपरायणशीलशिक्षास्तिर्यग्जना अपि किमु श्रुतधारणा ये ।४६।

It is the same Lord of infinite powers who manifests the glories of His Māyā (marvellous creative faculty) in the form of austere penance, myself (Brahmā) and the nine seers who are the lords of created beings, at the time of creation, in the form of Dharma (the god of virtue), Lord Viṣṇu (the Deity presiding over sacrifices), the fourteen Manus (the progenitors and protectors of mankind), the immortals and the rulers of the earth, at the time of preservation and in the form of Adharma (the spirit of unrighteousness), Hara (the god of destruction), the class of serpents (residing in the nethermost regions) known by the name of Manyuvaśas and demons etc., at the time of dissolution of the universe. (39) What man, gifted with insight, in this world could catalogue the powers of Lord Viṣṇu, even though he might have counted all the particles of dust on the earth ? (As the Lord proceeded to measure the three worlds with His strides), He raised His legs with such irresistible force that the whole universe from the outermost sheath of Prakṛti (primordial matter) to the highest heaven (Satyaloka) began to shake violently, when He supported it by His own might. (40) (O Nārada !) neither myself nor those elder brothers of yours (Sanaka and others) know the whole truth about the Lord, who is a storehouse of innumerable potencies, Māyā (who brings forth and withdraws into herself the entire creation) being one of them. How, then, could others know it ? Even the Primal Deity, Lord Śeṣa (the serpent-god); who is possessed of a thousand mouths, cannot reach His end even to this day, though he has been singing His praises (from eternity). (41) They alone are able to cross the Lord's Māyā (deluding potency), so difficult to get over, and know it in reality, to whom that infinite Lord extends His grace, which is possible only when they take refuge in His feet with their whole being and in a guileless manner. And it is these alone who cease to look upon their body, which is the food of dogs and jackals, as their self or as their own. (42) Dear Nārada, it is I who know the wonderful creative energy of that Supreme Being, and so do you and your elder brothers (Sanaka and others), Lord Bhava (Śiva), Prahlāda (the foremost of the Daityas), the celebrated Swāyambhuva Manu and his wife (Śatarūpā), as well as their sons and daughters, kings Prācīnabarhi, Ṛbhu, Aṅga and Dhruva; even so kings Ikṣwāku (the eldest son of Vaivaswata Manu), Purūravā (the son of Ilā), Mucukunda, Videha (Janaka), Gādhi (father of the celebrated sage Viśwāmitra), Raghu, Ambarīṣa, Sagara, Gaya, Yayāti (the son of Nahuṣa) and others; and similarly kings Māndhātā, Alarka, Śatadhanu, Anu and Rantideva; Devavrata (Bhīṣma), the demon king Bali as well as kings Amūrtaraya and Dilīpa; the sages Saubhari, Uttaṅka, Devala, Pippalāda, Sāraswata and Parāśara as well as kings Śibi and Bhūrīṣeṇa and devotees like

Uddhava, Vibhīṣaṇa, Hanumān, Upendradatta (Śuka), Arjuna (Pṛthā's son), Ārṣṭiṣeṇa, Vidura and Śrutadeva know His Māyā. (43—45) Women and Śūdras (members of the labouring and artisan classes) as well as the Hūṇas and Śabaras and those leading a sinful life, nay, even lower animals such as birds and beasts who have been taught to imbibe the virtues of the Lord's devotees, much more those who follow the teachings of the Vedas, are able to realize the true nature of the Lord's Māyā and cross the same. (46)

शश्वत् प्रशान्तमभयं प्रतिबोधमात्रं शुद्धं समं सदसतः परमात्मतत्त्वम् ।
शब्दो न यत्र पुरुकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ।४७।
तद् वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद् विदुरजस्रसुखं विशोकम् ।
सध्र्यङ् नियम्य यतयो यमकर्तहेतिं जह्युः स्वराडिव निपानखनित्रमिन्द्रः ।४८।
स श्रेयसामपि विभुर्भगवान् यतोऽस्य भावस्वभावविहितस्य सतः प्रसिद्धिः ।
देहे स्वधातुविगमेऽनुविशीर्यमाणे व्योमेव तत्र पुरुषो न विशीर्यतेऽजः ।४९।

The substance of the Supreme Spirit is ever most serene and free from fear and of the nature of absolute consciousness. It is untainted by Māyā, and destitute of all diversities and is beyond the real as well as the unreal. It is beyond the reach of words (both sacred and profane) and transcends the fruit of actions which is attained as a result of diverse course of discipline. Nay, even Māyā, who is ashamed to stand before It, flees away from Its presence. (47) That is the essential character of the Lord, the Supreme Person, which the wise realize as Brahma (the Absolute), which is free from sorrow and of the nature of eternal bliss. Having fixed their mind on Him, ascetics neglect even the means of discarding the notion of difference (viz., Self-Knowledge), just as Indra, being himself the god of rain, has no use for a spade which is employed in digging wells. (48) It is the Lord, again, who bestows on man the fruit of his actions; for it is He who inspires all noble acts that are performed in accordance with the natural disposition of the doer. Even when the body gets dissolved as a result of its constituents in the form of the elements being disintegrated, the unborn Spirit dwelling in it does not, any more than the ether interpenetrating it. (49)

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः । समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ।५०।
इदं भागवतं नाम यन्मे भगवतोदितम् । संग्रहोऽयं विभूतीनां त्वमेतद् विपुलीकुरु ।५१।
यथा हरौ भगवति नृणां भक्तिर्भविष्यति । सर्वात्मन्यखिलाधारे इति सङ्कल्प्य वर्णय ।५२।
मायां वर्णयतोऽमुष्य ईश्वरस्यानुमोदतः । शृण्वतः श्रद्धया नित्यं मायया ऽऽत्मा न मुह्यति ।५३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे ब्रह्मनारदसंवादे सप्तमोऽध्यायः ।७।

Thus have I talked to you in brief, dear child, about the Lord who creates the universe by His very thought. Whatever there exists as cause or effect is no other than Śrī Hari, although the latter stands even apart from it. (50) This is the 'Bhāgavata' which the Lord was pleased to teach me. It describes in brief the glories of the Lord : do you now expand it. (51) Proceed with this work of amplification with a will that men may develop devotion to Lord Śrī Hari, the Universal Spirit and the Sustainer of all. (52) The mind of the man, who proceeds to describe the Lord's Māyā, or approves of another describing it or reverently hears it described everyday, is never deluded by Māyā. (53)

Thus ends the seventh discourse in Book Two, comprising among other things the dialogue between Brahmā and the sage Nārada, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

King Parīkṣit asks various questions of the sage Śuka

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च। यस्मै यस्मै यथा प्राह नारदो देवदर्शनः। १।
एतद् वेदितुमिच्छामि तत्त्वं वेदविदां वर। हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः। २।
कथयस्व महाभाग यथाहमखिलात्मनि। कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम्। ३।
शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम्। कालेन नातिदीर्घेण भगवान् विशते हृदि। ४।
प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम्। धुनोति शमलं कृष्णः सलिलस्य यथा शरत्। ५।
धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति। मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा। ६।

The king said : Nārada is wont to reveal the form of the Lord (to those who are ripe for His sight), O holy sage. Therefore, when Brahmā (the Creator) urged him to describe (at length) the virtues of the Lord who transcends the three Guṇas (modes of Prakṛti), to what particular individuals did he discourse about those virtues and in what manner ? (1) I am curious to know this in reality (from you), who are foremost among the knowers of the Vedas; for the stories of Śrī Hari, who possesses marvellous powers, are a source of the highest blessing to the world. (2) Tell me, highly blessed sage, how am I to fix my mind which is free from all attachment, on Śrī Kṛṣṇa, the Soul of the universe, before casting off this body ? (3) The Lord enters before long the heart of the man who daily listens with reverence to His stories and also narrates His doings. (4) Reaching the lotus of His devotees, heart through the cavity of their ears, Śrī Kṛṣṇa rids it of all impurities even as autumn turns the water (of rivers etc.) clear. (5) He whose heart is thus purified is rid of all afflictions (of mundane life) and would never abandon the soles of His feet, just as a traveller (who has returned home) after a long and tedious journey would not leave his own roof. (6)

यदधातुमतो ब्रह्मन् देहारम्भोऽस्य धातुभिः। यदृच्छया हेतुना वा भवन्तो जानते यथा। ७।
आसीद् यदुदरात् पद्मं लोकसंस्थानलक्षणम्। यावानयं वै पुरुष इयत्तावयवैः पृथक्।
तावानसाविति प्रोक्तः संस्थावयववानिव। ८।
अजः सृजति भूतानि भूतात्मा यदनुग्रहात्। ददृशे येन तद्रूपं नाभिपद्मसमुद्भवः। ९।
स चापि यत्र पुरुषो विश्वस्थित्युद्भवाप्ययः। मुक्त्वाऽऽत्ममायां मायेशः शेते सर्वगुहाशयः।१०।
पुरुषावयवैर्लोकाः सपालाः पूर्वकल्पिताः। लोकैरमुष्यावयवाः सपालैरिति शुश्रुम।११।

The soul, O divine sage, has no connection with the elements (matter); yet it takes a body which is made up of these very elements. You know in reality whether this happens as a matter of course or due to some causes (Karma etc.). (7) The Lord, from whose abdomen (navel) sprang up the lotus representing the fourteen worlds, has been spoken of as distinctly endowed with the same limbs and the same number of limbs as an ordinary human being, the measurements alone being His own. Hence He is just like a common man. (In what way, then, does He differ from man ?) (8) It is by His grace that Brahmā, who represents all beings, creates them: and it is by His grace alone, that he was able to behold His divine form, though born of the lotus sprung from His navel. (9)Where does that Supreme Person, who is the Lord of Māyā and the Indweller of all hearts, and from whom proceed the creation, preservation and destruction of the universe, rest after throwing off (the veil of) His Māyā? (10) We have heard from yourself that the various worlds together with their guardian deities were formerly

conceived in the limbs of the Supreme Person, and then again they were conceived as His limbs. (11)

यावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते । भूतभव्यभवच्छब्द आयुर्मानं च यत् सतः ।१२।
कालस्यानुगतिर्या तु लक्ष्यतेऽण्वी बृहत्यपि । यावत्यः कर्मगतयो यादृशीर्द्विजसत्तम ।१३।
यस्मिन् कर्मसमावायो यथा येनोपगृह्यते । गुणानां गुणिनां चैव परिणाममभीप्सताम् ।१४।
भूपातालककुब्व्योमग्रहनक्षत्रभूभृताम् । सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् ।१५।
प्रमाणमण्डकोशस्य बाह्याभ्यन्तरभेदतः । महतां चानुचरितं वर्णाश्रमविनिश्चयः ।१६।
युगानि युगमानं च धर्मो यश्च युगे युगे । अवतारानुचरितं यदाश्चर्यतमं हरेः ।१७।
नृणां साधारणो धर्मः सविशेषश्च यादृशः । श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ।१८।
तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् । पुरुषाराधनविधिर्योगस्याध्यात्मिकस्य च ।१९।
योगेश्वरैश्वर्यगतिर्लिङ्गभङ्गस्तु योगिनाम् । वेदोपवेदधर्माणामितिहासपुराणयोः ।२०।
सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः । इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विधिः ।२१।
यश्चानुशायिनां सर्गः पाखण्डस्य च सम्भवः । आत्मनो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः ।२२।
यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया । विसृज्य वा यथा मायामुदास्ते साक्षिवद् विभुः ।२३।
सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः । तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने ।२४।
अत्र प्रमाणं हि भवान् परमेष्ठी यथाऽऽत्मभूः । परे चेहानुतिष्ठन्ति पूर्वेषां पूर्वजैः कृतम् ।२५।
न मेऽसवः परायन्ति ब्रह्मन्ननशनादमी । पिबतोऽच्युतपीयूषमन्यत्र कुपिताद् द्विजात् ।२६।

What is the length of a Mahākalpa and smaller Kalpas (Vikalpas) ? How is (the passage of) time which is referred to by the words 'past','future' and 'present' to be known ? And what is the allotted span of life of creatures that have identified themselves with their physical body? (12) Again, how can the subtle and long movements of time be perceived ? And how many destinies are there to be reached through Karma (action) and what is their character, O noblest sage ? (13) Of the Jīvas (embodied souls) who seek the fruit of the three Guṇas (in the shape of birth in the higher or lower species of life) what type of Jīvas resort to what kind of action in what manner and for what kind of fruit ? (14) How do the earth and Pātāla (the nethermost sphere), the four quarters and the sky, the planets and the stars, the mountains and rivers, seas and islands and the creatures inhabiting these come into existence ? (15) What are the dimensions of the egg-shaped universe, within and without ? Pray, tell me also the stories of exalted souls and the distinctive character of the different Varṇas (grades of society) and Āśramas (stages of life). (16) Kindly also let me know the characteristics of the various Yugas, the duration of each and the course of duties prescribed for each, on the one hand, and the most wonderful stories of Śrī Hari's descent (in the world of matter) on the other. (17) What are the common duties enjoined on men (in general) and what are their special duties ? Again, what are the duties peculiar to men following the different trades ? Further let me know the duties of royal sages as well as of men living in adverse circumstances. (18) Kindly also tell me the number of the various categories (ultimate principles), their distinctive character as also their characteristic causality in respect of certain other categories, the method of worshipping the Supreme Person as well as of the Yoga taught by the sage Patañjali (what is known as the Aṣṭāṅgayoga or Yoga with its eight limbs). (19) Again, what are the powers acquired by masters of Yoga and what is their destiny? And how does the Liṅga Śarīra (subtle body) of the Yogīs dissolve ? Again, what is the distinctive character and the theme of the Vedas and the subsidiary Vedas (such as

Āyurveda or the science of medicine) as well as of the Dharma-Śāstra (the books on law), the Itihāsas (epics) and Purāṇas ? (20) How do the creation, preservation and dissolution of all beings take place ? And what is the process of performing Vedic rites and works recommended by the Smṛti texts (such as the digging of big and small wells and tanks, construction of temples to gods and gardens etc., and bestowing food*) as well as acts which are prompted by some selfish desire ? Again, what is the unobjectionable method of pursuing the three objects of human aspiration (viz., Artha or worldly possessions, Dharma or religious merit and Kāma or sensuous enjoyment)? (21) How are the Jīvas whose individuality has been merged in Prakṛti (Primordial Matter) during a Mahāpralaya (the dissolution of the universe that takes place at the end of a Brahmā's life) invested with a body again ? And how does a heretical doctrine make its appearance? What is meant by the bondage and emancipation of a soul and, again,what is meant by the soul realizing its true character ? (22) How does the Lord, who is absolutely independent and all-pervading, sport with His own Māyā and how after throwing off (the veil of) His Māyā does He stand unconcerned as a witness? (23) O great and divine sage, pray, tell me all this in reality one after another, since I have approached you with the above questions and have sought refuge in you. (24) You are an authority on these subjects just like the self-born Brahmā (the highest god). Others, however, (blindiy) follow only what has been done by the ancestors of those who have gone before them. (25) Rest assured, O divine sage, that this life of mine is not going to depart but for (the curse of) the enraged Brāhmaṇa, even though I am abstaining from all food, drinking as I am the nectar (dripping from your mouth) in the form of the stories of Lord Acyuta. (26)

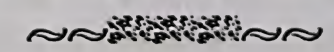
सूत उवाच

स उपामन्त्रितो राज्ञा कथायामिति सत्पतेः । ब्रह्मरातो भृशं प्रीतो विष्णुरातेन संसदि ।२७।
प्राह भागवतं नाम पुराणं ब्रह्मसम्मितम् । ब्रह्मणे भगवत्प्रोक्तं ब्रह्मकल्प उपागते ।२८।
यद् यत् परीक्षिदृषभः पाण्डूनामनुपृच्छति । आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे ।२९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे प्रश्नविधिर्नामाष्टमोऽध्यायः । ८ ।

Sūta continued : Thus invited by king Parīkṣit, who had been rescued in his mother's womb by Lord Viṣṇu (Śrī Kṛṣṇa) Himself, to narrate the stories of the noble Lord in the midst of that assembly (of sages), the sage Śuka was highly pleased. (27) He expounded the same Bhāgavata-Purāṇa which had been taught by the Lord Himself to Brahmā (the Creator) at the beginning of the Brahmakalpa (the very first Kalpa of the present round of creation), and which is held in the same esteem as the Vedas. (28) He proceeded to answer seriatim all the questions that had been asked by Parīkṣit, the foremost of the scions of Pāṇḍu. (29)

Thus ends the eighth discourse entitled "A Statement of Questions"
in Book Two of the great and glorious Bhāgavata-Purāṇa ,
otherwise known as the Paramahaṁsa-Saṁhitā.



* वापीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥
(Manusmṛti IV. 226)

अथ नवमोऽध्यायः

Discourse IX

Brahmā beholds the divine Abode of the Lord and is taught by Him the text of the Bhāgavata, consisting of four couplets only

श्रीशुक उवाच

आत्ममायामृते राजन् परस्यानुभवात्मनः । न घटेतार्थसम्बन्धः स्वप्नद्रष्टुरिवाञ्जसा । १ ।
बहुरूप इवाभाति मायया बहुरूपया । रममाणो गुणेष्वस्या ममाहमिति मन्यते । २ ।
यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः । रमेत गतसम्मोहस्त्यक्त्वोदास्ते तदोभयम् । ३ ।
आत्मतत्त्वविशुद्ध्यर्थं यदाह भगवानृतम् । ब्रह्मणे दर्शयन् रूपमव्यलीकव्रतादृतः । ४ ।

Śrī Śuka said : Even as a man can have no connection whatsoever with the objects (seen by him in a dream), so can the soul, that transcends all material sheaths and is consciousness itself, have no connection in reality with the phenomena (of this world), O king, except through the Lord's Māyā (deluding potency). (1) It is on account of this multiformed Māyā that the Spirit too appears as endowed with diverse forms; and when he begins to take delight in the material objects of sense, he develops the feeling of 'I' and 'mine' (with reference to the body and all that pertains to it). (2) Rid of all delusion, however, when he begins to revel in the glory of his own self, which is beyond the realm of Time and beyond Māyā (the Lord's deluding potency), he discards both these notions (of 'I' and 'mine') and transcends the three Guṇas. (3) (I now proceed to expound) the truth which the Lord was pleased to teach Brahmā, in order to enlighten him on the essential character of the Spirit, while revealing to him His own divine form in approbation of his true penance. (4)

स आदिदेवो जगतां परो गुरुः स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत ।
तां नाध्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्यया भवेत् । ५ ।
स चिन्तयन् द्व्यक्षरमेकदाम्भस्युपाशृणोद् द्विर्गदितं वचो विभुः ।
स्पर्शेषु यत्षोडशमेकविंशं निष्किञ्चनानां नृप यद् धनं विदुः । ६ ।
निशाम्य तद्वक्तृदिदृक्षया दिशो विलोक्य तत्रान्यदपश्यमानः ।
स्वधिष्ण्यमास्थाय विमृश्य तद्धितं तपस्युपादिष्ट इवादधे मनः । ७ ।
दिव्यं सहस्राब्दममोघदर्शनो जितानिलात्मा विजितोभयेन्द्रियः ।
अतप्यत स्माखिललोकतापनं तपस्तपीयांस्तपतां समाहितः । ८ ।

Sitting in his own abode (the lotus from which he had emanated), that primal deity, the supreme preceptor of all the three worlds, began to meditate with intent to proceed with the work of creation. But he failed to obtain the vision which is regarded as valuable for this purpose, and with the help of which the creation of the phenomenal world could be taken in hand. (5) While he was yet absorbed in thought, Brahmā (the deity presiding over the entire creation) once heard near him in the causal waters a word of two syllables, viz., the sixteenth and the twenty-first letter- sounds among the twenty-five hard consonants (त and प = तप,) i.e., practise penance) uttered twice. It is this penance, O Parīkṣit, which is known to be the wealth of men of renunciation. (6) On hearing this word, Brahmā looked about in all directions, eager to behold the speaker. But, failing to perceive any other being, he resumed his seat on the lotus once more and, taking it to be a sound advice, set his heart on penance as if enjoined (by the Lord). (7) That foremost ascetic of all those given to austere penance, endowed as he was with unfailing vision, controlled his breath and mind, subdued his senses of perception as well as his organs of action and with a composed mind practised for a period

of one thousand celestial years (or 3,60,000 human years) penance which illumined all the worlds (i.e., revealed to him a plan of the entire universe). (8)

तस्मै स्वलोकं भगवान् सभाजितः सन्दर्शयामास परं न यत्परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं स्वदृष्टवद्भिर्विबुधैरभिष्टुतम् । ९ ।
प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः ।१०।
श्यामावदाताः शतपत्रलोचनाः पिशङ्गवस्त्राः सुरुचः सुपेशसः ।
सर्वे चतुर्बाहव उन्मिषन्मणिप्रवेकनिष्काभरणाः सुवर्चसः ।
प्रवालवैदूर्यमृणालवर्चसः परिस्फुरत्कुण्डलमौलिमालिनः ।११।
भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम् ।
विद्योतमानः प्रमदोत्तमाद्युभिः सविद्युदभ्रावलिभिर्यथा नभः ।१२।
श्रीर्यत्र रूपिण्युरुगायपादयोः करोति मानं बहुधा विभूतिभिः ।
प्रेङ्खं श्रिता या कुसुमाकरानुगैर्विगीयमाना प्रियकर्म गायती ।१३।

Pleased (with his penance), the Lord fully revealed to him His own supreme Abode, higher than which there is no other realm, nay, which is absolutely free from afflictions, bewilderment and fear, and which is extolled on all sides by highly enlightened souls who have been blessed with His sight. (9) Neither Rajas (passion) nor Tamas (the darkness of ignorance), nor even Sattva (the quality of goodness) mixed with either prevails there. The all-destroying Time too is powerless there and even so Māyā (illusion); how, then, can the progeny of Māyā (attachment, greed etc.) find their way into that realm ? Nay, the attendants of Śrī Hari who reside there are adored by the gods and the demons alike. (10) Possessed of a transparent swarthy complexion and lotus-like eyes, clad in yellow, most charming to look at and extremely delicate of body, they are all endowed with four arms, highly resplendent themselves and further beautified by gold ornaments set with superb shining gems. Some of them (who have not attained identity of form with the Lord) possess the hue of corals, cat's-eyes or lotus stalks and are adorned with brilliant ear-rings, diadems and garlands. (11) Glittering all round with rows of brilliant and glorious aerial cars of exalted souls, which are further illumined with the splendour of most charming ladies, that divine realm shines like the sky with its line of clouds accompanied by flashes of lightning. (12) Endowed with a most lovely form, Śrī (the goddess of fortune) adores in that realm the feet of the Lord (who is widely sung) in many ways with her other manifestations (figuring as her female companions such as Bhūdevī, Līlādevī and so on). Nay, sitting in a swing, she sings the exploits of her beloved lord, while her own praises are sung by the bees (the attendants of Spring) at the time. (13)

ददर्श तत्राखिलसात्वतां पतिं श्रियः पतिं यज्ञपतिं जगत्पतिम् ।
सुनन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः परिसेवितं विभुम् ।१४।
भृत्यप्रसादाभिमुखं दृगासवं प्रसन्नहासारुणलोचनाननम् ।
किरीटिनं कुण्डलिनं चतुर्भुजं पीताम्बरं वक्षसि लक्षितं श्रिया ।१५।
अध्यर्हणीयासनमास्थितं परं वृतं चतुःषोडशपञ्चशक्तिभिः ।
युक्तं भगैः स्वैरितरत्र चाध्रुवैः स्व एव धामन् रममाणमीश्वरम् ।१६।
तद्दर्शनाह्लादपरिप्लुतान्तरो हृष्यत्तनुः प्रेमभराश्रुलोचनः ।

ननाम पादाम्बुजमस्य विश्वसृग् यत् पारमहंस्येन पथाधिगम्यते ।१७।
तं प्रीयमाणं समुपस्थितं तदा प्रजाविसर्गे निजशासनार्हणम् ।
बभाष ईषत्स्मितशोचिषा गिरा प्रियः प्रियं प्रीतमनाः करे स्पृशन् ।१८।

Brahmā beheld there the Protector of all His devotees, the Lord of Śrī, the enjoyer of sacrifices, the omnipresent Ruler of the whole universe, being waited upon by the foremost of His personal attendants, Sunanda, Nanda, Prabala, Arhaṇa and others. (14) Ever disposed to shower His grace on His servants, He bears nectar in His look and wears a gracious smile on His countenance. He has reddish eyes, is adorned with a crown and ear-rings, is ever clad in yellow and can be easily distinguished by His four arms as also by a golden streak borne on His (right) breast as a symbol of (His beloved Consort) Goddess Lakṣmī. (15) That universal Lord occupies an excellent and most valuable throne, is surrounded by His twenty-five Śaktis or potencies (viz., the Spirit, Prakṛti, the Mahat-tattva, the ego, the mind, the ten Indriyas, the five subtle elements and the five gross elements, all in a personal form); and endowed with His six eternal and divine attributes (viz., lordship, righteousness, renown, prosperity, wisdom and dispassion—all in their fullest measure), which are incidental in others, He (constantly) revels in His own blissful essence. (16) Brahmā's heart was flooded with rapture at the sight of the Lord: the hair stood erect on his person and tears rushed to his eyes due to excess of love. The Creator of the universe bowed to His lotus-feet, which are attained by pursuing the path of the Paramahaṁsas (those who have renounced the world). (17) The Lord, who had evoked Brahmā's love, was delighted at heart to see His beloved Brahmā standing before Him in a suppliant mood, full of love and joy, and fit to receive His commands for the creation of living beings. He took Brahmā by the hand and then addressed him in accents illumined with a gentle smile. (18)

श्रीभगवानुवाच

त्वयाहं तोषितः सम्यग् वेदगर्भ सिसृक्षया । चिरं भृतेन तपसा दुस्तोषः कूटयोगिनाम् ।१९।
वरं वरय भद्रं ते वरेशं माभिवाञ्छितम् । ब्रह्मञ्छ्रेयः परिश्रामः पुंसो मद्दर्शनावधिः ।२०।
मनीषितानुभावोऽयं मम लोकावलोकनम् । यदुपश्रुत्य रहसि चकर्थ परमं तपः ।२१।
प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते । तपो मे हृदयं साक्षादात्माहं तपसोऽनघ ।२२।
सृजामि तपसैवेदं ग्रसामि तपसा पुनः । बिभर्मि तपसा विश्वं वीर्यं मे दुश्चरं तपः ।२३।

The Lord said : With the knowledge of all the Vedas stored up in your heart you have thoroughly pleased Me by your prolonged penance carried on with the intention of creating the universe. (You know) hypocritical Yogīs can hardly please Me. (19) Ask of Me, the Bestower of all blessings, your cherished boon and you will be blessed (with that). The pains that men take for the good of their soul, O Brahmā, reach their fruition in My sight. (20) You practised such supreme penance only on hearing My command in the lonely waters (without seeing Me). That is why you have been blessed with the sight of My divine Abode according to My wishes. (21) I commanded you (to do penance) on that occasion only because you did not know how to proceed with the work of creation. Penance (you know) is My very heart (very dear to Me), O sinless one; while I am the very soul (essence) of penance. (22) It is by dint of penance alone that I create this universe and through penance I maintain it; and it is through penance, again, that I absorb it (within Myself). Nay, My strength consists in penance which is hard to practise. (23)

ब्रह्मोवाच

भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम्। वेद ह्यप्रतिरुद्धेन प्रज्ञानेन चिकीर्षितम्।२४।
तथापि नाथमानस्य नाथ नाथय नाथितम्। परावरे यथा रूपे जानीयां ते त्वरूपिणः।२५।
यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम् । विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना।२६।
क्रीडस्यमोघसङ्कल्प ऊर्णनाभिर्यथोर्णुते। तथा तद्विषयां धेहि मनीषां मयि माधव।२७।
भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः। नेहमानः प्रजासर्गं बध्येयं यदनुग्रहात्।२८।
यावत् सखा सख्युरिवेश ते कृतः प्रजाविसर्गे विभजामि भो जनम्।
अविक्लवस्ते परिकर्मणि स्थितो मा मे समुन्नद्धमदोऽजमानिनः।२९।

Brahmā said : O Lord, You dwell in the heart of all beings as the witness and know by Your unobstructed wisdom what I intend doing. (24) Nevertheless, my Master, grant one request of this humble petitioner that I may be blessed with an insight into both the absolute and relative aspects of Your formless Being. (25) Even as a spider spins a web round itself, sports in it and then takes it back into its mouth, so do You, O Mādhava (Lord of Māyā) of unfailing resolve; through Your own Māyā (creative will) multiply Yourself in the form of this universe, maintain it and then dissolve it all by Yourself, possessed as You are of manifold powers, and thus carry on Your sport, assuming various forms as and when necessary. Pray, therefore, bestow on me the insight by which I may be able to know how You do all this. (26-27) Let me unwearingly carry out Your instructions, O Lord; nay, while carrying on the work of creation, let me not, by Your grace, be attached to it (through the feeling of doership etc.). (28) Since you have acknowledged me as Your friend as any other friend would (by clasping my hand and through other such gestures), O Lord, let me not be puffed up with pride, thinking that I am immune from birth etc., so long as I remain engaged in Your service in the form of creating living beings and, unperplexed in mind, classify the Jīvas (according to their natural characteristics and past actions). (29)

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद् विज्ञानसमन्वितम्। सरहस्यं तदङ्गं च गृहाण गदितं मया।३०।
यावानहं यथाभावो यद्रूपगुणकर्मकः। तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात्।३१।
अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम्। पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्।३२।
ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि। तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः।३३।
यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु। प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम्।३४।
एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः। अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा।३५।
एतन्मतं समातिष्ठ परमेण समाधिना। भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित्।३६।

The Lord said : Do you receive the most esoteric knowledge, as well as the realization, which is going to be imparted by Me, about Myself, as also the truth of Devotion and all that is accessory to it. (30) By My grace you shall have true knowledge about Me, as to how great I am, what is My essential character, in how many forms do I manifest Myself, what virtues do I possess and what are My doings. (31) Prior to this creation I alone existed and that too in my absolute state. Other than Me there was nothing gross or subtle, nor the cause of both, viz., Prakṛti (Primordial Matter). I exist even after creation as well as in the form of this phenomenal world and I am also that which remains (after all this has disappeared). (32) That

which makes it possible for something inexplicable to appear in My Being (as apart from Me) without any corresponding reality, just like the illusion of a second moon, and which obscures My Being (even though I am present everywhere), like the presence of the planet Rāhu (which has a shadowy form) in the midst of the other luminaries, should be regarded as My Māyā (deluding potency). (33) Even as the gross elements (earth, water etc.) may be said to have entered (the bodies of) all living beings, both great and small, (made up as they are of those very elements) after their creation, and they can as well be said not to have entered them (in that they already inhered in them as their material cause), similarly I can be said to have entered the bodies of these living beings as their indwelling Spirit (when they are viewed materially), and I can equally be said not to have entered them (when they are viewed spiritually, there being no other reality than the Spirit, i.e., Myself). (34) He who is eager to know the truth of the Spirit should enquire into and ascertain that Reality alone which is proved to exist everywhere and at all times—whether you argue by the negative process, excluding everything else as 'not that', 'not that', or by the positive method of affirming everything as that. (35) Establish yourself fully in this doctrine of Mine through perfect concentration of mind. By doing so you shall never be confounded (fall a prey to egotism etc.) while creating the diverse forms of life in the course of the various Kalpas. (36)

श्रीशुक उवाच

सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम्। पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः ।३७।
अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः। सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत् ।३८।
प्रजापतिर्धर्मपतिरेकदा नियमान् यमान्। भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ।३९।
तं नारदः प्रियतमो रिक्थादानामनुव्रतः। शुश्रूषमाणः शीलेन प्रश्रयेण दमेन च ।४०।
मायां विविदिषन् विष्णोर्मायेशस्य महामुनिः। महाभागवतो राजन् पितरं पर्यतोषयत् ।४१।
तुष्टं निशाम्य पितरं लोकानां प्रपितामहम्। देवर्षिः परिपप्रच्छ भवान् यन्मानुपृच्छति ।४२।
तस्मा इदं भागवतं पुराणं दशलक्षणम्। प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ।४३।
नारदः प्राह मुनये सरस्वत्यास्तटे नृप। ध्यायते ब्रह्म परमं व्यासायामिततेजसे ।४४।
यदुताहं त्वया पृष्टो वैराजात् पुरुषादिदम्। यथाऽऽसीत्तदुपाख्यास्ये प्रश्नानन्यांश्चकृत्स्नशः ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे नवमोऽध्यायः ।९।

Śrī Śuka continued: Having thus instructed Brahmā (the supreme Ruler of all created beings), the unborn Lord Śrī Hari withdrew that form of His while the former stood gazing (with wonder). (37) Brahmā, who represented all beings, bowed with joined palms to Śrī Hari, who had now concealed His perceptible form, and created this universe as before (in the foregoing round of creation). (38) Eager to secure the good of all created beings, Brahmā, the lord of creation and the protector of righteousness, once practised the various forms of self-control (Yamas)* and religious observances (Niyamas) with a view to achieving that end, which he regarded as his own purpose. (39) (During that period) O king, the great sage Nārada, who was the most beloved of all his sons and an eminent devotee of the Lord, and was eager to know (from Brahmā) the Māyā (the wonderful power) of Bhagavān Viṣṇu, the Lord of Māyā, waited upon him as an obedient servant and fully gratified his father by his good

* The Yoga-Sūtras (Aphorisms on Yoga) of Maharṣi Patañjali enumerate the Yamas and Niyamas as below :—

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः । (II. 30)

"Non-violence, truthfulness, non-thieving, continence and non-accumulation of worldly possessions are the five Yamas."

conduct, modesty and self-control. (40-41) Finding his father (Brahmā), the forbear of the entire creation, pleased (with him), the celestial sage humbly asked him the same questions that you have asked me. (42) Delighted (all the more by his questions) Brahmā (the Creator of beings) repeated to his son (Nārada), this very Bhāgavata-Purāṇa containing ten distinctive features, which was taught to him by the Lord Himself. (43) Nārada (in his turn), O king, imparted the same to the sage Vyāsa (my father) of boundless glory, while the latter was meditating on the supreme Brahma on the bank of the river Saraswatī (vide I.v. above).(44) I shall (presently) tell you (in the form of the same Bhāgavata-Purāṇa) in reply to your questions on the subject, how this universe emanated from the Cosmic Being, and answer all your other questions too (through the same Purāṇa). (45)

Thus ends the ninth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

The ten characteristic features of the Bhāgavata

श्रीशुक उवाच

अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः । १ ।
दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् । वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा । २ ।
भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः । ब्रह्मणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः । ३ ।
स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः । मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः । ४ ।
अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः । ५ ।
निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः । ६ ।
आभासश्च निरोधश्च यतश्चाध्यवसीयते । स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते । ७ ।
योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः । यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः । ८ ।
एकमेकतराभावे यदा नोपलभामहे । त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः । ९ ।

Śrī Śuka continued: Sarga, Visarga, Sthāna, Poṣaṇa, the Ūtis, the Manvantaras, Īśānukathās, Nirodha, Mukti and Āśraya; these are the ten topics discussed in this Bhāgavata-Purāṇa. (1) Men of true knowledge aver that the first nine topics have been discussed in this Purāṇa only in order to present a clear conception of the tenth or the last (viz., Āśraya, i.e., the all supporting Brahma). This they have deduced in some cases from the actual words of the text itself and in other cases from their purport. (2) The creation (in the reverse order) of the gross and subtle elements, the senses of perception and the organs

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शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः । (II. 32)

"Purity of mind and body, contentment, austerity, study of the Vedas or repetition of the Divine Name and meditation on God are the five Niyamas."

of action, and the mind, the ego and the Mahat-tattva (the principle of cosmic intelligence) due to disturbance in the equilibrium (and the resultant transformation) of the three Guṇas or modes of Prakṛti, brought about by the will of God, has been spoken of as 'Sarga'; and the creation of animate and inanimate beings by Brahmā (himself born of the Cosmic Being) is called Visarga. (3) The triumph of the Lord (as revealed by the fact that living beings created by Him keep within their bounds) is known by the name of 'Sthiti' and the Lord's grace on His devotees is termed as 'Poṣaṇa'. Again, the virtuous conduct of the saintly Manus (presiding over the different Manvantaras) has been referred to by the term 'Manvantaras'; while the latent desires of the various creatures, which lead to their bondage through interested action,are known as 'Ūtis'. (4) Even so the life-accounts of the various manifestations of Śrī Hari as well as of His saintly devotees, supplemented by various other stories, have been termed as 'Īśakathās'. (5) 'Nirodha' means the withdrawal of the individual soul with all its qualifications or adjuncts into the Lord subsequent to His retirement (falling into Yoganidrā). And when the Jīva relinquishes its assumed character (doership etc.) and realizes its true nature (Brahmahood), they call it 'Mukti' or emancipation of the soul. (6) Finally, that from which are known to proceed the creation, preservation and dissolution (of the universe) is what they call the 'Āśraya', which is spoken of (in the scriptures) as the supreme Brahma or the supreme Spirit (Paramātmā). (7) The same perceiving subject (the individual soul) which identifies itself with the sense of perception also exists in the form of the deities presiding over the senses of perception (the sun-god and others); while the physical body, which distinguishes the senses from the deities presiding over them, serves as the condition (Upādhi) of the individual soul. (8) When it is clear that in the absence of anyone of these we cannot perceive the other two, it follows that He (God) who knows all these three is the 'Āśraya' or support of all and this latter has no other support than Himself. (9)

पुरुषोऽण्डं विनिर्भिद्य यदासौ स विनिर्गतः। आत्मनोऽयनमन्विच्छन्नपोऽस्राक्षीच्छुचिः शुचीः ।१०।
तास्ववात्सीत् स्वसृष्टासु सहस्रपरिवत्सरान्। तेन नारायणो नाम यदापः पुरुषोद्भवाः ।११।
द्रव्यं कर्म च कालश्च स्वभावो जीव एव च। यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ।१२।
एको नानात्वमन्विच्छन् योगतल्पात् समुत्थितः। वीर्यं हिरण्मयं देवो मायया व्यसृजत् त्रिधा ।१३।
अधिदैवमथाध्यात्ममधिभूतमिति प्रभुः। यथैकं पौरुषं वीर्यं त्रिधाभिद्यत तच्छृणु ।१४।

When the aforesaid Cosmic Being emerged from the egg-shaped universe and stood apart, He began to look out for a foothold for Himself; and with this object in view that Being of pure intentions created the holy waters. (10) Having evolved from the Supreme Person (also called 'Nara') these waters were known as 'Nāra' (that which proceeds from 'Nara'); and since He lived on these waters of His own creation for a thousand (celestial) years He became known as Nārāyaṇa (He who resides in the 'Nāra'). (11) The gross elements (the material of which this universe is made), Karma (the destiny of the Jīvas), Time, the mutability of Matter and the Jīvas exist only by His grace and cease to exist the moment He grows indifferent towards them. (12) Awaking from His Yoganidrā (deep trance), Lord Nārāyaṇa, who was all alone (till this moment), now sought to multiply Himself and by dint of His Māyā (wonderful energy) split up His effulgent seed-body into three parts—the Adhidaiva, the Adhyātma and the Adhibhūta. Hear now (O Parīkṣit !) how the unitary energy of the Lord came to be divided into three parts. (13-14)

अन्तःशरीर आकाशात् पुरुषस्य विचेष्टतः। ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ।१५।
अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु। अपानन्तमपानन्ति नरदेवमिवानुगाः ।१६।
प्राणेन क्षिपता क्षुत् तृडन्तरा जायते प्रभोः। पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत ।१७।

मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते। ततो नाना रसो जज्ञे जिह्वया योऽधिगम्यते ।१८।
विवक्षोर्मुखतो भूम्नो वह्निर्वाग् व्याहृतं तयोः। जले वै तस्य सुचिरं निरोधः समजायत ।१९।
नासिके निरभिद्येतां दोधूयति नभस्वति। तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ।२०।
यदाऽऽत्मनि निरालोकमात्मानं च दिदृक्षतः। निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ।२१।
बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः। कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः ।२२।
वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम्। जिघृक्षतस्त्वङ् निर्भिन्ना तस्यां रोममहीरुहाः।
तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ।२३।
हस्तौ रुरुहतुस्तस्य नाना कर्मचिकीर्षया। तयोस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ।२४।
गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम्। पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ।२५।
निरभिद्यत शिश्नो वै प्रजानन्दामृतार्थिनः। उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम् ।२६।
उत्सिसृक्षोर्धातुमलं निरभिद्यत वै गुदम्। ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः ।२७।
आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः। तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ।२८।
आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः। नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ।२९।
निदिध्यासोरात्ममायां हृदयं निरभिद्यत। ततो मनस्ततश्चन्द्रः सङ्कल्पः काम एव च ।३०।
त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः । भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ।३१।
गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः। मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ।३२।
एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया। मह्यादिभिश्चावरणैरष्टभिर्बहिरावृतम् ।३३।
अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम्। अनादिमध्यनिधनं नित्यं वाङ्मनसः परम् ।३४।

When the Cosmic Being bestirred Himself, there arose from the space within His body the acuteness of the senses, strength of will and strength of body as well. And from these sprang up Prāṇa, the chief of all the vital airs. (15) Just as the attendants of a king follow him, even so the senses in all living beings are active when this Prāṇa is active but cease to be active the moment this Prāṇa becomes inactive. (16) With the free movement of the Prāṇa the Cosmic Being was overcome with hunger and thirst; and the moment He felt inclined to eat and drink a mouth appeared in Him in the first instance. (17) From the mouth came out the palate, in which the sense of taste was produced; and thence were evolved the different kinds of tastes, which are experienced by the sense of taste (as well as the deity presiding over the same). (18) When the Cosmic Being felt inclined to speak, there emanated from His mouth the god of fire (the deity presiding over the organ of speech), the organ of speech itself and the act of speaking, which depends both on the organ of speech and the deity presiding over the same. Till then the Cosmic Being remained under water controlling His breath for a pretty long time. (19) When, however, His breath sought an outlet and pressed forward, a pair of nostrils appeared in Him. And as He felt inclined to perceive smell, there appeared in His nose the olfactory sense as well as the wind-god (the deity presiding over the sense of smell), the bearer of smell. (20) When there was darkness all about Him and He felt inclined to see Himself and other things, there appeared in Him a pair of eyes, the sun-god (the deity presiding over the sense of sight) and the sense of sight; and thence followed the perception of colour (the object of sight). (21) On the Vedas proceeding to awaken Him (through hymns of praise addressed to Him) and on the Cosmic Being feeling inclined to hear them, there appeared in Him a pair of ears, the Digdevatās (the deities presiding over the four quarters

as well as the auditory sense) as well as the auditory sense itself; and thence followed the perception of sound (the object of the auditory sense). (22) When, again, the Cosmic Being felt inclined to experience the softness or hardness, lightness or heaviness and warmth or coolness of objects, there appeared in Him the skin (the seat of the tactile sense) and on the skin there arose the hair (the sense perceiving touch as well as the itching sensation), the trees (the deities presiding over the hair) as well as the wind-god (the deity presiding over the tactile sense). Nay, He was also covered all over His skin, within as well as without, by the tactile sense, when followed the perception of touch (the object of the tactile sense). (23) As soon as the Cosmic Being felt inclined to perform various acts a pair of hands grew out of Him. In these hands there appeared the faculty of grasping things and even so Indra (the deity presiding over this faculty) as well as the act of grasping, which depends both on the faculty of grasping and the deity presiding over it. (24) Even as the Cosmic Being felt inclined to walk according to His will a pair of feet grew out of Him and along with them appeared Lord Viṣṇu (the deity presiding over the feet) Himself as well as the faculty of locomotion, with the help of which people procure the materials for sacrifice. (25) When the Cosmic Being craved for offspring, sexual enjoyment and immortality (heavenly bliss procurable through a pious married life) a penis grew out of Him and even so there appeared in Him the faculty of copulation, the god Prajāpati (the deity presiding over this faculty) and the pleasure arising from sexual commerce, which depends both on the faculty of coition and the deity presiding over the same. (26) On the Cosmic Being feeling the urge to void excrement there appeared in Him the anus and thereafter the faculty of defecation and then the god Mitra (the deity presiding over the organ of evacuation) as well as the act of defecation, which depends both on the faculty of evacuation and the deity presiding over it. (27) When the Cosmic Being felt inclined to pass from one body to another and leave the former with that end in view, there appeared in Him the navel and in the navel sprang up the vital air called 'Apāna' and then the god of death (the deity presiding over the 'Apāna' air); and then came about the dissociation of Prāṇa form Apāna, i. e., death, which depends on both the 'Apāna' air and the deity presiding over the same. (28) On the Cosmic Being feeling inclined to take food and drink there appeared in Him the cavity of the abdomen, the intestines and the network of veins and arteries as well as seas (the deities presiding over the intestines) and rivers (the deities presiding over the blood vessels) and even so satisfaction and nutrition, the former of which depends on the intestines and the seas, and the latter on the veins and arteries and rivers. (29) When the Cosmic Being felt inclined to contemplate on His own Māyā (wonderful energy) there appeared in Him the heart and thereafter the mind, then the moon (the deity presiding over the mind) and last of all volition and desire, the two functions of the mind. (30) From the elements of earth, water and fire were evolved the seven constituents of the body of the Cosmic Being, viz., the thick outer skin, the thin inner skin, flesh, blood, fat, marrow and bone; even so from ether, water and air sprang up His vital air. (31) The senses of perception are all directed towards their objects, and the objects of sense are born of the Ego (the source of the elements). Mind is the seat of all morbid feelings; while Intellect reveals to us the reality of all objects. (32) I have thus described to you the gross form of the Lord; it is enveloped outside by eight sheaths, viz., earth, water, fire, air, ether, the Ego, the Mahat-tattva (the principle of cosmic intelligence) and Prakṛti (Primordial Matter). (33) Beyond this is (the Lord's) most subtle form, which is unmanifest, unqualified, having no beginning, middle or end, eternal and outside the realm of mind and speech. (34)

अमुनी भगवद्रूपे मया ते अनुवर्णिते। उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ।३५।
स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक्। नामरूपक्रिया धत्ते सकर्माकर्मकः परः ।३६।

प्रजापतीन्मनून् देवानृषीन् पितृगणान् पृथक्। सिद्धचारणगन्धर्वान् विद्याध्रासुरगुह्यकान्।३७।
किन्नराप्सरसो नागान् सर्पान् किम्पुरुषोरगान्। मातृ रक्षःपिशाचांश्च प्रेतभूतविनायकान्।३८।
कूष्माण्डोन्मादवेतालान् यातुधानान् ग्रहानपि। खगान्मृगान् पशून् वृक्षान् गिरीन्नृप सरीसृपान्।३९।
द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः। कुशलाकुशला मिश्राः कर्मणां गतयस्त्विमाः।४०।
सत्त्वं रजस्तम इति तिस्रः सुरनृनारकाः। तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा।
यदैकैकतरोऽन्याभ्यां स्वभाव उपहन्यते।४१।
स एवेदं जगद्धाता भगवान् धर्मरूपधृक्। पुष्णाति स्थापयन् विश्वं तिर्यङ्नरसुरात्मभिः।४२।
ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः। संनियच्छति कालेन घनानीकमिवानिलः।४३।

Both the subtle and gross forms of the Lord, which I have described to you, are the creation of the Lord's Māyā. Hence the wise refuse to accept either (for worship). (35) The supreme Lord is really actionless; it is by His own Māyā that He becomes active. Assuming the form of Brahmā, He reveals Himself both in the form of word and what it denotes, and evolves many a name and form and activity. (36) Prajāpatis (lords of created beings), Manus, gods, Ṛṣis (seers), the various classes of the manes, Siddhas, Cāraṇas (celestial bards) and Gandharvas (celestial musicians), Vidyādharas (another class of demigods), Asuras (demons) and Guhyakas (Yakṣas), Kinnaras (another class of celestial musicians), Apsarās (celestial nymphs), Nāgas, serpents, Kimpuruṣas (another class of demigods) and snakes, Mātṛkās, Rākṣasas, Piśācas, Pretas, Bhūtas and Vināyakas, Kūṣmāṇḍas, Unmādas and Vetālas, Yātudhānas and Grahas, birds and reptiles, beasts of prey and other animals, trees, mountains and all other names and forms in the universe, O king, are His. (37—39) All other creatures, both animate and inanimate, whether viviparous, oviparous, sweat-born or sprouting from soil, and living either in water, on land or in the air, are the good, bad or mixed fruit of corresponding actions (done in the past). (40) The predominance of Sattva (goodness), Rajas (passion) and Tamas (opacity or ignorance) is severally responsible for birth as a god, as a human being and as a denizen of hell or as a member of the sub-human species. Each of these three destinies is again sub-divided into three varieties according as each of the three Guṇas is eclipsed by either of the other two Guṇas (modes of Prakṛti) or not. (41) Having assumed the form of Viṣṇu (who is all virtue) for the support and sustenance of the world, the same Lord preserves and sustains this universe by appearing from time to time in the guise of animals, men and gods. (42) Again, when the time comes, the Lord appears as Rudra (the god of destruction) from the fire of universal destruction and dissolves this universe, once created by Himself, even as a blast blows away a mass of clouds. (43)

इत्थंभावेन कथितो भगवान् भगवत्तमः। नेत्थंभावेन हि परं द्रष्टुमर्हन्ति सूरयः।४४।
नास्य कर्मणि जन्मादौ परस्यानुविधीयते। कर्तृत्वप्रतिषेधार्थं माययारोपितं हि तत्।४५।
अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः। विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः।४६।
परिमाणं च कालस्य कल्पलक्षणविग्रहम्। यथा पुरस्ताद्व्याख्यास्ये पाद्मं कल्पमथो शृणु।४७।

The Lord, who is possessed of inconceivable power, has been described as above (as the creator, preserver and destroyer of the universe). The wise, however, should not regard Him only as such; for He is even beyond this description. (44) The Supreme has no doership in relation to the creation and other activities connected with this universe. Śruti texts ascribe it to Him only with a view to denying it; for the same has been superimposed on Him by Māyā.(45) I have told you about the great Kalpa (cycle) connected with the appearance of Brahmā as also about the other smaller Kalpas. The process of creation is the same in all the Kalpas, the only difference being that during a Mahākalpa (the Kalpa immediately

following a Mahāpralaya or Final Dissolution) the whole process of creation begins anew (including even the transformation of Matter, from the evolution of Mahat down to the crystallization of the five elements); while in the other Kalpas (the Kalpas following a night of Brahmā) it is only the bodies of the animate and inanimate beings that are created anew. (46) I shall describe in full the measures of time (both gross and subtle), the duration of a Kalpa and its divisions later on (in Book III). Now hear the story of the Pādma Kalpa. (47)

शौनक उवाच

यदाह नो भवान् सूत क्षत्ता भागवतोत्तमः । चचार तीर्थानि भुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान् ।४८।
कुत्र कौषारवेस्तस्य संवादोऽध्यात्मसंश्रितः । यद्वा स भगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह ।४९।
ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम् । बन्धुत्यागनिमित्तं च तथैवागतवान् पुनः ।५०।

Śaunaka said : Sūta, you told us how Vidura, who was the foremost of the Lord's devotees left his kith and kin, so very difficult to part with, and travelled on foot to all the sacred places on the earth's surface. (48) Where did he come to have a talk with the sage Maitreya (the son of Kuṣāru) on spiritual topics, and what was the truth that the venerable sage taught to Vidura in response to the latter's queries ? (49) Tell us all that story of Vidura, O gentle Sūta, as also the circumstances in which he left his kinsmen and what led to his return. (50)

सूत उवाच

राज्ञा परीक्षिता पृष्टो यदवोचन्महामुनिः । तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः ।५१।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वितीयस्कन्धे
पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः । १० ।

——::x::——

इति द्वितीयः स्कन्धः समाप्तः ।

॥ हरिः ॐ तत्सत् ॥

Sūta said : King Parīkṣit too asked this very question. I now proceed to reproduce to you the discourse that the great sage (Śuka) gave in response to the king's queries. (51)

Thus ends the tenth discourse entitled "The Disposition of the limbs of the Cosmic Being" in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, a collection of eighteen thousand verses composed by the sage Vedavyāsa.

End of Book Two

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

तृतीयः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Three

Discourse I

Meeting of Uddhava and Vidura

श्रीशुक उवाच

एवमेतत्पुरा पृष्टो मैत्रेयो भगवान् किल। क्षत्त्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत्। १ ।
यद्वा अयं मन्त्रकृद्वो भगवानखिलेश्वरः। पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम्। २ ।

Śrī Śuka said : It was this very question that Vidura asked the worshipful sage Maitreya in the past, when the former had retired to the forest quitting his prosperous home. (1) It was at Vidura's residence that Lord Śrī Kṛṣṇa, the Ruler of the universe, who happened to visit Hastināpura as an ambassador of your forefathers (the Pāṇḍavas), called as if it were His own house, refusing the hospitality of the Paurava king (Duryodhana). (2)

राजोवाच

कुत्र क्षत्तुर्भगवता मैत्रेयेणास सङ्गमः। कदा वा सह संवाद एतद्वर्णय नः प्रभो। ३ ।
न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः। तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः। ४ ।

The king said : Where did Vidura's meeting with the worshipful Maitreya take place and when did he have a talk with him ? Kindly tell me all this, my lord. (3) Surely the question which the pure-hearted Vidura asked of the noblest sage Maitreya could not have been of small consequence, particularly when it was honoured with a reply by a saint of no mean order. (4)

सूत उवाच

स एवमृषिवर्योऽयं पृष्टो राज्ञा परीक्षिता। प्रत्याह तं सुबहुवित्प्रीतात्मा श्रूयतामिति। ५ ।

Sūta continued : Questioned as above by king Parīksit and much delighted at heart over this, the all-wise Śuka, the foremost of sages, said in reply : "Listen !" (5)

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्णन्नधर्मेण विनष्टदृष्टिः ।
भ्रातुर्यविष्ठस्य सुतान् विबन्धून् प्रवेश्य लाक्षाभवने ददाह । ६ ।
यदा सभायां कुरुदेवदेव्याः केशाभिमर्शं सुतकर्म गर्ह्यम् ।
न वारयामास नृपः स्नुषायाः स्वास्रैर्हरन्त्याः कुचकुङ्कुमानि । ७ ।
द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।
न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः । ८ ।
यदा च पार्थप्रहितः सभायां जगद्गुरुर्यानि जगाद कृष्णः ।
न तानि पुंसाममृतायनानि राजोरु मेने क्षतपुण्यलेशः । ९ ।
यदोपहूतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।
अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ।१०।

Śrī Śuka proceeded : You know how king Dhṛtarāṣṭra, who was not only blind but had also lost his right judgment and supported his wicked sons through unrighteousness (in their unrighteous ways), had his younger brother's fatherless sons (Yudhiṣṭhira and others) lodged in a house of lac and the same set on fire. (6) Nay, when in open court his second son (Duḥśāsana) dragged by the hair Dhṛtarāṣṭra's own daughter-in-law and the spouse of king Yudhiṣṭhira (queen Draupadī), whose tears washed off the saffron painted on her bosom (she being covered by a single cloth), the king failed to stop that abominable act of his son. (7) The guileless king Yudhiṣṭhira, who was devoted to truth and regarded none as his enemy, was worsted in a gambling bout by unfair means (and sent in exile to the forest for a period of thirteen years); but when (on expiry of the term of exile) he returned from the forest, and asked back his share according to the terms of the agreement, Duryodhana refused to part with it, blinded as he was by infatuation. (8) When Śrī Kṛṣṇa, the Preceptor of the universe, was sent by Yudhiṣṭhira to the Kaurava court, He spoke there words which were full of nectar to His devotees (Bhīṣma and others); but the king (Duryodhana) attached no importance to them, since all his stock of merits had been exhausted. (9) Again, when, invited by his elder brother (Dhṛtarāṣṭra), Vidura entered the latter's private chamber and was asked to give his advice, that crest-jewel of wise counsellors gave a piece of advice, which politicians still speak of (with reverence) as 'Viduranīti' (the Counsel of Vidura). (10)

अजातशत्रोः प्रतियच्छ दायं तितिक्षतो दुर्विषहं तवागः ।
सहानुजो यत्र वृकोदराहिः श्वसन् रुषा यत्त्वमलं बिभेषि ।११।
पार्थांस्तु देवो भगवान्मुकुन्दो गृहीतवान् स क्षितिदेवदेवः ।
आस्ते स्वपुर्यां यदुदेवदेवो विनिर्जिताशेषनृदेवदेवः ।१२।
स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।
पुष्णासि कृष्णाद्विमुखो गतश्रीस्त्यजाश्वशैवं कुलकौशलाय ।१३।
इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।
असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौबलेन ।१४।
क एनमत्रोपजुहाव जिह्मं दास्याः सुतं यद्बलिनैव पुष्टः ।
तस्मिन् प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः ।१५।
स इत्थमत्युल्बणकर्णबाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।
स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः ।१६।

स निर्गतः कौरवपुण्यलब्धो गजाह्वयात्तीर्थपदः पदानि ।
अन्वाक्रमत् पुण्यचिकीर्षयोर्व्यां स्वधिष्ठितो यानि सहस्रमूर्तिः ।१७।
पुरेषु पुण्योपवनाद्रिकुञ्जेष्वपङ्कतोयेषु सरित्सरःसु ।
अनन्तलिङ्गैः समलंकृतेषु चचार तीर्थायतनेष्वनन्यः ।१८।
गां पर्यटन् मेध्यविविक्तवृत्तिः सदाप्लुतोऽधःशयनोऽवधूतः ।
अलक्षितः स्वैरवधूतवेषो व्रतानि चेरे हरितोषणानि ।१९।

Vidura said, "Return the share of Yudhiṣṭhira, who regards none as his enemy and who has been tolerating the wrongs done by you, even though they are hard to bear. He is followed by Bhīma, whom you are terribly afraid of, and who with his younger brothers (Arjuna and others) is hissing in fury as a serpent. (11) The cause of the Pāṇḍavas (the sons of Pṛthā) has been espoused by Lord Śrī Kṛṣṇa (the Bestower of Liberation) Himself, who is adored as a deity by Yādava chiefs, who is staying at present in His own capital (Dwārakā) having conquered big sovereigns, and who has all the Brāhmaṇas and gods on His side. (12) It is evil incarnate that has entered your house in the person of Duryodhana, whom you are fostering as a son and who is an enemy of the Supreme Person (Śrī Kṛṣṇa). That is why you too have turned your face against Śrī Kṛṣṇa and lost your splendour. Therefore, in the interest of your race, abandon this unlucky fellow at once." (13) Vidura had a disposition which was coveted even by saints. But, when he uttered these words on that spot, the anger of Duryodhana and his companions—Karṇa, Duḥśāsana (Duryodhana's younger brother) and Śakuni (son of Subala and Duryodhana's maternal uncle)—knew no bounds. Their lips began to quiver and Duryodhana insultingly interposed :— (14) "Who has called this crooked son of a maid-servant here ? Hostilely disposed towards the master (myself) on whose crumbs he has grown fat, he works for the enemy's cause. Although his life may be spared, he should be banished from my capital at once." (15) Cut to the quick by these most poignant words, which pierced his ears like shafts, in the presence of his brother (king Dhṛtarāṣṭra), but recognizing the greatness of the Lord's Māyā (deluding potency) Vidura did not feel the least perturbed in mind and quietly left the palace himself, depositing his bow at the gate. (16) Vidura, whose birth in the race of Kurus had been secured as a result of great merit (who was an acquisition to the race of Kuru), departed from Hastināpura and, with a view to acquiring religious merit, undertook a pilgrimage to all holy places on the earth's surface, sacred to the Lord whose feet are ever hallowed, and where the Lord resides in a thousand and one forms (images). (17) Unaccompanied by anyone else, he visited on foot cities, sacred groves, mountains, bowers, rivers and lakes containing limpid water and holy places graced with the Lord's images. (18) He perambulated the earth in the garb of a recluse, so that he could not be recognized by his own people, lived on pure food such as fruits etc., dropped from trees, bathed in all sacred waters without exception, slept on the ground, never made his toilet, and observed vows that pleased Śrī Hari.(19)

इत्थं व्रजन् भारतमेव वर्षं कालेन यावद्गतवान् प्रभासम् ।
तावच्छशास क्षितिमेकचक्रामेकातपत्रामजितेन पार्थः ।२०।
तत्राथ शुश्राव सुहृद्विनष्टिं वनं यथा वेणुजवह्निसंश्रयम् ।
संस्पर्धया दग्धमथानुशोचन् सरस्वतीं प्रत्यगियाय तूष्णीम् ।२१।
तस्यां त्रितस्योशनसो मनोश्च पृथोरथाग्नेरसितस्य वायोः ।
तीर्थं सुदासस्य गवां गुहस्य यच्छ्राद्धदेवस्य स आसिषेवे ।२२।
अन्यानि चेह द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।
प्रत्यङ्गमुख्याङ्कितमन्दिराणि यद्दर्शनात्कृष्णमनुस्मरन्ति ।२३।

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।
कालेन तावद्यमुनामुपेत्य तत्रोद्धवं भागवतं ददर्श ।२४।
स वासुदेवानुचरं प्रशान्तं बृहस्पतेः प्राक् तनयं प्रतीतम् ।
आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद्भगवत्प्रजानाम् ।२५।

While he was yet travelling in the land of Bhāratavarṣa and reached Prabhāsa (near Dwārakā), king Yudhiṣṭhira (son of Pṛthā) had established himself, with the help of Śrī Kṛṣṇa, as the universal and undisputed sovereign of the entire globe. (20) There (at Prabhāsa) he heard how his kinsmen (the Kauravas) had perished due to mutual jealousy even as a thicket of bamboos is consumed by fire produced by the friction of one bamboo against another. Grieving over the holocaust, therefore, he quietly repaired to the bank of the Saraswatī where it flows in a westerly direction. (21) On the bank of that river he (visited and) stayed at (eleven) different spots—severally sacred to the memory of the sages Trita, Uśanā (the father of Śukrācārya) and Asita, Swāyambhuva Manu, king Pṛthu, the god of fire, the wind-god, king Sudāsa, the cows, Guha (god Kārtikeya,the eldest son of Lord Śiva) and king Śrāddhadeva (Vaivaswata Manu)—and many other sanctuaries in this area, consecrated to Lord Viṣṇu, founded by holy sages and gods and containing temples that bore on their domes the mark of Sudarśana, the chief of His weapons, the very sight of which reminded one of Lord Śrī Kṛṣṇa. (22-23) Journeying thence through the prosperous land of Saurāṣṭra and the kingdoms of Sauvīra, Matsya and Kuru-Jāṅgala, he reached in due course the bank of the Yamunā, where he came across Uddhava, another great devotee of the Lord. (24) Vidura fondly ciasped in close embrace this celebrated servant of Lord Śrī Kṛṣṇa (son of Vasudeva)—who had attained perfect serenity of mind and was an erstwhile pupil of the sage Bṛhaspati (the preceptor of the gods)—and enquired of him the welfare of his relations (the Yādavas), the proteges of the Lord:—(25)

कच्चित्पुराणौ पुरुषौ स्वनाभ्यपाद्मानुवृत्त्येह किलावतीर्णौ ।
आसात उर्व्याः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे ।२६।
कच्चित्कुरूणां परमः सुहृन्नो भामः स आस्ते सुखमङ्ग शौरिः ।
यो वै स्वसॄणां पितृवद्ददाति वरान् वदान्यो वरतर्पणेन ।२७।
कच्चिद्वरूथाधिपतिर्यदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
यं रुक्मिणी भगवतोऽभिलेभे आराध्य विप्रान् स्मरमादिसर्गे ।२८।
कच्चित्सुखं सात्वतवृष्णिभोजदाशार्हकाणामधिपः स आस्ते ।
यमभ्यषिञ्चच्छतपत्रनेत्रो नृपासनाशां परिहृत्य दूरात् ।२९।
कच्चिद्धरेः सौम्य सुतः सदृक्ष आस्तेऽग्रणी रथिनां साधु साम्बः ।
असूत यं जाम्बवती व्रताढ्या देवं गुहं योऽम्बिकया धृतोऽग्रे ।३०।
क्षेमं स कच्चिद्युयुधान आस्ते यः फाल्गुनाल्लब्धधनूरहस्यः ।
लेभेऽञ्जसाधोक्षजसेवयैव गतिं तदीयां यतिभिर्दुरापाम् ।३१।
कच्चिद् बुधः स्वस्त्यनमीव आस्ते श्वफल्कपुत्रो भगवत्प्रपन्नः ।
यः कृष्णपादाङ्कितमार्गपांसुष्वचेष्टत प्रेमविभिन्नधैर्यः ।३२।
कच्चिच्छिवं देवकभोजपुत्र्या विष्णुप्रजाया इव देवमातुः ।
या वै स्वगर्भेण दधार देवं त्रयी यथा यज्ञवितानमर्थम् ।३३।
अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।
यमामनन्ति स्म ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ।३४।

अपिस्विदन्ये च निजात्मदैवमनन्यवृत्त्या समनुव्रता ये ।
हृदीकसत्यात्मजचारुदेष्णगदादयः स्वस्ति चरन्ति सौम्य ।३५।

"The two Primal Persons (Śrī Balarāma and Śrī Kṛṣṇa) appeared (in human semblance) on this globe in response to the prayer of Brahmā, who was born of the very lotus that had sprung from the Lord's own navel. Having relieved the earth of its burden and brought delight to the whole world, are they doing well in the house of Śūrasena (the father of Vasudeva)? (26) Dear Uddhava, is our brother-in-law (sister's husband)*,Vasudeva (son of Śūrasena), quite happy—Vasudeva, who is the greatest friend and well-wisher of the Kurus, and who, like a father, liberally bestows on his sisters (Kuntī and others) the gifts of their choice, bringing satisfaction (by offering rich presents) even to their husbands ? (27) Again, dear friend, is that heroic Pradyumna, the generalissimo of the Yādava forces, quite well—Pradyumna, who was no other than the god of love in his previous incarnation and whom his mother Rukmiṇī secured from the Lord by propitiating the Brāhmaṇas? (28) Is Ugrasena, the ruler of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, prospering—Ugrasena, whom the lotus-eyed Lord (Śrī Kṛṣṇa) installed (on the throne of Mathurā), even though he had stood aloof, having lost all hope of regaining the throne ? (29) Is Śrī Hari's (Śrī Kṛṣṇa's) son, Sāmba, who is the equal of his Father and the foremost of car-warriors, faring well, O gentle Uddhava—Sāmba, who is no other than the god Guha, whom Goddess Ambikā (Pārvatī) bore in Her womb in the past and to whom Jāmbavatī (the daughter of Jāmbavān and one of the eight principal consorts of Lord Śrī Kṛṣṇa) gave birth (once again) as a fruit of her religious observances? (30) Is that Yuyudhāna (Sātyaki) quite happy, who received the secrets of bowmanship from Phālguna (Arjuna) and who easily secured through the mere service of Lord Adhokṣaja (Śrī Kṛṣṇa) the position of His devotees, which is difficult of attainment even for ascetics ? (31) Is the wise and sinless Akrūra (son of Śwaphalka) quite healthy—Akrūra who is devoted to the Lord and who, beside himself with love, rolled about in the dust of the road marked with the footprints of Lord Śrī Kṛṣṇa ? (32) Is all well with Devakī (daughter of Devaka, the chief of the Bhoja clan of Kṣatriyas), who is as good a mother of Lord Viṣṇu as Aditi (the mother of the gods), and who bore the Lord in her womb even as the three Vedas bear the extensive ritual (the elaborate details and procedure of the various sacrifices) as their import ? (33) Is the divine Aniruddha (the grandson of Lord Śrī Kṛṣṇa) perfectly all right—Aniruddha, who grants the desires of His worshippers like you and whom the scriptures have declared as the source of the Vedas and the deity presiding over the mind (Manas), which constitutes the fourth part of the inner sense (which is a composite of four elements, viz., Citta, Ahaṅkāra, Buddhi and Manas)? (34) And are other people such as Hṛdīka, (a Yādava chief), the sons of Satyabhāmā, Cārudeṣṇa (Pradyumna's real brother) and Gada (a brother of Śrī Kṛṣṇa) faring well, O gentle Uddhava—people who are exclusively and fully devoted to Śrī Kṛṣṇa (the lord of their heart)? (35)

अपि स्वदोर्भ्यां विजयाच्युताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।
दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयानुवृत्त्या ।३६।
किं वा कृताघेष्वघमत्यमर्षी भीमोऽहिवद्दीर्घतमं व्यमुञ्चत् ।
यस्याङ्घ्रिपातं रणभूर्न सेहे मार्गं गदायाश्चरतो विचित्रम् ।३७।
कच्चिद्यशोधा रथयूथपानां गाण्डीवधन्वोपरतारिरास्ते ।
अलक्षितो यच्छरकूटगूढो मायाकिरातो गिरिशस्तुतोष ।३८।

*Vasudeva had a number of wives, one of them—Pauravī by name—being a cousin of Dhṛtarāṣṭra. Hence Vidura speaks of Vasudeva as his sister's husband.

यमावुतस्वित्तनयौ पृथायाः पार्थैर्वृतौ पक्ष्मभिरक्षिणीव ।
रेमात उद्दाय मृधे स्वरिक्थं परात्सुपर्णाविव वज्रिवक्त्रात् ।३९।
अहो पृथापि ध्रियतेऽर्भकार्थे राजर्षिवर्येण विनापि तेन ।
यस्त्वेकवीरोऽधिरथो विजिग्ये धनुर्द्वितीयः ककुभश्चतस्रः ।४०।
सौम्यानुशोचे तमधःपतन्तं भ्रात्रे परेताय विदुह्रुहे यः ।
निर्यापितो येन सुहृत्स्वपुर्या अहं स्वपुत्रान् समनुव्रतेन ।४१।
सोऽहं हरेर्मर्त्यविडम्बनेन दृशो नृणां चालयतो विधातुः ।
नान्योपलक्ष्यः पदवीं प्रसादाच्चरामि पश्यन् गतविस्मयोऽत्र ।४२।
नूनं नृपाणां त्रिमदोत्पथानां महीं मुहुश्चालयतां चमूभिः ।
वधात्प्रपन्नार्तिजिहीर्षयेशोऽप्युपैक्षताघं भगवान् कुरूणाम् ।४३।
अजस्य जन्मोत्पथनाशनाय कर्माण्यकर्तुर्ग्रहणाय पुंसाम् ।
नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामुत कर्मतन्त्रम् ।४४।
तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे ।
अर्थाय जातस्य यदुष्वजस्य वार्तां सखे कीर्तय तीर्थकीर्तेः ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे प्रथमोऽध्यायः ।१।

"Does king Yudhiṣṭhira (who is virtue personified) protect the law according to the principles of righteousness with the help of his two arms—Vijaya (Arjuna) and Acyuta (Lord Śrī Kṛṣṇa)—Yudhiṣṭhira, at the sight of whose imperial fortune and attendant glory in the court built by Maya (the architect of the demons) Duryodhana burned with jealousy ? (36) Has Bhīma, who is most relentless like a serpent, given up his long-standing grudge against those who wronged him, viz., the Kauravas—Bhīma, whose tread the earth could not bear as he moved about on the battle-field revolving his mace in a variety of ways (while actually engaged in a fight)? (37) Is Arjuna (the wielder of the Gāṇḍīva bow), the most renowned of leading car-warriors, now at peace with his enemies, (having subdued or destroyed them all)— Arjuna, who won the pleasure of Lord Śiva, disguised as a Kirāta (hunter) beyond all recognition, by hiding Him with a volley of his arrows ?(38) Do the twin brothers (Nakula and Sahadeva), the foster-sons of Pṛthā—who enjoy the protection of their half-brothers (the sons of Pṛthā) even as the eye-balls are protected by the eyelashes—rejoice after recovering their ancestral share from the enemy's hands through the arbitrament of war as though a pair of Garuḍas had snatched nectar from the mouth of Indra (the wielder of a thunderbolt)? (39) Oh, Pṛthā (my sister-in-law) is surviving merely for the sake of her children, though bereaved of Pāṇḍu (that foremost of royal sages), who, a matchless hero and foremost car-warrior that he was, had conquered all the four quarters with no other companion than his bow. (40) I feel concerned, O gentle Uddhava, for that brother of mine (Dhṛtarāṣṭra), who is paving his way for hell, inasmuch as he wronged his own deceased half-brother (Pāṇḍu) in the person of his sons (the Pāṇḍavas), and who banished me, his well-wisher, from his capital (Hastināpura), having yielded completely to the will of his sons.(41) I am, however, not the least surprised or sorry (for his behaviour towards me); for it is Śrī Hari (Śrī Kṛṣṇa), the Supreme Ruler (of this universe), who bewilders the intellect of men by following the ways of mortals. I am, therefore, moving about in this world, unperceived by others, observing His glory by His grace. (42) The Lord overlooked (for the time being) the wrongdoings of the Kauravas, though capable of punishing them then and there; for He sought to relieve the distress of those who had taken shelter in Him by exterminating with them other monarchs too, who in their threefold pride (of birth, wealth and learning) had strayed from the path of virtue and shook the earth with

their armies again and again. (43) The birth and doings of the Lord, who is really birthless and actionless, are only for the extirpation of the wrongdoers as well as for attracting people towards Himself; otherwise (to say nothing of the Lord) what man that has transcended the three Guṇas(modes of Prakṛti) would tie himself down to a (corporeal) body or pursue an elaborate course of activity ? (44)Therefore, O friend, tell me the news about that Lord of sacred renown who, though devoid of birth, has descended in the race of Yadu for the good of all the guardians of the different spheres who sought refuge in Him, as well of such other devotees as are (ever) at His beck and call. (45)

Thus ends the first discourse in Book Three,consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Uddhava recounts the childish sports of the Lord

श्रीशुक उवाच

इति भागवतः पृष्टः क्षत्त्रा वार्तां प्रियाश्रयाम्। प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्स्मारितेश्वरः। १।
यः पञ्चहायनो मात्रा प्रातराशाय याचितः। तन्नैच्छद्रचयन् यस्य सपर्यां बाललीलया। २।
स कथं सेवया तस्य कालेन जरसं गतः। पृष्टो वार्तां प्रतिब्रूयाद्भर्तुः पादावनुस्मरन्। ३।
स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम्। तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः। ४।
पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः। पूर्णार्थो लक्षितस्तेन स्नेहप्रसरसम्प्लुतः। ५।
शनकैर्भगवल्लोकान्नृलोकं पुनरागतः। विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्स्मयन्। ६।

Śrī Śuka continued : Thus asked the news relating to his beloved Śrī Kṛṣṇa, that great devotee of the Lord, Uddhava, was put in mind of his lord and was too overwhelmed with emotion to utter a word in reply. (1) While engaged in worshipping the Lord in his childish play even as a body of five, Uddhava felt no inclination even to have his breakfast in spite of his mother's call. (2) Having grown grey in His service by flux of time, how could he answer Vidura's query regarding his lord, his thought being fixed on His feet ? (3) Completely immersed in the nectar flowing from the (lotus-like) feet of Śrī Kṛṣṇa, and transported with joy through intense devotion, he remained mute for nearly an hour. (4) The hair stood erect all over his body and tears burst forth from his closed eyes. Seeing him overpowered with a flood of affection, Vidura came to know that he had realized the object of his life. (5) Uddhava slowly returned from the divine realm to this mortal world (body-consciousness) and, wiping his eyes, replied to Vidura in a tone expressive of wonder (at the thought of the Lord's exploits) :— (6)

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह। किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम्। ७।
दुर्भगो बत लोकोऽयं यदवो नितरामपि। ये संवसन्तो न विदुर्हरिं मीना इवोडुपम्। ८।
इङ्गितज्ञाः पुरुप्रौढा एकारामाश्च सात्वताः। सात्वतामृषभं सर्वे भूतावासममंसत। ९।

देवस्य मायया स्पृष्टा ये चान्यदसदाश्रिताः । भ्राम्यते धीर्न तद्वाक्यैरात्मन्युप्रात्मनो हरौ ।१०।
प्रदर्श्यातप्ततपसामवितृप्तदृशां नृणाम् । आदायान्तरधाद्यस्तु स्वबिम्बं लोकलोचनम् ।११।
यन्मर्त्यलीलौपयिकं स्वयोगमायाबलं दर्शयता गृहीतम् ।
विस्मापनं स्वस्य च सौभगर्द्धेः परं पदं भूषणभूषणाङ्गम् ।१२।

Uddhava said : The sun in the shape of Śrī Kṛṣṇa having set, our homes of blighted splendour have been devoured by the python of Time. What shall I say, then, about our welfare? (7) Alas ! unfortunate is this world and more so the Yadus, who lived with Śrī Hari (Śrī Kṛṣṇa) and yet could not recognize Him, even as the fish did not identify the moon (when she was under water). (8) The Sātvatas (Yādavas) could read the mind of another through external gestures, were highly intelligent and lived and sported with Him at one and the same place; yet they accounted Him, the Abode of all beings, the foremost of the Yādavas alone.(9) The intellect, however, of a man who has bestowed his heart on Śrī Hari, his own Self, cannot be misguided by the (disrespectful or slanderous) words of those (the Yadus and others) who are deluded by the Lord's own Māyā (deluding potency) or those (Śiśupāla and others) who harbour animosity against Him. (10) Having shown His divine form to men who had practised no penance, He has now screened it from their view, even though their eyes were not sated, and thus robbed them of their very sight as it were (since they have nothing worth seeing left with them). (11) The form which He had assumed in order to reveal the power of His Yogamāyā (Divine Energy, which was capable of manifesting such transcendent beauty), and which was so eminently suited to His pastimes in imitation of men, was an object of wonder not only to the world but even to Himself, a perfection as it was of abounding grace. It was a form whose limbs added to the charm even of ornaments. (12)

यद्धर्मसूनोर्बत राजसूये निरीक्ष्य दृक्स्वस्त्ययनं त्रिलोकः ।
कात्स्न्र्येन चाद्येह गतं विधातुरर्वाक्सृतौ कौशलमित्यमन्यत ।१३।
यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलब्धमानाः ।
व्रजस्त्रियो दृग्भिरनुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः ।१४।
स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्द्यमानेष्वनुकम्पितात्मा ।
परावरेशो महदंशयुक्तो ह्यजोऽपि जातो भगवान् यथाग्निः ।१५।
मां खेदयत्येतदजस्य जन्मविडम्बनं यद्वसुदेवगेहे ।
व्रजे च वासोऽरिभयादिव स्वयं पुराद् व्यवात्सीद्यदनन्तवीर्यः ।१६।
दुनोति चेतः स्मरतो ममैतद् यदाह पादावभिवन्द्य पित्रोः ।
ताताम्ब कंसादुरुशङ्कितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् ।१७।
को वा अमुष्याङ्घ्रिसरोजरेणुं विस्मर्तुमीशीत पुमान् विजिघ्रन् ।
यो विस्फुरद्भ्रूविटपेन भूमेर्भारं कृतान्तेन तिरश्चकार ।१८।
दृष्टा भवद्भिर्ननु राजसूये चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।
यां योगिनः संस्पृहयन्ति सम्यग् योगेन कस्तद्विरहं सहेत ।१९।
तथैव चान्ये नरलोकवीरा य आहवे कृष्णमुखारविन्दम् ।
नेत्रैः पिबन्तो नयनाभिरामं पार्थास्त्रपूताः पदमापुरस्य ।२०।
स्वयं त्वसाम्यातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।
बलिं हरद्भिश्चिरलोकपालैः किरीटकोट्येडितपादपीठः ।२१।

तत्तस्य कैङ्कर्यमलं भृतान्नो विग्लापयत्यङ्ग यदुग्रसेनम् ।
तिष्ठन्निषण्णं परमेष्ठिधिष्ण्ये न्यबोधयद्देव निधारयेति ।२२।
अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ।२३।
मन्येऽसुरान् भागवतांस्त्र्यधीशे संरम्भमार्गाभिनिविष्टचित्तान् ।
ये संयुगेऽचक्षत ताक्ष्र्यपुत्रमंसेसुनाभायुधमापतन्तम् ।२४।

Beholding that form, which was the highest delight of all eyes, at the Rājasūya sacrifice of king Yudhiṣṭhira (the son of Dharma, the god of virtue), the inhabitants of all the three worlds thought that the entire workmanship of Brahmā in creating this mortal world had been exhausted in fashioning that form. (13) Feeling honoured by His love-laden smiles and jokes and sportive glances (which reciprocated their love), the women of Vraja followed Him (in His excursions to the woods) with their eyes and mind and stood (like statues), leaving their household work half-finished. (14) With a mind full of compassion for His gentle forms (Vasudeva and others), that were being persecuted by His wild forms (such as Kaṁsa), the Lord, who is the Ruler both of Prakṛti and the manifest creation, though unborn, appeared (in this world of matter) along with His glorious part manifestation (Balarāma) even as fire (which, though present everywhere in a latent form, is manifested through wood). (15) That He who is unborn should assume the appearance of being born in the house of Vasudeva and dwell in Vraja as if for fear of the enemy (Kaṁsa), and that He who is possessed of infinite prowess should Himself flee the city (of Mathurā), scared as it were by Kālayavana, puzzles me (as something irreconcilable with His divinity). (16) My mind is filled with agony as I recall what He said to His parents (Vasudeva and Devakī), bowing at their feet, "Dear father and mother, being in great dread of Kaṁsa, we (Balarāma and myself) failed to render any service to you (repay our debt to you); therefore, be pleased to forgive us !" (17) Having inhaled (the fragrance of) the dust of His lotus-feet, what man can ever forget it, remembering that He is the same Lord who removed the earth's burden by the mere play of His arched eyebrows, which represents the god of death ? (18) You must have seen (with your own eyes) the consummation (oneness with the Lord) attained by Śiśupāla (the king of Cedi), who hated Śrī Kṛṣṇa—a consummation which even Yogīs (ascetics) long to attain through the efficient practice of Yoga ! Who could bear separation from such a benign lord ? (19) Similarly, such other heroes of this mortal world as were killed in action (during the Mahābhārata war) by the missiles discharged by Arjuna (son of Pṛthā), while drinking with (the cup of) their eyes (the nectar of) Śrī Kṛṣṇa's lotus-like countenance, which ravished all eyes, attained to His (supreme) Abode. (20) Himself the suzerain lord of all the three worlds, He is equalled by none, much less surpassed by anybody, and has all His desires satiated by virtue of His own supremely blissful character. Nay, His very footstool is adored by the eternal guardians of the various spheres with the crest of their diadems while offering their presents (tributes) to Him. (21) Standing before Ugrasena, who sat on his royal throne, He submitted, "My lord, listen (to my prayer) !" That He should thus behave like a servant confounds us, His slaves, to the utmost degree, dear Vidura. (22) Oh, even that impious woman, Pūtanā (the sister of the demon Baka)—who suckled Him (as a Babe) at her breast, which was daubed with a most deadly poison, with intent to kill Him—got from Him (in return) the destiny appropriate to a foster-mother ! Is there anyone so merciful, whom we should resort to for protection, other than Him ? (23) I consider even those demons as devotees of the Lord, who had fixed their mind on the Lord of the three worlds through anger (born of animosity), and who beheld on the battle-field Garuḍa (son of the sage Kaśyapa) swooping

on them, with Lord Viṣṇu (the Wielder of the discus Sudarśana) mounted on his back. (24)

वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने। चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः ।२५।
ततो नन्दव्रजमितः पित्रा कंसाद्बिबिभ्यता। एकादश समास्तत्र गूढार्चिः सबलोऽवसत् ।२६।
परीतो वत्सपैर्वत्सांश्चारयन् व्यहरद्विभुः। यमुनोपवने कूजद्द्विजसंकुलिताङ्घ्रिपे ।२७।
कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां व्रजौकसाम्। स्रदन्निव हसन्मुग्धबालसिंहावलोकनः ।२८।
स एव गोधनं लक्ष्म्या निकेतं सितगोवृषम्। चारयन्ननुगान् गोपान् रणद्वेणुररीरमत् ।२९।
प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः। लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ।३०।
विपन्नान् विषपानेन निगृह्य भुजगाधिपम्। उत्थाप्यापाययद्गावस्तत्तोयं प्रकृतिस्थितम् ।३१।
अयाजयद्गोसवेन गोपराजं द्विजोत्तमैः। वित्तस्य चोरुभारस्य चिकीर्षन् सद्व्ययं विभुः ।३२।
वर्षतीन्द्रे व्रजः कोपाद्भग्नमानेऽतिविह्वलः। गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ।३३।
शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम्। गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे द्वितीयोऽध्यायः।२।

In order to bring relief to this earth the Lord was born of Vasudeva and Devakī in the prison-house of Kaṁsa (the chief of the Bhojas) in response to the prayer of Brahmā (the unborn). (25) Having been removed therefrom to Nanda's Vraja by His father (Vasudeva), who was terribly afraid of Kaṁsa , He lived there with Balarāma (His elder brother) for eleven years, concealing His glory (from the outside world). (26) In the grove on the bank of the Yamunā, the trees of which were swarmed with warbling birds, the Lord sported in the midst of cowherd boys, grazing calves. (27) He showed childish gestures that were pleasing to the sight of the inhabitants of Vraja, sometimes seeming to weep, sometimes appearing to laugh and sometimes gazing innocently like a lion-cub. (28) (As He grew a little older) the same Lord took to grazing white bulls and cows, that were embodiments of splendour, and entertained with the music of His flute the cowherd boys that accompanied Him. (29) Meanwhile He despatched in mere sport all those demons sent by Kaṁsa—who were skilled in Māyā (conjuring tricks) and could assume any form they liked—even as a child would smash up its playthings. (30) Having tamed (and expelled) Kāliya (a leader of serpents), He revived the cows (as well as the cowherds) that had fallen dead by drinking the poisoned water (of the Yamunā), and rendered it possible for them to drink its water,which had now regained its purity. (31) In order to make the best use of the abundant riches in the possession of Nanda (as also to curb the pride of Indra) the Lord persuaded him to perform with the help of the best of Brāhmanas a sacrifice in which cows are worshipped. (32) Blessed Vidura ! when Indra, who was enraged at the interruption of his worship, poured down torrential rains (on the land of Vraja), the Lord protected the inmates of Vraja, that were much agitated, by holding up the Govardhana hill like a toy-umbrella over them and thus showed His grace to them. (33) Making the most of the evenings bright with the rays of the autumnal moon, He sang in melodious strains and revelled in the midst of a bevy of young women, gracing them by His presence. (34)

Thus ends the second discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

A brief survey of the Lord's other exploits

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।
निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुमोजसोर्व्याम् । १ ।
सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् । तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् । २ ।
समाहुता भीष्मककन्यया ये श्रियः सवर्णेन बुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं जह्रे पदं मूर्ध्नि दधत्सुपर्णः । ३ ।
ककुद्मतोऽविद्धनसो दमित्वा स्वयंवरे नाग्नजितीमुवाह ।
तद्धम्यमानानपि गृध्यतोऽज्ञाञ्ज्ञेऽक्षतः शस्त्रभृतः स्वशस्त्रैः । ४ ।
प्रियं प्रभुर्ग्राम्य इव प्रियाया विधित्सुरार्च्छद् द्युतरुं यदर्थे ।
वज्र्याद्रवत्तं सगणो रुषान्धः क्रीडामृगो नूनमयं वधूनाम् । ५ ।
सुतं मृधे खं वपुषा ग्रसन्तं दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।
आमन्त्रितस्तत्तनयाय शेषं दत्त्वा तदन्तःपुरमाविवेश । ६ ।
तत्राहृतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः । ७ ।

Uddhava continued : Then, in order to afford delight to His parents (Vasudeva and Devakī), the Lord returned to the city (of Mathurā), accompanied by Baladeva (His elder half-brother) and, knocking down Kaṁsa (the leader of His enemies) from his high seat and killing him, dragged his lifeless body along on the ground. (1) Having learnt the Vedas along with the sciences subsidiary to the same (viz., Grammar, Astronomy, Phonetics, Prosody, Etymology and Kalpa or the science dealing with the ritual and laying down rules for ceremonial or sacrificial acts) from Sāndīpani (His preceptor), who recited them to Him but once, He restored to him his dead son by way of the preceptor's fee after ripping up the belly of the demon Pañcajana (and recovering him from Yama's abode). (2) Trampling on those (king Śiśupāla and his associates, Jarāsandha and others) that had been invited on behalf of princess Rukmiṇī (the daughter of king Bhīṣmaka of the Vidarbhas) by her comeliness, that vied with Goddess Lakṣmī's (or by her elder brother, Rukmī, the first two syllables of whose name were identical with the corresponding syllables of her own name), and who stood gazing, the Lord carried her away with the intention of marrying her by mutual consent, knowing her (as a part manifestation of Goddess Lakṣmī Herself and as one who had dedicated herself to Him) to be His own share, even as Suparṇa (Garuḍa) carried away the jar containing nectar (that had been won by him). (3) Having (synchronously) tamed (as many as seven) bulls whose nostrils had not been bored through, He married princess Satyā (the daughter of king Nagnajit) at an assembly of a suitors called for the election of a husband by the princess. But when the other assembled princes, who were foolish enough to retain a passion for her, even though their pride had been curbed (by His superhuman feet), took up arms (to contend with Him), He disposed of them with His own (divine) weapons, Himself

remaining unscathed. (4) Like a hen-pecked husband, the almighty Lord took away (from Indra's paradise) the celestial tree (of Pārijāta) for His favourite consort (Satyabhāmā) in order to please her; and on this account Indra (the wielder of a thunderbolt), blind with rage, pursued Him with his bodyguards (consisting of the forty-nine wind-gods); for Indra is indeed a toy in the hands of his wives. (5) Seeing her son (the demon Naraka), who seemed to swallow the sky with his (gigantic) body, killed by the Lord's discus, Sudarśana, goddess Earth prayed to Him (for mercy) when the Lord bestowed on the deceased's son (Bhagadatta) the portion of his kingdom that had not been annexed, and entered the gynaeceum (in Naraka's palace). (6) Seeing Śrī Hari (Śrī Kṛṣṇa), the Befriender of the afflicted, the princesses (numbering not less than sixteen thousand) that had been kidnapped (and imprisoned) there by Naraka (the son of goddess Earth) sprang on their feet and at once accepted Him as their husband through glances that betrayed their excessive joy, bashfulness and love. (7)

आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम्। सविधं जगृहे पाणीननुरूपः स्वमायया। ८।
तास्वपत्यान्यजनयदात्मतुल्यानि सर्वतः। एकैकस्यां दश दश प्रकृतेर्विबुभूषया। ९।
कालमागधशाल्वादीननीकै रुन्धतः पुरम्। अजीघनत्स्वयं दिव्यं स्वपुंसां तेज आदिशत्।१०।
शम्बरं द्विविदं बाणं मुरं बल्वलमेव च। अन्यांश्च दन्तवक्त्रादीनवधीत्कांश्च घातयत्।११।
अथ ते भ्रातृपुत्राणां पक्षयोः पतितान्नृपान्। चचाल भूः कुरुक्षेत्रं येषामापततां बलैः।१२।
सकर्णदुश्शासनसौबलानां कुमन्त्रपाकेन हतश्रियायुषम्।
सुयोधनं सानुचरं शयानं भग्नोरुमूर्व्यां न ननन्द पश्यन्।१३।
कियान् भुवोऽयं क्षपितोरुभारो यद्द्रोणभीष्मार्जुनभीममूलैः।
अष्टादशाक्षौहिणिको मदंशैरास्ते बलं दुर्विषहं यदूनाम्।१४।
मिथो यदैषां भविता विवादो मध्वामदाताम्रविलोचनानाम्।
नैषां वधोपाय इयानतोऽन्यो मय्युद्यतेऽन्तर्दधते स्वयं स्म।१५।

Having assumed by His wonderful divine potency (Yogamāyā) an equal number of forms suited to those girls, the Lord accepted their hand with due ceremony at one and the same hour, though in different palaces. (8) In order to extend the sphere of His Līlā (playful activity) He begot ten sons through each of them—sons that were His own images in every respect.(9) When Kālayavana, Jarāsandha (the king of Magadha), Śālva and others besieged the city (of Mathurā) with their armies, He took the initiative Himself and had them killed by His people (Mucukunda, Bhīma and others), lending to them His own divine power.(10) Of the demons Śambara, Bāṇa, Mura and Balwala, Dwivida (the monkey chief) and other warriors like Dantavaktra, some He disposed of Himself, while others he caused to be despatched (by Balarāma, Pradyumna and so on). (11) Thereafter He brought about the destruction of monarchs who had joined the sides of your nephews (the sons of Dhṛtarāṣṭra and Pāṇḍu), and who made the entire globe rock as they marched to Kurukṣetra (the scene of the Mahābhārata war) with their armies. (12) Nay, He did not rejoice (was not satisfied) even when He saw Suyodhana (a euphemism for Duryodhana) with his satellites lying prostrate on the battle-field, his thighs broken (by a blow from Bhīma's mace)—Suyodhana, who had lost his fortune as well as his life as an outcome of the wicked counsel of Karṇa,Duḥśāsana (his younger brother) and Śakuni (the son of Subala). (13) (He said to Himself) "Even though the earth has been relieved of a huge burden through the destruction of armies with a total strength of eighteen Akṣauhiṇīs* at the hands of Ācārya Droṇa, Bhīṣma,

* One Akṣauhiṇī consists of 21,870 elephants, an equal number of chariots, 65,610 horses and 1,09,350 foot. Thus the Mahābhārata war alone involved the destruction of 3,93,660 elephants, the same number of chariots, 11,80,980 horses and 19,68,300 foot.

it is yet negligible when compared to the irresistible might of the Yadus (My own kinsmen and proteges), still flourishing under the protection of My part manifestations (Pradyumna and others). (14) Drunk with wine, when they quarrel among themselves, their eyes suffused with blood, that will be the only way of exterminating them and no other. As a matter of fact, they will disappear as soon as I get ready (to depart for My eternal Abode)." (15)

एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम्। नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन्।१६।
उत्तरायां धृतः पूरोर्वंशः साध्वभिमन्युना। स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः।१७।
अयाजयद्धर्मसुतमश्वमेधैस्त्रिभिर्विभुः। सोऽपि क्ष्मामनुजै रक्षन् रेमे कृष्णमनुव्रतः।१८।
भगवानपि विश्वात्मा लोकवेदपथानुगः। कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः।१९।
स्निग्धस्मितावलोकेन वाचा पीयूषकल्पया। चरित्रेणानवद्येन श्रीनिकेतेन चात्मना।२०।
इमं लोकममुं चैव रमयन् सुतरां यदून्। रेमे क्षणदया दत्तक्षणस्त्रीक्षणसौहृदः।२१।
तस्यैवं रममाणस्य संवत्सरगणान् बहून्। गृहमेधेषु योगेषु विरागः समजायत।२२।
दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान्। को विस्रम्भेत योगेन योगेश्वरमनुव्रतः।२३।

Pondering thus, the Lord securely placed king Yudhiṣṭhira (the son of Dharma) on his (ancestral) throne and brought delight to His near and dear ones by showing them the way of the righteous (by His own example). (16) The seed of Pūru's line, that was duly planted (in the shape of Parīkṣit) in the womb of Uttarā by Abhimanyu (Arjuna's son through Subhadrā, Śrī Kṛṣṇa's own sister) and was later torn up by the missile (Brahmāstra) discharged by Aśwatthāmā (the son of Droṇa), was eventually preserved by the Lord. (17) The almighty Lord persuaded Yudhiṣṭhira to perform no less than three Aśwamedhas (horse-sacrifices); and the emperor too, devoted as he was to Śrī Kṛṣṇa, led a happy life, protecting the earth with the help of his younger brothers (Bhīma and others). (18) The Lord as well, who is the Soul of the universe, enjoyed the pleasures of life at Dwārakā, keeping to the path chalked out by the Vedas and the Smṛtis, and remaining unattached to those pleasures in conformity with the spirit of Sāṅkhyayoga (according to which it is matter in the form of the senses that reacts on matter in the form of their objects, the spirit ever remaining aloof as a witness). (19) Delighting this as well as the other world (heaven), and the Yadus in particular, by His endearing smiles and loving glances, His words sweet as nectar, His irreproachable conduct and His person, which was the abode of all charm and splendour, He revelled by night with His consorts, affording them the pleasure of His company and showing them momentary affection. (20-21) As He thus enjoyed life for many years He felt an aversion for the performance of religious duties binding on a householder and conducive to the pleasures of sense. (22) What man, then, who is in the power of Providence and who seeks to please Śrī Kṛṣṇa (the Master of Yogas) through the practice of Devotion, would set his heart on the pleasures of sense, which are in the gift of Providence ? (23)

पुर्यां कदाचित्क्रीडद्भिर्यदुभोजकुमारकैः। कोपिता मुनयः शेपुर्भगवन्मतकोविदाः।२४।
ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः। ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः।२५।
तत्र स्नात्वा पितॄन्देवानृषींश्चैव तदम्भसा। तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः।२६।
हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान्। यानं रथानिभान् कन्या धरां वृत्तिकरीमपि।२७।
अन्नं चोरुरसं तेभ्यो दत्त्वा भगवदर्पणम्। गोविप्रार्थासवः शूराः प्रणेमुर्भुवि मूर्धभिः।२८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे तृतीयोऽध्यायः।३।

Once, when the youths of the Yadus and Bhojas were playing in the city (of Dwārakā), they offended some sages, who in their turn pronounced a curse on the boys, knowing as

they did the intention of the Lord (who was bent upon the destruction of the Yadus). (24) Some months after that incident, the Vṛṣṇis, the Bhojas, the Andhakas and others drove in their chariots to Prabhāsa (a sacred spot on the seaside) with great joy, deluded as they were by (the will of) Śrī Kṛṣṇa. (25) Having bathed there and propitiated the manes, gods and Ṛṣis by offering them handfuls of water, taken from that place, they gifted cows possessing many good qualities to the Brāhmaṇas. (26) They further gave away to them gold, silver, beds, wearing apparel, deerskin, blankets, palanquins, chariots, elephants, unmarried girls, plots of land as a means of subsistence and foods containing a variety of tastes, in a spirit of dedication to the Lord, and then those valiant men, who lived for the sake of cows and the Brāhmaṇas alone, bowed to them with their heads touching the ground. (27-28)

Thus ends the third discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

As directed by Uddhava, Vidura calls on the sage Maitreya

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम्। तया विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः। १।
तेषां मैरेयदोषेण विषमीकृतचेतसाम्। निम्लोचति रवावासीद्वेणूनामिव मर्दनम्। २।
भगवान् स्वात्ममायाया गतिं तामवलोक्य सः। सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत्। ३।
अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह। बदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा। ४।
अथापि तदभिप्रेतं जानन्नहमरिन्दम। पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः। ५।
अद्राक्षमेकमासीनं विचिन्वन् दयितं पतिम्। श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम्। ६।
श्यामावदातं विरजं प्रशान्तारुणलोचनम्। दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्बरेण च। ७।
वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम्। अपाश्रितार्भकाश्वत्थमकृशं त्यक्तपिप्पलम्। ८।
तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा। लोकाननुचरन् सिद्ध आससाद यदृच्छया। ९।
तस्यानुरक्तस्य मुनेर्मुकुन्दः प्रमोदभावानतकन्धरस्य।
आशृण्वतो मामनुरागहाससमीक्षया विश्रमयन्नुवाच।१०।

Uddhava continued : Then, after taking their meals with the permission of those Brāhmaṇas, they drank wine and, having been deprived of their wits by tipsiness, cut one another to the quick by hurling abuses. (1) Their intellect having been perverted due to the inebriating effect of wine, by sunset they began fighting (to death) among themselves like bamboos rubbing against one another. (2) Beholding the ways of His own Māyā (deluding potency), the Lord sipped the water from the Saraswatī and sat down at the foot of a (peepul) tree (near its bank). (3) (Before this) when the Lord, who relieves the agony of those who resort to Him for protection, made up His mind to exterminate His race, He told me (even at Dwārakā) to proceed to Badarīvana (the spot where the divine sages Nara and Nārāyaṇa still practise their austere penance). (4) Although, O vanquisher of foes, I was aware of His

intentions, I nevertheless went after Him, unable to bear separation from His feet. (5) Looking for my beloved lord, I beheld Him, the abode of all splendour, seated all alone on the bank of the Saraswatī, although (as a matter of fact) He is shelterless (being the shelter of all). (6) Possessed of a brilliant swarthy form, which is all Sattva or purity (free from a mixture of Rajas or passion), with reddish yet most gentle eyes, He could be easily distinguished by His four arms and the yellow silk on His person. (7) Placing His lotus-like right foot on His left thigh, He was reclining against a young Aśwattha (peepul) tree, and was full of joy, even though He had renounced the pleasures of sense. (8) Meandering through the various worlds, there came by chance at that moment the enlightened sage Maitreya, a great devotee of the Lord and a loving friend and fellow-student of the sage Dwaipāyana (Vedavyāsa). (9) While that devoted sage stood listening with rapt attention, his head bent low in the ecstasy of delight and emotion, Lord Śrī Kṛṣṇa (the Bestower of Liberation) spoke to me (as follows), refreshing me by His endearing smiles and affectionate glances. (10)

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते ददामि यत्तद् दुरवापमन्यैः ।
सत्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ।११।
स एष साधो चरमो भवानामासादितस्ते मदनुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या ।१२।
पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे ।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ।१३।

The Lord said : Dwelling within you, I know the desire of your heart and proceed to confer on you that which is difficult for others to attain. In your previous incarnation, when you were a Vasu, (O Uddhava !) you worshipped Me, in the sacrifice jointly performed by the Prajāpatis (the lords of created beings) and the Vasus, with the sole object of attaining Me. (11) The present is certainly your last incarnation, O saintly Uddhava, since you have earned My grace in this life. You are indeed fortunate in having seen Me on this secluded spot, by virtue of your unalloyed devotion, at a time when I am about to leave this mortal world (and return to My eternal Abode). (12) (I am going to impart to you) that supreme wisdom, revealing My glory, which the sages call by the name of 'Bhāgavatā' and which I taught to Brahmā (the unborn), who was seated on the lotus that had sprung from My navel, in a former cycle (called the Pādma-Kalpa) at the dawn of creation. (13)

इत्यादृतोक्तः परमस्य पुंसः प्रतिक्षणानुग्रहभाजनोऽहम् ।
स्नेहोत्थरोमा स्खलिताक्षरस्तं मुञ्चञ्छुचः प्राञ्जलिराबभाषे ।१४।
को न्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथापि नाहं प्रवृणोमि भूमन् भवत्पदाम्भोजनिषेवणोत्सुकः ।१५।
कर्माण्यनीहस्य भवोऽभवस्य ते दुर्गाश्रयोऽथारिभयात्पलायनम् ।
कालात्मनो यत्प्रमदायुताश्रयः स्वात्मन् रतेः खिद्यति धीर्विदामिह ।१६।
मन्त्रेषु मां वा उपहूय यत्त्वमकुण्ठिताखण्डसदात्मबोधः ।
पृच्छेः प्रभो मुग्ध इवाप्रमत्तस्तन्नो मनो मोहयतीव देव ।१७।
ज्ञानं परं स्वात्मरहःप्रकाशं प्रोवाच कस्मै भगवान् समग्रम् ।
अपि क्षमं नो ग्रहणाय भर्तर्वदाञ्जसा यद् वृजिनं तरेम ।१८।

Thus politely addressed by the Lord, and a recipient of His constant favour. I returned

in faltering accents with joined palms, the hair on my body standing erect through affection and tears flowing from my eyes :— (14) "Which on earth of the four objects (of human pursuit), my lord, is difficult to attain for those who are devoted to Your lotus-feet ? Yet, O Perfect One, I crave for none of these, keen as I am to worship Your lotus-feet. (15) That You should resort to action, though actionless, should be born, though devoid of birth, should take to Your heels for fear of the enemy and seek shelter in a fortress, even though being the Destroyer of all, and should take to wife (over) ten thousand damsels though delighting in Your own blissful Self, puzzles the mind even of the knowing. (16) That You,whose knowledge is unimpeded, uninterrupted and ever free from doubt and error, and who are ever awake, should call me in Your deliberations and consult me as an ignorant man would do, perplexes our mind as it were, O glorious Lord ! (17) Pray, instruct us, my master, in that supreme and integral wisdom which unfolds the mystery of Your Being and which You taught to Brahmā, in case it is fit to be received by us, so that we may easily get over the sorrows (of mundane existence)." (18)

इत्यावेदितहार्दाय मह्यं स भगवान् परः । आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ।१९।
स एवमाराधितपादतीर्थादधीततत्त्वात्मविबोधमार्गः ।
प्रणम्य पादौ परिवृत्य देवमिहागतोऽहं विरहातुरात्मा ।२०।
सोऽहं तद्दर्शनाह्लादवियोगार्तियुतः प्रभो । गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ।२१।
यत्र नारायणो देवो नरश्च भगवानृषिः । मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ ।२२।

When I submitted to Him in these words what was uppermost in my mind, the supreme Lord with lotus-like eyes revealed to me His transcendent character. (19) Having thus learnt from my worshipful Guru (Śrī Kṛṣṇa) the way of realizing God, who is the only Truth, and bowing to the Lord's feet, I went round Him clockwise as a mark of reverence and came away to this place, distressed at heart due to separation from Him. (20) Delighted by His sight, but now afflicted by separation from Him, O Vidura, I shall proceed to the sacred spot of Badarikāśrama, His favourite retreat, where the glorious Nārāyaṇa and the worshipful sage Nara are engaged in peaceful yet austere penance extending over a long period (a whole Kalpa) for the good of the world. (21-22)

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् । ज्ञानेनाशमयत्क्षत्ता शोकमुत्पतितं बुधः ।२३।
स तं महाभागवतं व्रजन्तं कौरवर्षभः । विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे ।२४।

Śrī Śuka continued : The enlightened Vidura assuaged by force of wisdom the grief that had burst forth (in his heart) when he heard the unbearable news about the death of his near and dear ones. (23) When that great devotee (Uddhava), the chief among the servants of Lord Śrī Kṛṣṇa, was about to depart (for Badarikāśrama), Vidura (the foremost among the Kauravas) spoke to him out of love (as follows). (24)

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते ।
वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति ।२५।

Vidura said : Be pleased to impart to us the supreme wisdom which unfolds the secret of the Lord's own essential nature and which the divine Śrī Kṛṣṇa, the Master of Yoga, taught to you; for the devotees of Lord Viṣṇu move about (in the world) only in order to accomplish the object of their servants. (25)

उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे। साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता।२६।

Uddhava replied : For the knowledge of that truth you should wait upon the sage Maitreya (son of Kuṣāru), who was personally instructed in this behalf by the Lord in my presence, while He was about to leave this mortal world. (26)

श्रीशुक उवाच

इति सह विदुरेण विश्वमूर्तेर्गुणकथया सुधया प्लावितोरुतापः।
क्षणमिव पुलिने यमस्वसुस्तां समुषित औपगविर्निशां ततोऽगात्।२७।

Śrī Śuka continued : Relieved of his great agony (of separation from the Lord) by the nectar-like talk that he thus had with Vidura on the virtues of Lord Śrī Kṛṣṇa (the Soul of the universe), Uddhava (the son of Upagu) passed that night as if it were a moment on the bank of the Yamunā (the younger sister of god Yama*) and departed thence (early next morning). (27)

राजोवाच

निधनमुपगतेषु वृष्णिभोजेष्वधिरथयूथपयूथपेषु मुख्यः।
स तु कथमवशिष्ट उद्धवो यद्धरिरपि तत्यज आकृतिं त्र्यधीशः।२८।

The king asked : When even the topmost generals of the car-warriors among the Vṛṣṇis and Bhojas had met their end (as a result of the imprecation pronounced by the sages), nay, when Śrī Hari (Śrī Kṛṣṇa) Himself, the Supreme Ruler even of the three lords of the universe, (viz., Brahmā, Viṣṇu and Śiva), had to leave His body (in the eyes of the world), how is it that Uddhava alone, the foremost of those generals, survived ? (28)

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः। संहृत्य स्वकुलं नूनं त्यक्ष्यन्देहमचिन्तयत्।२९।
अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम्। अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः।३०।
नोद्धवोऽण्वपि मन्न्यूनो यद्गुणैर्नार्दितः प्रभुः। अतो मद्वयुनं लोकं ग्राहयन्निह तिष्ठतु।३१।
एवं त्रिलोकगुरुणा सन्दिष्टः शब्दयोनिना। बदर्याश्रममासाद्य हरिमीजे समाधिना।३२।
विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः। क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च।३३।
देहन्यासं च तस्यैवं धीराणां धैर्यवर्धनम्। अन्येषां दुष्करतरं पशूनां विक्लवात्मनाम्।३४।
आत्मानं च कुरुश्रेष्ठ कृष्णेन मनसेक्षितम्। ध्यायन् गते भागवते रुरोद प्रेमविह्वलः।३५।
कालिन्द्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः। प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्धवसंवादे चतुर्थोऽध्यायः।४।

Śrī Śuka replied : When Śrī Kṛṣṇa, whose desire never remains unfulfilled, had exterminated His own race through the instrumentality of Death, who appeared in the shape of the Brāhmaṇas' execration, and when He was about to cast off His body (in the eyes of the world), He reflected thus:—(29) "Now, when I shall have departed from this world, Uddhava alone, the foremost among those who have attained Self-Realization, is really qualified to receive the knowledge concerning Me. (30) Uddhava is in no wise inferior to Me, inasmuch as He has mastered his self and is never perturbed by the objects of sense. So let him remain on earth, imparting to the world the knowledge regarding Me." (31) Instructed

* The deity presiding over the sacred river Yamunā was begotten along with the god Yama by the sun-god. Hence she is spoken of as a sister of Yama. Her hand was later on won by Lord Śrī Kṛṣṇa (vide Śrīmad Bhāgavata X. lviii.17—23).

thus by Śrī Kṛṣṇa, the Preceptor of the three worlds and the Source of the Vedas, Uddhava betook himself to Badarikāśrama and adored Śrī Hari (Śrī Kṛṣṇa) through abstract meditation. (32) When Vidura heard from Uddhava an account of the praiseworthy doings of Śrī Kṛṣṇa, the Supreme Spirit, who had assumed a human semblance as a mere sport, as well as of the way in which He had quitted His body—which was such as strengthened the resolution of the resolute and was something too hard to accomplish for those who have a feeble mind and therefore as good as beasts—and when, O Parīkṣit (the foremost among the Kurus), he remembered that Śrī Kṛṣṇa had thought of him (at the time of His departure), he was overwhelmed with emotion and wept on parting with that great devotee of the Lord. (33—35) Leaving the bank of the Kālindī (Yamunā), the enlightened Vidura (the foremost of the Bharatas) reached in a few days the bank of the heavenly river (Gaṅgā), where the sage Maitreya (the son of Mitrā) was. (36)

Thus ends the fourth discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The sage Maitreya describes the process of creation in reply to Vidura's question

श्रीशुक उवाच

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितृप्तः । १ ।

Śrī Śuka continued : Vidura, the foremost of the Kurus, whose heart was purified by devotion to the imperishable Lord Śrī Kṛṣṇa, approached the sage Maitreya of fathomless wisdom, who was staying at Haridwāra (the gateway of the celestial river, Gaṅgā, so-called because the river descends into the plains at this point) and, gratified by his good disposition and other virtues, asked him (the following question): (1)

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः । २ ।
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य । ३ ।
तत्साधुवर्यादिश वर्त्म शं नः संराधितो भगवान् येन पुंसाम् ।
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतत्त्वाधिगमं पुराणम् । ४ ।
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते । ५ ।

यथा पुनः स्वे ख इदं निवेश्य शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् । ६ ।
क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।
मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्चरितामृतानि । ७ ।
यैस्तत्त्वभेदैरधिलोकनाथो लोकानलोकान् सह लोकपालान् ।
अचीक्लृपद्यत्र हि सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतः । ८ ।
येन प्रजानामुत आत्मकर्मरूपाभिधानां च भिदां व्यधत्त ।
नारायणो विश्वसृडात्मयोनिरेतच्च नो वर्णय विप्रवर्य । ९ ।
परावरेषां भगवन् व्रतानि श्रुतानि मे व्यासमुखादभीक्ष्णम् ।
अतृप्नुम क्षुल्लसुखावहानां तेषामृते कृष्णकथामृतौघात् । १० ।
कस्तृप्नुयात्तीर्थपदोऽभिधानात् सत्रेषु वः सूरिभिरीड्यमानात् ।
यः कर्णनाडीं पुरुषस्य यातो भवप्रदां गेहरतिं छिनत्ति । ११ ।
मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम् । १२ ।
सा श्रद्दधानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः ।
हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते । १३ ।
ताञ्छोच्यशोच्यानविदोऽनुशोचे हरेः कथायां विमुखानघेन ।
क्षिणोति देवोऽनिमिषस्तु येषामायुर्वृथावादगतिस्मृतीनाम् । १४ ।
तदस्य कौषारव शर्मदातुर्हरेः कथामेव कथासु सारम् ।
उद्धृत्य पुष्पेभ्य इवार्तबन्धो शिवाय नः कीर्तय तीर्थकीर्तेः । १५ ।
स विश्वजन्मस्थितिसंयमार्थे कृतावतारः प्रगृहीतशक्तिः ।
चकार कर्माण्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम् । १६ ।

Vidura said : People perform actions for the sake of happiness; but they neither attain happiness nor succeed in ending their sorrow thereby. On the other hand, they undergo suffering again and again as a result of those acts. Therefore, O worshipful sage, be pleased to tell me what is advisable under the circumstances. (2) The blessed devotees of Lord Janārdana (Śrī Kṛṣṇa) move about in this world just in order to shower their grace on men who have through ill luck turned their face away from Śrī Kṛṣṇa and are given to unrighteousness and are therefore extremely miserable. (3) Be pleased to point out to me, O foremost saint, that blessed path by following which people succeed in propitiating the Lord, who in His turn settles in their heart, purified by devotion, and bestows on them the most ancient wisdom, which brings with it the realization of Truth. (4) Kindly also tell me what kind of deeds are performed by the Lord, who is the Ruler of all the three worlds and absolutely independent, when He descends into the world of matter; how, though actionless, He brought forth this universe at the dawn of creation; how, having established it on a firm footing, He provides a means of subsistence for all created beings; and how again, having withdrawn it into the cavity of His heart and refraining from all activity, He retires into communion with His Yogamāyā; and finally how, having (created this universe

over again and) entered it as the Inner Controller, the Lord of all Masters of Yoga, though one, appears in diverse forms. (5-6) Also recount to me the exploits that He performs as a mere sport for the well-being of the Brāhmaṇas, the cows and the gods in the course of His various Avatāras or descents into the world of matter. My mind does not feel sated even though I go on hearing the nectar-like stories of Śrī Kṛṣṇa (the Crest-jewel of those enjoying fair renown). (7) Pray, further tell me, O chief of the Brāhmaṇas, with what principles that suzerain Lord of all the worlds created the different worlds and their guardian deities, as well as the dark regions (lying beyond the mountain called Lokāloka*), wherein appear all classes of beings entrusted with different duties, and how the self-existent Lord Nārāyaṇa, the Maker of the universe, endowed all created beings with a distinctive disposition, activity, form and name. (8-9) I have often heard, O worshipful sage, from the lips of the sage Vyāsa about the duties of the higher (twice-born) as well as the lower classes of men; but I am now fed up with all other Dharmas, conducive as they are to trivial joys, and find my sole delight in the stream of nectar that flows from the stories of Śrī Kṛṣṇa. (10) As a matter of fact, who can be sated with the stories of Śrī Kṛṣṇa (whose feet are the abode of all sanctity), which are sung with praise by seers (like Nārada) in the assemblies of holy men like you ? For, entering the cavity of a man's ears (through His stories) the Lord cuts asunder the bond of attachment to his home, which throws one into the whirlpool of metempsychosis. (11) It was with the intention of recounting the Lord's virtues that your friend, the sage Kṛṣṇa Dwaipāyana (Vedavyāsa), composed the Mahābhārata. For even there, while (apparently) dwelling on the pleasures of sense, the mind of human beings is (ultimately) drawn towards the stories of Śrī Hari. (12) The attraction (thus generated) for the stories of Śrī Hari, when it grows, creates aversion in the mind of a devout man for other things. Nay, it speedily puts an end to all the sorrows of the man who has tasted the joy flowing from the constant remembrance of Śrī Hari's feet. (13) I deplore those ignorant men who have a dislike for the stories of Śrī Hari due to their sins and, therefore, deserve to be pitied even by the pitiable. The deity presiding over time cuts short (every moment) their allotted span of life, engaged as they are (all the time) in idle talk, idle activities and idle thought. (14). Therefore, O Maitreya (son of Kuṣāru), friend of the afflicted, even as a bee gathers honey from the flowers, so be pleased to extract the essence of all stories in the shape of the stories of Śrī Hari, the Bestower of blessedness and the Abode of sacred renown, and relate the same to me for my good. (15) Also kindly recount to me the superhuman feats performed by the Lord when He descended into the world of matter, assuming His energy (known by the name of Māyā) for the sake of creation, preservation and dissolution of the universe. (16)

श्रीशुक उवाच

स एवं भगवान् पृष्टः क्षत्त्रा कौषारविर्मुनिः। पुंसां निःश्रेयसार्थेन तमाह बहु मानयन्।१७।

Śrī Śuka continued : Questioned thus by Vidura for the supreme good of men, the worshipful sage Maitreya (the son of Kuṣāru) addressed him as follows, showing great honour to him. (17)

मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता। कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः।१८।
नैतच्चित्रं त्वयि क्षत्तर्बादरायणवीर्यजे। गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः।१९।
माण्डव्यशापाद्भगवान् प्रजासंयमनो यमः। भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात्।२०।

*A belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness (As the sun is within this wall of mountains, they are light on one side and dark on the other).

भवान् भगवतो नित्यं सम्मतः सानुगस्य च। यस्य ज्ञानोपदेशाय माऽऽदिशद्भगवान् व्रजन्।२१।
अथ ते भगवल्लीला योगमायोपबृंहिताः। विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः।२२।

Maitreya said : O pious Vidura, you have put mankind under a deep obligation by asking me this excellent question. Your mind is already fixed on the Lord who is beyond sense-perception; and your fame will thus be spread far and wide in this world. (18) Vidura, it is not to be wondered at that you should have thus captivated Śrī Hari, the Lord of the universe, by your exclusive devotion, begotten as you are by no less a personage than the sage Bādarāyaṇa (Vedavyāsa). (19) You are no other than the worshipful Yama, the punisher of all creatures, descended, as a result of the imprecation pronounced by the sage Māṇḍavya, from the loins of the sage Vyāsa (son of Satyavatī) through the maid-servant and concubine of the latter's (deceased) uterine brother (Vicitravīrya, who was also born of Satyavatī). (20) Moreover, you are ever beloved of the Lord as well as of His devotees; that is why, while departing from this world, the Lord commanded me to teach you wisdom . (21) I, therefore, now proceed to recount in due order the Lord's pastimes, unfolded by His Yogamāyā (wonderful divine potency) for the creation, preservation and destruction of the universe. (22)

भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः। आत्मेच्छानुगतावात्मा नाना मत्युपलक्षणः।२३।
स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराट्। मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक्।२४।
सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका। माया नाम महाभाग ययेदं निर्ममे विभुः।२५।
कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः। पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान्।२६।
ततोऽभवन् महत्तत्त्वमव्यक्तात्कालचोदितात्। विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जंस्तमोनुदः।२७।
सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः। आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया।२८।
महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत। कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः।२९।
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा। अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत्।
वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः।३०।
तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च। तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः।३१।
कालमायांशयोगेन भगवद्वीक्षितं नभः। नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम्।३२।
अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः। ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम्।३३।
अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम्। आधत्ताम्भो रसमयं कालमायांशयोगतः।३४।
ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम्। महीं गन्धगुणामाधात्कालमायांशयोगतः।३५।
भूतानां नभआदीनां यद्यद्द्रव्यावरावरम्। तेषां परानुसंसर्गाद्यथासंख्यं गुणान् विदुः।३६।
एते देवाः कला विष्णोः कालमायांशलिङ्गिनः। नानात्वात्स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम्।३७।

Before creation this universe existed in no other form than the Lord, who is the very Self and the Ruler of all the Jīvas (individual souls). The Spirit did not appear then in the form of many a subject and object; for it was His will that He should remain alone. (23) He cast His eyes all round, but failed to perceive any object; for He shone all alone at that time. He felt as though He were non-existent; for all His powers lay dormant, although His consciousness was wide awake. (24) It is this energy of the all-perceiving Lord (in the form of search for an object) that is called Māyā, which is of the nature of both cause and effect. It was with the help of this Māyā, O blessed Vidura, that the almighty Lord created this universe. (25) When the equilibrium of the three Guṇas constituting this Māyā was disturbed by force of Time, the transcendent Lord, who is spiritual in essence, placed therein as Puruṣa, who is His own fragment. His seed in the form of Cidābhāsa (the Jīva). (26) From this Unmanifest (Māyā or Prakṛti), impelled by Time, was evolved the Mahat-tattva (the principle of cosmic intelligence), which, as the dispeller of

was evolved the Mahat-tattva (the principle of cosmic intelligence), which, as the dispeller of darkness (in the form of ignorance), is of the nature of understanding and is capable of manifesting the universe existing in itself (in a subtle form). (27) Subject to the Cidābhāsa (Jīva), the three Guṇas (constituting Māyā) and Time, this Mahat, when it fell within the range of the Lord's vision, transformed itself with the intention of creating this universe. (28) From the Mahat-tattva, as it underwent transformation, was evolved the principle of 'Aham' (the ego) which, being of the nature of Adhibhūta, Adhyātma and Adhidaiva, is the cause of the five gross elements, the Indriyas (the five senses of perception and the five organs of action) and the mind. (29) Ahaṅkāra (the ego) is of three kinds—Vaikārika (Sāttvika), Taijasa (Rājasika) and Tāmasika. From the Sāttvika ego, as it underwent transformation, sprang up the mind, as well as the deities presiding over the senses, who are all of a Sāttvika type, revealing as they do the objects of senses. (30) The senses of perception as well as the organs of action are evolutes of the Rājasika ego alone; whereas from the Tāmasika ego was evolved the source of the other subtle elements, (viz., sound). And this latter, again, is the cause of ether, which (by virtue of its all-pervasiveness) serves as an illustration of the Spirit (Brahma). (31) When ether came within the range of the Lord's vision along with Time, Māyā and the Jīva, they combined to produce the sensation of touch; and this latter, as it underwent transformation, evolved the air. (32) The most powerful air, even as it underwent transformation, combined with ether to produce the sensation of colour and from colour was evolved fire, the illuminator of the world. (33) Fire, when it came within the range of the Lord's vision and underwent transformation, combined with air as well as with Time, Māyā and the Jīva to produce water, which is an evolute of taste. (34) Water, when it came within the sight of the all-perceiving Brahma and underwent transformation, combined with fire as well as with Time, Māyā and the Jīva to evolve the earth which has odour for its special characteristic.(35) Of the elements beginning with ether (viz., ether, air, fire, water and earth), O blessed Vidura, the later in evolution the elements, the larger number of qualities it should be understood to possess; for every effect naturally inherits the characteristics of its cause along with its own characteristics.(36) The deities presiding over the Mahat-tattva and other categories, sharing as they do the characteristics of Time, Māyā and the Jīva (viz., transformation, distraction and consciousness), are rays of Lord Viṣṇu Himself. But when they were unable to do their work (of creating the universe) because of their heterogeneity (and lack of co-ordination), they prayed to the almighty Lord with joined palms:—(37)

देवा ऊचुः

नमाम ते देव पदारविन्दं प्रपन्नतापोपशमातपत्रम् ।
यन्मूलकेता यतयोऽञ्जसोरु संसारदुःखं बहिरुत्क्षिपन्ति ।३८।
धातर्यदस्मिन् भव ईश जीवास्तापत्रयेणोपहता न शर्म ।
आत्मँल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेम ।३९।
मार्गन्ति यत्ते मुखपद्मनीडैश्छन्दःसुपर्णैर्ऋषयो विविक्ते ।
यस्याघमर्षोदसरिद्वरायाः पदं पदं तीर्थपदः प्रपन्नाः ।४०।
यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीरा व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ।४१।
विश्वस्य जन्मस्थितिसंयमार्थे कृतावतारस्य पदाम्बुजं ते ।
व्रजेम सर्वे शरणं यदीश स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ।४२।
यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।

पुंसां सुदूरं वसतोऽपि पुर्यां भजेम तत्ते भगवन् पदाब्जम् ।४३।
तान् वै ह्यसद्वृत्तिभिरक्षिभिर्ये पराहृतान्तर्मनसः परेश ।
अथो न पश्यन्त्युरुगाय नूनं ये ते पदन्यासविलासलक्ष्म्याः ।४४।
पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसान्वीयुरकुण्ठधिष्ण्यम् ।४५।
तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ।४६।

The gods said : We bow, O Lord, to Your lotus-feet, that relieve the agony of the suppliant even as an umbrella affords relief from the heat of the sun, and by resorting to whose soles striving men easily drive away the endless woes of earthly existence. (38) Because living beings in this world, O Creator and Lord of the universe, never enjoy peace of mind, stricken as they are by the threefold agony, therefore, O Lord, do we resort to the shade of Your feet, which is the abode of wisdom. (39) We have taken shélter in Your feet, which are the abode of sanctity, which the seers search for in seclusion with the help of Vedic Mantras, that are like birds having their nest in the lotus of Your mouth, and which are the source of the Gaṅgā, the foremost of all the rivers whose water possesses the virtue of wiping out one's sins. (40) We resort to the footstool bearing Your lotus-feet, by contemplating on which in their heart, that is being purified through reverence and devotion in the shape of hearing (and chanting) the divine names and glory etc., Your votaries succeed in controlling their mind with the help of wisdom strengthened by dispassion. (41) Lord, You have descended into the world of matter for creating, preserving and destroying the universe. We all take refuge in Your lotus-feet, which, when meditated upon, vouchsafe fearlessness to their worshippers. (42) We resort, O Lord, to Your lotus-feet, which are far removed from (inaccessible to) such men as have deep-rooted, though false, identification with their frail body and habitation as well as with persons and things connected with them, looking upon them either as their very self or their own—even though You dwell in their own body (heart) as the Inner Controller. (43) They whose inner mind is led astray by their senses, that are ever moving among the unworthy objects of the world, O suzerain Lord of wide renown ! are, therefore, surely unable to see those devotees who enjoy the privilege of beholding the elegance of Your graceful footsteps. (44) They, on the other hand, O Lord, whose heart has been purified through devotion intensified by drinking the nectar of Your stories, duly attain that spiritual insight whose essence lies in dispassion, and easily ascend to Your eternal Abode (Vaikuṇṭha). (45) Even so other wise men, who have conquered Your most powerful Prakṛti (Māyā) by force of Yoga consisting in concentration of mind on the Self, undoubtedly enter You, the Supreme Spirit, though their hardship is great; whereas there is no hardship in adoring You. (46)

तत्ते वयं लोकसिसृक्षयाद्य त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।
सर्वे क्युक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते ।४७।
यावद्बलिं तेऽज हराम काले यथा वयं चान्नमदाम यत्र ।
यथोभयेषां त इमे हि लोका बलिं हरन्तोऽन्नमदन्त्यनूहाः ।४८।
त्वं नः सुराणामसि सान्वयानां कूटस्थ आद्यः पुरुषः पुराणः ।
त्वं देव शक्त्यां गुणकर्मयोनौ रेतस्त्वजायां कविमादधेऽजः ।४९।
ततो वयं सत्प्रमुखा यदर्थे बभूविमात्मन् करवाम किं ते ।
त्वं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थे यदनुग्रहाणाम् ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे पञ्चमोऽध्यायः ।५।

O Primal Lord, we, who are ever Yours, have been created by You one after another with the help of the three Guṇas (Sattva, Rajas and Tamas), that constitute our very nature, with the intention of evolving the universe. Yet, (possessed as we are of a diversified nature) we are all disjoined (independent of one another and hence incapable of taking concerted action). That is why we are unable to (evolve and) present to You the universe, which will serve as a means of carrying on Your future pastimes. (47) Therefore, O Unborn Lord, devise some means whereby we may be enabled to (create the universe and) offer our tribute to You in its entirety at the allotted time and whereby we may also derive our sustenance and all the beings (that come hereafter) may (be securely placed and) get their food without any let or hindrance, offering their tribute to You as well as to us. (48) You, the immutable Ancient Person alone, are the prime cause of us gods as well as of the other evolutes. It was You again, O Unborn Lord, who (of yore) placed the seed in the form of the conscious Jīva in the womb of Your energy, Māyā, who is the source of the three Guṇas as well as of all activity.(49) O Supreme Spirit, what shall we, the deities presiding over the Mahat-tattva and others, do for You, since that is the purpose for which we are born ? O Lord, we depend on Your grace alone; therefore, for success in the work of creation, pray confer on us Your divine vision (insight) along with Your creative energy. (50)

Thus ends the fifth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Appearance of the Cosmic Body

ऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः । १ ।
कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् । २ ।
सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् । ३ ।
प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः । प्रेरितोऽजनयत्स्वाभिर्मात्राभिरधिपूरुषम् । ४ ।
परेण विशता स्वस्मिन्मात्रया विश्वसृग्गणः । चुक्षोभान्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः । ५ ।
हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् । आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः । ६ ।
स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् । विबभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा । ७ ।
एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः । आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते । ८ ।
साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा । विराट् प्राणो दशविध एकधा हृदयेन च । ९ ।

The sage Maitreya said: When the almighty Lord saw that His own powers (the Mahat-tattva and the rest) were unable to start the work of creating the universe, because there was no harmony among them, He assumed His divine potency known by the name of Kāla (Time) and simultaneously entered the twenty-three categories (viz., the Mahat-tattva, the Ego, the five senses of perception, the five organs of action and the mind, the five subtle elements and the five gross elements). (1-2) Having entered these categories, that stood disconnected, He

united them by His active power, stimulating their dormant energy. (3) When they were thus roused into activity, the twenty-three categories, impelled as they were by God, evolved the Cosmic Body out of their own parts. (4) In other words, even as the Supreme entered them that group of twenty-three categories, which had taken upon themselves the work of creating the universe, partially underwent transformation as a result of mutual co-operation. It is this transformation of the twenty-three categories which goes by the name of the Cosmic Body, the abode of the whole animate and inanimate creation. (5) That all-effulgent Cosmic Being dwelt with all the Jīvas (that lay dormant in an unmanifest state) for a thousand celestial years (3,60,000 human years) in the space having the shape of the interior of an egg with water surrounding it on all sides. (6) That Cosmic Body, the evolute of the categories entrusted with the work of creating the universe, endowed as it was with knowledge, activity and the power of enjoyment, manifested itself of its own accord as one (the heart), as ten (the ten vital airs) and as three (Ādhyātmika, Ādhidaivika and Ādhibhautika aspects). (7) (As the totality of all the Jīvas) He is the Soul (support) of all living beings; (as an embodied spirit) He is a part manifestation of the Supreme Spirit and (as the first manifestation of Reality) He is the prime Avatāra. The entire living creation takes its shape in Him. (8) As possessed of Adhyātma, Adhidaiva and Adhibhūta,* the Cosmic Being is of three kinds; as the Prāṇa, He is of ten† kinds and as the heart, He is only one. (9)

स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः। विराजमतपत्स्वेन तेजसैषां विवृत्तये।१०।
अथ तस्याभितप्तस्य कति चायतनानि ह। निरभिद्यन्त देवानां तानि मे गदतः शृणु।११।
तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम्। वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते।१२।
निर्भिन्नं तालु वरुणो लोकपालोऽविशद्धरेः। जिह्वयांशेन च रसं ययासौ प्रतिपद्यते।१३।
निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम्। घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत्।१४।
निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्विभोः। चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत्।१५।
निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत्। प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते।१६।
कर्णावस्य विनिर्भिन्नौ धिष्ण्यं स्वं विविशुर्दिशः। श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते।१७।
त्वचमस्य विनिर्भिन्नां विविशुर्धिष्ण्यमोषधीः। अंशेन रोमभिः कण्डूं यैरसौ प्रतिपद्यते।१८।
मेढ्रं तस्य विनिर्भिन्नं स्वधिष्ण्यं क उपाविशत्। रेतसांशेन येनासावानन्दं प्रतिपद्यते।१९।
गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत्। पायुनांशेन येनासौ विसर्गं प्रतिपद्यते।२०।
हस्तावस्य विनिर्भिन्नाविन्द्रः स्वर्पतिराविशत्। वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते।२१।
पादावस्य विनिर्भिन्नौ लोकेशो विष्णुराविशत्। गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते।२२।
बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्ण्यमाविशत्। बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत्।२३।
हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत्। मनसांशेन येनासौ विक्रियां प्रतिपद्यते।२४।
आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम्। कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते।२५।

* Adhyātma denotes the ten Indriyas (the five senses of perception and the five organs of action) and the mind; Adhidaiva means the deities presiding over the Indriyas and the mind; and the objects of the senses constitute what is known as Adhibhūta.

†The ten Prāṇas or vital airs are known by the names of Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkala, Devadatta and Dhanañjaya. The air which we inhale and exhale either through the nostrils or through the mouth and has its seat in the lungs is called Prāṇa; that which has a downward course and has its seat in the anus is known as Apāna; that which has its seat in the navel and is essential to digestion bears the name of Samāna; that which has an upward course and has its seat in the throat is known by the name of Udāna; that which circulates in every direction and is diffused through the body is called Vyāna; that which enables us to belch is known as Nāga; that which helps us to open our eyes bears the name of Kūrma; that which excites our hunger is known by the name of Kṛkala; that which enables us to yawn is called Devadatta and that which nourishes the body is known as Dhanañjaya.

Recalling the prayer of the deities presiding over the Mahat-tattva and other categories (that had been entrusted with the duty of creating the universe), the Lord who is beyond sense-perception illumined (aroused) the Cosmic Being with His own effulgence (in the shape of consciousness) in order to awaken their potentialities. (10) Now hear from Me as I tell you how many abodes for the deities (presiding over the senses of perception and the organs of action) appeared (in the body) of the Cosmic Being, illumined as He now was (by the Lord's effulgence in the shape of consciousness). (11) (First of all) there appeared in Him a mouth: the god of fire, one of the (ten) protectors of the world, whose abode it is, entered it along with his power, the organ of speech, by means of which the Jīva (embodied soul) utters words. (12) Then appeared in (the body of) Śrī Hari (the Cosmic Being) a palate, the abode of Varuṇa (the god presiding over the waters), another protector of the world, who entered it along with his power, the sense of taste, by means of which the Jīva perceives taste. (13) Next appeared in (the body of) the Cosmic Being a pair of nostrils, the abode of the twin gods Aświns (the celestial physicians), who entered them along with their power, the olfactory sense, the means of perceiving odour. (14) Now appeared in (the body of) the Cosmic Being a pair of eyes: Twaṣṭā (the sun-god), another protector of the world, entered them, along with his power, the sense of sight, the means of perceiving colours. (15) Again, appeared on His body the skin (the seat of the tactile sense); the wind-god, another protector of the world, entered it along with his power, the tactile sense, by means of which the Jīva experiences touch. (16) Further, appeared in His body a pair of ears, the personal abode of Digdevatās (the deities presiding over the cardinal points), who entered them along with their power, the auditory sense by means of which the Jīva perceives sound. (17) Then appeared on His body the skin* (the seat of the hair), the abode of the deities presiding over the annual plants or herbs (that die after they have ripened), who entered it along with their power in the shape of the hair, by means of which the Jīva feels the itching sensation. (18) Next appeared on His body a penis, the abode of Prajāpati himself (the god presiding over creation), who entered it along with his power, the capacity to procreate, by means of which the Jīva experiences the joy of copulation. (19) Now appeared in (the body of) the Cosmic Being an anus: the god Mitra (one of the twelve sons of Aditi who preside over the sun by rotation for one month), a protector of the world, entered it along with his power, the organ of defecation, by means of which the Jīva evacuates his bowels. (20) Again appeared on His body a pair of hands (arms): the god Indra, the lord of paradise, entered them along with his power, the capacity to hold and let go an object, by means of which the Jīva makes his living.(21) Further appeared on His person a pair of feet (legs): Lord Viṣṇu, the (supreme) protector of the world, entered them along with His Power, the faculty of locomotion, by means of which the Jīva reaches the place he intends to visit.(22) Subsequently appeared in Him the intellect, the abode of Brahmā (the lord of Saraswatī, the goddess presiding over speech), who entered it along with his power, the faculty of understanding, the means of apprehending that which is to be known. (23) Thereafter appeared in Him a heart, the abode of the moon-god, who entered it along with his power, the mind, by means of which the Jīva indulges in thoughts of various kinds. (24) Subsequent to this appeared in Him the ego, the abode of the god Rudra (the deity presiding over the ego), who entered it along with his power, the feeling of egotism, by means of which the Jīva entertains the sense of duty. (25)

सत्त्वं चास्य विनिर्भिन्नं महान्धिष्ण्यमुपाविशत्। चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते।२६।
शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुदपद्यत। गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः।२७।

*Skin has been enumerated twice in this connection because it is believed to be the seat of two distinct senses, the sense of touch and the itching sensation. In the former case the presiding deity is the wind-god, while in the latter case it is said to be the abode of the deities presiding over annual plants or herbs, that die as soon as they have ripened. (See II. X. 22)

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे। धरां रजःस्वभावेन पणयो ये च ताननु।२८।
तार्तीयेन स्वभावेन भगवन्नाभिमाश्रिताः। उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः।२९।

Then appeared in Him a Citta (the seat of intellection), the abode of Brahmā (the deity presiding over the Mahat-tattva or the principle of cosmic intelligence), who entered it along with his power, the faculty of intellection, by means of which the Jīva distinguishes between right and wrong etc. (26) From His head emanated the heavenly world, the earth from His feet and the sky (the space between heaven and earth) from His navel. In these regions are found the gods and other beings (such as men and ghosts etc.) , the evolutes of Sattva, Rajas and Tamas respectively. (27) Out of these, the gods through the predominance of Sattva (the quality of goodness) found their abode in heaven; human beings and other creatures that are useful to the latter obtained their residence on earth because of their Rājasika temperament; while the hosts of Rudra's attendants (spirits, ghosts etc.), took up their residence in the sky between heaven and earth, which represents the navel of the Cosmic Being. (28-29)

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरूद्वह। यस्तून्मुखत्वाद्वर्णानां मुख्योऽभूद्ब्राह्मणो गुरुः।३०।
बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः। यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात्।३१।
विशोऽवर्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः। वैश्यस्तदुद्भवो वार्तां नृणां यः समवर्तयत्।३२।
पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये। तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः।३३।
एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम्। श्रद्धयाऽऽत्मविशुद्ध्यर्थं यज्जाताः सह वृत्तिभिः।३४।
एतत्क्षत्तर्भगवतो दैवकर्मात्मरूपिणः। कः श्रद्दध्यादुपाकर्तुं योगमायाबलोदयम्।३५।
अथापि कीर्तयाम्यङ्ग यथामति यथाश्रुतम्। कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्याभिधासतीम्।३६।
एकान्तलाभं वचसो नु पुंसां सुश्लोकमौलेर्गुणवादमाहुः।
श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायामुपसम्प्रयोगम्।३७।
आत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना। संवत्सरसहस्रान्ते धिया योगविपक्वया।३८।
अतो भगवतो माया मायिनामपि मोहिनी। यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे।३९।
यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह। अहं चान्य इमे देवास्तस्मै भगवते नमः।४०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षष्ठोऽध्यायः।६।

From the mouth of the Cosmic Being emanated the Vedas, O Vidura (ornament of the Kurus), as well as the Brāhmaṇa who came to be the foremost of all the Varṇas (grades of society) as well as their teacher only because he sprang from the mouth of the Cosmic Being.(30) From the arms (of the Cosmic Being) emanated the vocation of a Kṣatriya (viz., the protection and governance of the people) as well as the Kṣatriya himself, who is devoted to that profession and who, being a ray of Lord Viṣṇu (the Protector of the universe), is born to protect the other Varṇas (classes) against the ravages of thieves and robbers. (31) From the thighs of that almighty Lord (the Cosmic Being) proceeded agriculture and other occupations of a Vaiśya—which provide subsistence (in the shape of food and other necessaries of life) to the whole world—as also the Vaiśya himself, who (by his own pursuit) procures a living for all mankind. (32) From the Lord's feet was evolved the calling of service, which is essential for the (proper) discharge of all sacred duties; and (from those very feet) for carrying on this pursuit was produced of yore the Śūdra, whose very occupation secures the pleasure* of the Lord. (33) For the purification of their heart all these four classes

* Service is the root of the successful performance of all sacred duties; no sacred obligation can be discharged without service. Hence the place of the Śūdra, whose allotted duty is service, the root of all virtues, is indeed high among all the Varṇas. The Dharma (duty) of a Brāhmaṇa has Mokṣa (final beatitude) for its goal; that of a Kṣatriya has enjoyment for its objective; that

reverently adore by means of their respective duties their own Father, Śrī Hari, from whom they all sprang up along with their several occupations. (34) Who can dare describe in full, O Vidura, the cosmic body of the Lord, who has Time, Karma (destiny) and Swabhāva (the innate disposition) of the Jīvas for His potencies—the body which reveals the might of the Lord's Yogamāyā (divine power)? (35) Yet, in order to purify my own speech which has been rendered foul by other (profane) talk, I proceed to sing, dear Vidura, the glory of Śrī Hari according to my own (poor) lights and on the basis of what I have heard (from my preceptor).(36) The wise declare that the sole utility of men's speech decidedly lies in uttering the praises of the Lord, who is the foremost of those enjoying the highest renown, and that the sole utility of one's ears lies in their coming into touch with the nectar-like discourses on Śrī Hari, delivered by learned men. (37) Was it possible, dear child, for Brahmā (the first of all seers) to fathom the glory of Śrī Hari (the Universal Spirit) even after pondering it for a thousand (celestial) years with his intellect ripened through the practice of Yoga ? (38) Therefore, the Lord's Māyā deludes even those skilled in creating illusions. When the Lord Himself does not know the course of His own Māyā, how can others fathom it ? (39) Obeisance to the Lord, from whom not only speech and mind but even Rudra (the deity presiding over the ego) and the other gods (those presiding over the senses and the organs of action) return disappointed, unable to reach Him. (40)

Thus ends the sixth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Vidura's questions

श्रीशुक उवाच

एवं ब्रुवाणं मैत्रेय द्वैपायनसुतो बुधः । प्रीणयन्निव भारत्या विदुरः प्रत्यभाषत । १ ।

Śrī Śuka continued : When Maitreya spoke thus, the enlightened Vidura, son of Dwaipāyana (Vedavyāsa) further asked him as follows, delighting him by his speech as it were. (1)

विदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः । लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः । २ ।
क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः । स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः । ३ ।
अस्राक्षीद्भगवान् विश्वं गुणमय्याऽऽत्ममायया । तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति । ४ ।
देशतः कालतो योऽसावववस्थातः स्वतोऽन्यतः । अविलुप्तावबोधात्मा स युज्येताजया कथम् । ५ ।
भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः । अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः । ६ ।

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of a Vaiśya has wealth for its goal; while that of a Śūdra has Dharma (religious merit) for its object. In this way while the Dharma of the first three Varṇas has the other three Puruṣārthas (objects of human pursuit) for their goal, that of a Śūdra has Dharma itself for its goal; hence it is declared above that the very occupation of a Śūdra secures the pleasure of the Lord .

एतस्मिन्मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे। तन्नः पराणुद विभो कश्मलं मानसं महत्। ७।

Vidura asked : O holy sage, how can the Lord, who is pure consciousness, immutable and unqualified (absolute), come to be associated with attributes and activity even in sport? (2) It is the hankering (for pleasure) and the desire to play with another (child or plaything) that impels a child to betake itself to play. But how can the Lord, who is satisfied in Himself and is ever one without a second, take to play ? (3) It was through His own Māyā, consisting of the three Guṇas (Sattva, Rajas and Tamas), that the Lord created the universe. Nay, it is through the same Māyā that He sustains it and shall finally withdraw it. (4) How can He whose knowledge—which is His very nature—is never obscured by space, time or circumstance either by itself or through any other external cause, be associated with Māyā?(5) It is the Lord alone who is present in all bodies (as the enjoyer); how can there be any ill luck for Him, and how can He suffer any agony due to Karmas ? (6) My mind, O sage, is much distracted, stuck as it is in this morass of ignorance. Remove, my lord, this great confusion of my mind. (7)

श्रीशुक उवाच

स इत्थं चोदितः क्षत्त्रा तत्त्वजिज्ञासुना मुनिः। प्रत्याह भगवच्चित्तः स्मयन्निव गतस्मयः। ८।

Śrī Śuka went on: Interrupted thus by Vidura, who was keen to know the truth, the sage, who was free from all conceit replied as though smiling (at him), his mind fixed on the Lord. (8)

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुध्यते। ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम्। ९।
यदर्थेन विनामुष्य पुंस आत्मविपर्ययः। प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः। १०।
यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः। दृश्यतेऽसन्नपि द्रष्टुरात्मनो नात्मनो गुणः। ११।
स वै निवृत्तिधर्मेण वासुदेवानुकम्पया। भगवद्भक्तियोगेन तिरोधत्ते शनैरिह। १२।
यदेन्द्रियोपरामोऽथ द्रष्टात्मनि परे हरौ। विलीयन्ते तदा क्लेशाः संसुप्तस्येव कृत्स्नशः। १३।
अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः।
कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा। १४।

Maitreya said : That the Spirit, who is the ruler (of Prakṛti) and ever free, should feel miserable and fall into bondage is against all logic; yet such is the Lord's Māyā (deluding potency). (9) It is because of this Māyā that the Jīva appears to be bound etc., (which is something contrary to its nature), even though such bondage does not exist in reality, just as a man sees himself beheaded in a dream (even though in reality his head has not been severed). (10) Again, just as trembling and other characteristics, which are attributable to water alone, are seen in the moon (as reflected) in water, though really non-existent therein, so the attributes (birth etc.) of the body (which is not the soul) appear in the soul that has identified itself with a body. (11) That false identification gradually disappears through the practice of devotion to the Lord, which is possible only by the grace of Lord Vāsudeva (Śrī Kṛṣṇa), which in its turn is secured by discharging one's duties in a disinterested spirit in this world. (12) When the senses have withdrawn from their objects and get exclusively devoted to Śrī Hari, the Supreme Spirit and Seer, all the distractions of the soul (in the shape of attachment and aversion etc.) vanish as in the case of a man buried in deep sleep. (13) All one's afflictions are got rid of by uttering and hearing the praises of Śrī Kṛṣṇa (the Slayer of the demon Mura); what wonder, then, that such a result should be brought about by fondness developed in one's heart for worshipping the dust of His lotus-feet? (14)

विदुर उवाच

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो। उभयत्रापि भगवन्मनो मे सम्प्रधावति।१५।
साध्वेतद् व्याहृतं विद्वन्नात्ममायायनं हरेः। आभात्यपार्थं निर्मूलं विश्वमूलं न यद्बहिः।१६।
यश्च मूढतमो लोके यश्च बुद्धेः परं गतः। तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः।१७।
अर्थाभावं विनिश्चित्य प्रतीपस्यापि नात्मनः। तां चापि युष्मच्चरणसेवयाहं पराणुदे।१८।
यत्सेवया भगवतः कूटस्थस्य मधुद्विषः। रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः।१९।
दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु। यत्रोपगीयते नित्यं देवदेवो जनार्दनः।२०।

Vidura said : My doubts have been eradicated by the sword of your reasoned exposition, my lord. My mind has now clearly grasped both the points (the Lord's freedom and the Jīva's dependence). (15) You have rightly observed, O sage, that the bondage etc., of the Jīva is attributable to Śrī Hari's own Māyā (deluding potency). Such bondage is only apparent without any reality or foundation; for the universe itself has no foundation except the Lord's Māyā. (16) He who is the most ignorant and he who has realized God, who is beyond the reach of mind, both these lead a care-free life in this world; while he who stands between the two (is full of doubt) lives in misery. (17) Having concluded that the material world, though appearing to exist, is not real, I shall now, by the service of your feet, get rid even of that false appearance (mental illusion). (18) Through the service of these feet can be had the feast of intense devotion to the feet of the immutable Lord, the Slayer of the demon Madhu—devotion that puts an end to the agony of birth and death. (19) The service of the Lord's devotees, who are living approaches to Lord Viṣṇu (or His divine realm) and in whose company are ever sung the praises of Lord Janārdana (lit., He who is invoked by His devotees), who is adored even by gods, cannot be easily secured by men of little penance. (20)

सृष्ट्वाग्रे महदादीनि सविकाराण्यनुक्रमात्। तेभ्यो विराजमुद्धृत्य तमनु प्राविशद्विभुः।२१।
यमाहुराद्यं पुरुषं सहस्राङ्घ्र्यूरुबाहुकम्। यत्र विश्व इमे लोकाः सविकासं समासते।२२।
यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत्। त्वयेरितो यतो वर्णास्तद्विभूतीर्वदस्व नः।२३।
यत्र पुत्रैश्च पौत्रैश्च नप्तृभिः सह गोत्रजैः। प्रजा विचित्राकृतय आसन् याभिरिदं ततम्।२४।
प्रजापतीनां स पतिश्चकृपे कान् प्रजापतीन्। सर्गांश्चैवानुसर्गांश्च मनून्मन्वन्तराधिपान्।२५।
एतेषामपि वंशांश्च वंशानुचरितानि च। उपर्यधश्च ये लोका भूमेर्मित्रात्मजासते।२६।
तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय। तिर्यङ्मानुषदेवानां सरीसृपपतत्त्रिणाम्।
वद नः सर्गसंव्यूहं गार्भस्वेदद्विजोद्भिदाम्।२७।
गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम्। सृजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम्।२८।
वर्णाश्रमविभागांश्च रूपशीलस्वभावतः। ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम्।२९।
यज्ञस्य च वितानानि योगस्य च पथः प्रभो। नैष्कर्म्यस्य च सांख्यस्य तन्त्रं वा भगवत्स्मृतम्।३०।
पाखण्डपथवैषम्यं प्रतिलोमनिवेशनम्। जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः।३१।

(You have just told me that) at the dawn of creation the almighty Lord brought forth in their order of sequence the Mahat-tattva and other categories along with their evolutes and, having evolved the Cosmic Body out of those categories, eventually entered the same. (21) It is that Cosmic Being whom the Vedas call the most ancient Person, who is endowed with thousands of (a myriad) feet, thighs and arms and in whom all these different worlds abide with ample space about them. (22) Nay, it is in that Cosmic Being, as you declare, that the ten vital airs,each of which again manifests itself in three forms (viz., vigour, will-power and bodily strength) abide along with the Indriyas and their objects as well as the deities presiding over them; and from the same Being have emanated the four classes of society. Pray, speak

to me now about the glorious manifestations (Brahmā and others) of that Cosmic Being, from whom were evolved along with their sons and grandsons, great grandsons and kinsmen, living beings of various forms and shapes, who filled this universe. (23-24) Who are the Prajāpatis (lords of created beings) that were evolved by Brahmā (that lord of Prajāpatis)? Again, what are the main categories of beings that he created and what are their subdivisions ? And in what order did he evolve the fourteen Manus (Swāyambhuva and others), that preside over one full Manvantara each ? (25) Pray, also let me know their lines of descent and narrate the doings of their descendants; and further describe, O Maitreya (son of Mitrā), the relative position and dimensions of the spheres that are located above and below the earth, as well as of the terrestrial region,and the detailed process of creation of beasts, human beings and gods, reptiles and birds, in short, of all living beings—viviparous and oviparous, those born of sweat and those sprouting from the soil (such as trees and plants). (26-27) Also kindly recount at length the glorious exploits—connected with the creation, preservation and dissolution of the universe—of the Lord who is the abode of Śrī (the goddess of beauty and prosperity), and who bodied Himself forth as Brahmā, Viṣṇu and Śiva, His manifestations with reference to a particular Guṇa (mode of Prakṛti). (28) O lord, further tell me the grouping of society into so many Varṇas (grades or classes) and Āśramas (stages of life) on the basis of outward marks, conduct and temperament, the birth and doings etc., of the Ṛṣis (seers) and the division of the Vedas, the extensive details of sacrifices, the path of Yoga (disinterested action), the path of renunciation and the path of Knowledge or discrimination between Matter and Spirit, the Vaiṣṇava Cult (the Pāñcarātra Āgama) taught by the Lord (to the sage Nārada), the heterogeneity caused by the dissemination of heretic doctrines, the descent of races through a mother belonging to a higher caste than the father, and the nature and variety of destinies reached by men after their death according to their Guṇas (characteristics) and Karma (doings). (29—31)

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः । वार्तायाा दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ।३२।
श्राद्धस्य च विधिं ब्रह्मन् पितॄणां सर्गमेव च । ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ।३३।
दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् । प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ।३४।
येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः । सम्प्रसीदति वा येषामेतदाख्याहि चानघ ।३५।
अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम । अनापृष्टमपि ब्रूयुर्गुरवो दीनवत्सलाः ।३६।
तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः । तत्रेमं क उपासीरन् क उ स्विदनुशेरते ।३७।
पुरुषस्य च संस्थानं स्वरूपं वा परस्य च । ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ।३८।
निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः । स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ।३९।
एतान्मे पृच्छतः प्रश्नान् हरेः कर्मविवित्सया । ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ।४०।
सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ । जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ।४१।

Also tell me, O holy Brāhmaṇa, the means conducive severally to religious merit, worldly riches, sensuous enjoyment and final beatitude without prejudice to one another, the methods, one by one, of agriculture, trade etc., as well as of administration of justice and study of the Vedas, the method of performing Śrāddha (a ceremony in honour and for the benefit of dead relatives) and even so the evolution of the Pitṛs (the manes), and likewise the relative position of the planets, lunar mansions and other stars among the heavenly bodies as determining the divisions of time. (32-33) What is the reward of charitable gifts, austere penance, sacrificial acts and works of public utility (such as the digging of wells and tanks, the construction of roads and temples, the cultivation of gardens etc.)? What are the duties of one living abroad as well as of a man in adverse circumstances ? (34) Also tell me, O

sinless Maitreya, the means by which Lord Śrī Kṛṣṇa (who is invoked by His devotees), the source of piety, can be propitiated, and what type of men are able to win His pleasure. (35) Teachers who are kind to the meek, O chief of the Brāhmaṇas, tell their devoted pupils and sons even what they may not have asked. (36) In how many ways, O worshipful sage, do these elements (earth etc.) return to their source (Primordial Matter)? And who wait on Him even during a Pralaya and who get merged in Him while He is in Yoganidrā ? (37) What is the true nature of the Jīva (embodied soul) and the essential character of the Supreme ? What is the wisdom taught by the Upaniṣads and what, again, is the use a teacher has for his pupil and vice versa ? (38) Then, what are the means suggested by the wise, O sinless one, for attaining that wisdom? For neither spiritual enlightenment nor Devotion nor dispassion can be had by itself. (39) Therefore, being friendly disposed towards me, kindly answer these questions of mine, that I have asked with intent to acquaint myself with the exploits of Śrī Hari, ignorant as I am and blinded by Māyā. (40) (The study of) all the Vedas, sacrificial acts and austere penance and charitable gifts. O holy one, cannot equal even a fraction of the merit that one acquires by rendering a Jīva (embodied soul) immune from the fear of birth and death (through instruction in the truth about God). (41)

श्रीशुक उवाच

स इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः ।
प्रवृद्धहर्षो भगवत्कथायां सञ्चोदितस्तं प्रहसन्निवाह ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे सप्तमोऽध्यायः ।७।

Śrī Śuka continued : When Vidura (the foremost of the Kurus) asked Maitreya (the chief of the sages) questions bearing on the theme of the Purāṇas, the latter was immensely delighted on being urged to narrate the stories of the Lord, and smilingly spoke as follows. (42)

Thus ends the seventh discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

Brahmā's manifestation

मैत्रेय उवाच

सत्सेवनीयो बत पूरुवंशो यल्लोकपालो भगवत्प्रधानः ।
बभूविथेहाजितकीर्तिमालां पदे पदे नूतनयस्यभीक्ष्णम् । १ ।
सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्गतानां विरमाय तस्य ।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः । २ ।
आसीनमुर्व्यां भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् । ३ ।
स्वमेव धिष्ण्यं बहु मानयन्तं यं वासुदेवाभिधमामनन्ति ।
प्रत्यग्धृताक्षाम्बुजकोशमीषदुन्मीलयन्तं विबुधोदयाय । ४ ।

स्वर्धुन्युदार्द्रैः स्वजटाकलापैरुपस्पृशन्तश्चरणोपधानम् ।
पद्मं यदर्चन्त्यहिराजकन्याः सप्रेम नाना बलिभिर्वरार्थाः । ५ ।
मुहुर्गृणन्तो वचसानुरागस्खलत्पदेनास्य कृतानि तज्ज्ञाः ।
किरीटसाहस्रमणिप्रवेकप्रद्योतितोद्दामफणासहस्रम् । ६ ।

Maitreya said : Oh ! the race of Pūru has become worthy of adoration even by noble men ever since you were born into it—you, who are no other than the god Yama (one of the protectors of the world), so devoted to the Lord; and you lend fresher and newer charm at every step and every moment to the garland of Śrī Hari's glories (by your pertinent questions). (1) Now, in order to relieve the great woe of men who fall into it in their search for trivial delights (of sense), I commence the Bhāgavata-Purāṇa, which Lord Saṅkarṣaṇa (Śeṣa) himself was pleased to teach the seers (Sanaka and others). (2) Eager to know the truth about the Lord who is even higher than Saṅkarṣaṇa, Sanatkumāra and the other sages approached and questioned Lord Saṅkarṣaṇa, the first among the gods, whose wisdom knows no obstruction and who had ensconced himself in the subterranean region (of Pātāla).(3) Saṅkarṣaṇa was (at that time) engaged in offering (mental) worship to his own (source and) stay, whom the Vedas call by the name of Lord Vāsudeva; and in order to afford delight to the sages (Sanatkumāra and others) he had now partially opened his eyes, that resembled a pair of lotus buds and which he had turned inward till then. (4) The sages (reverentially) touched with their matted locks, drenched* by the water of the heavenly river (Gaṅgā), the lotus that served as a support for his feet, and which daughters of the serpent chiefs, lovingly worshipped through various offerings with a longing to obtain a suitable match. (5) The sages, who were conversant with his doings, repeatedly extolled them in accents that faltered on account of affection. The thousand noble hoods of the serpent-god were brightened by superb gems set in his thousand crowns. (6)

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।
सनत्कुमाराय स चाह पृष्टः सांख्यायनायाङ्ग धृतव्रताय । ७ ।
सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।
जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च । ८ ।
प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत्कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय । ९ ।

Tradition says that the most worshipful Saṅkarṣaṇa taught this 'Bhāgavata' to Sanatkumāra, who is devoted to the path of renunciation; and the latter in his turn, O dear Vidura, imparted it to Sāṅkhyāyana, who had taken a vow (of strict celibacy) and asked him questions about the same. (7) Sāṅkhyāyana, the foremost among those who had realized the truth, in his eagerness to recount the glories of the Lord, repeated it to his devoted pupil and our preceptor, Parāśara, and then to the sage Bṛhaspati. (8) Urged by Pulastya, the gracious sage Parāśara reproduced that foremost Purāṇa (Śrīmad Bhāgavata) to me; and I now proceed to teach the same to you, dear child, who are so reverent and ever devoted to me.(9)

उदाप्लुतं विश्वमिदं तदाऽऽसीद् यन्निद्रयामीलितदृङ् न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतौ निरीहः । १० ।

*While coming from the highest heaven, Satyaloka, to the nethermost region of Pātāla, it seems, Sanatkumāra and others had coursed through the stream of the Gaṅgā, which flows from Satyaloka right up to Pātāla washing on its way all the other celestial spheres, the atmosphere, the surface of the earth and all the other terrestrial regions. This obviously accounts for the wetness of their matted locks.

सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे यथानलो दारुणि रुद्धवीर्यः ।११।
चतुर्युगानां च सहस्रमप्सु स्वपन् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानपीतान्ददृशे स्वदेहे ।१२।
तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः सूष्यंस्तदाभिद्यत नाभिदेशात् ।१३।
स पद्मकोशः सहसोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवात्मयोनिः ।१४।
तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ।१५।
तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ।१६।
तस्माद्युगान्तश्वसनावघूर्णजलोर्मिचक्रात्सलिलाद्विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्धाविददादिदेवः ।१७।

(Prior to the creation) the whole of this universe was submerged in water. At that time the only one that existed was Lord Nārāyaṇa, who lay on His couch of Śeṣa (the lord of serpents), having shut His eyes on account of sleep (in the form of deep meditation), although His consciousness was wide awake even then, ceasing from all activity (in the form of creation, preservation and dissolution of the universe) and revelling in the bliss of His own Self. (10) Having deposited the subtle bodies of all the Jīvas (embodied souls) in His own body, the Lord reposed on those waters, which served as His resting-place—even as fire remains latent in wood, concealing its burning capacity etc.,—keeping only His potency in the shape of Time active (in order to rouse Him when the time of creation arrived again). (11) Having thus slept on those waters for (a period equivalent to) one thousand rounds of the four Yugas with His own energy in the form of consciousness about Him, when He was shown the residue of Karma of all the Jīvas by His potency called Time, which had already been directed by Him for this purpose, He saw countless worlds merged in His own body. (12) When His eye thus fell on the subtle matter (in the shape of subtle bodies) which lay deposited in His body and which was now roused into activity by) the Rajoguṇa (the principle of activity impelled by Time, the same issued out of His navel in order to evolve grosser forms. (13) By force of Time, which roused into activity the residue of Karma of the Jīvas, that subtle matter which came out of the navel of Lord Viṣṇu sprang all of a sudden in the form of a lotus bud, illuminating with its splendour that vast expanse of water even as the sun. (14) The all-pervading Lord Viṣṇu Himself, O Vidura, entered as the inner controller that lotus representing all the (fourteen) worlds, which brought to light (later on) all the objects of sensuous enjoyment. (When the Lord entered the lotus), there appeared from it the Creator (Brahmā), who is no other than Veda personified and whom they call "Self-born" (because his Progenitor was not to be seen). (15) Perched on the pericarp of the lotus, Brahmā failed to perceive any world. Turning his neck all round, therefore, he looked about in the sky with distended eyes and was immediately endowed with four faces, one on each side. (16) Lo! resting on that lotus, which had emerged from the waters uproarious with waves tossed by the (furious) winds which characterized the period of universal destruction, Brahmā (the first god) could not make out the reality of that lotus, which formed the basis of the coming worlds, nor of himself. (17)

क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।
अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् ।१८।

(He said to himself:) "Who am I, seated on the pericarp of this lotus, and whence can this lotus be, standing on these waters all alone (without any support)? It can, therefore, be easily understood by any sane person that there must be something underneath it, on which this stands supported." (18)

स इत्थमुद्वीक्ष्य तदब्जनालनाडीभिरन्तर्जलमाविवेश ।
नार्वाग्गतस्तत्खरनालनालनाभिं विचिन्वंस्तदविन्दताजः ।१९।
तमस्यपारे विदुरात्मसर्गं विचिन्वतोऽभूत्सुमहांस्त्रिणेमिः ।
यो देहभाजां भयमीरयाणः परिक्षिणोत्यायुरजस्य हेतिः ।२०।
ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्ण्यमासाद्य पुनः स देवः ।
शनैर्जितश्वासनिवृत्तचित्तो न्यषीददारूढसमाधियोगः ।२१।
कालेन सोऽजः पुरुषायुषाभिप्रवृत्तयोगेन विरूढबोधः ।
स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यन्न पूर्वम् ।२२।
मृणालगौरायतशेषभोगपर्यङ्क एकं पुरुषं शयानम् ।
फणातपत्रायुतमूर्धरत्नद्युभिर्हतध्वान्तयुगान्ततोये ।२३।
प्रेक्षां क्षिपन्तं हरितोपलाद्रेः सन्ध्याभ्रनीवेरुरुरुक्ममूर्ध्नः ।
रत्नोदधारौषधिसौमनस्यवनस्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः ।२४।
आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।
विचित्रदिव्याभरणांशुकानां कृतश्रियापाश्रितवेषदेहम् ।२५।
पुंसां स्वकामाय विविक्तमार्गैरभ्यर्चतां कामदुघाङ्घ्रिपद्मम् ।
प्रदर्शयन्तं कृपया नखेन्दुमयूखभिन्नाङ्गुलिचारुपत्रम् ।२६।
मुखेन लोकार्तिहरस्मितेन परिस्फुरत्कुण्डलमण्डितेन ।
शोणायितेनाधरबिम्बभासा प्रत्यर्हयन्तं सुनसेन सुभ्रवा ।२७।
कदम्बकिञ्जल्कपिशङ्गवाससा स्वलंकृतं मेखलया नितम्बे ।
हारेण चानन्तधनेन वत्स श्रीवत्सवक्षःस्थलवल्लभेन ।२८।
परार्ध्यकेयूरमणिप्रवेकपर्यस्तदोर्दण्डसहस्त्रशाखम् ।
अव्यक्तमूलं भुवनाङ्घ्रिपेन्द्रमहीन्द्रभोगैरधिवीतवल्शम् ।२९।
चराचरौको भगवन्महीध्रमहीन्द्रबन्धुं सलिलोपगूढम् ।
किरीटसाहस्त्रहिरण्यशृङ्गमाविर्भवत्कौस्तुभरत्नगर्भम् ।३०।
निवीतमाम्नायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः परिक्रमत्प्राधनिकैर्दुरासदम् ।३१।
तर्ह्येव तन्नाभिसरःसरोजमात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता नातः परं लोकविसर्गदृष्टिः ।३२।
स कर्मबीजं रजसोपरक्तः प्रजाः सिसृक्षन्नियदेव दृष्ट्वा ।
अस्तौद्विसर्गाभिमुखस्तमीड्यमव्यक्तवर्त्मन्यभिवेशितात्मा ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धेऽष्टमोऽध्यायः ।८।

Reasoning thus, he dived into the water through the pores in the stalk of that lotus. But much as he strove to find out the base of the lotus stalk, Brahmā (the unborn) failed to get at it then, even though he approached it. (19) While he thus looked about for his own source in that impenetrable darkness, O Vidura, there elapsed a very long time—time, which is nothing but the Lord's discus (Sudarśana), that inspires terror in the heart of living creatures and cuts short the allotted span of their life (every moment). (20) At last he gave up the search without achieving the object of his desire; and, returning to his resting-place, the deity gradually controlled his breath, withdrew his mind from everything else and sat down in Samādhi (deep meditation on the Lord). (21) When he had unremittingly practised Yoga for a hundred years (the full life-span of a healthy man) the light of wisdom dawned on him and he saw revealed in his heart of its own accord that which he had failed to perceive before. (22) On the waters that had submerged the whole universe during the period of universal destruction Brahmā beheld the one Supreme Person (Lord Nārāyaṇa) lying on the huge body of Śeṣa, which was white as a lotus fibre, and served as a bed for Him. The (extensive) hoods of the serpent-god, numbering ten thousand, served as so many umbrellas for the Lord and the gems set on his (myriad) crowns dispelled by their brilliance the darkness all round. (23) (By the effulgence of His swarthy person) He obscured the splendour of a mountain of emerald; (by His yellow loin-cloth) He outshone the bright evening clouds hanging round the sides of such a mountain; (by the brilliant crown adorning His head) He stole the charm of its many peaks of gold; (by His wreath of sylvan flowers) He eclipsed the beauty of the gems, rills, shining herbs and flowers adorning the breast of such a mountain; (by His shapely arms) He excelled the bamboos looking like the arms of that mountain and (by His beautiful legs) He threw into the background the trees constituting its legs. (24) His person, which contained all the three worlds, was its own compeer both in length and breadth; even though it added grace to the wonderful divine ornaments and robes themselves, yet He had chosen to adorn it with the same. (25) He graciously showed (by placing them in a prominent position) His wish-yielding lotus-feet to devotees that worshipped Him through faultless processes for the gratification of their own desire—lotus-feet whose petals in the shape of toes could be distinctly seen (though closely united with one another) through the rays of their moon-like nails. (26) Nay, He greeted His worshippers with His countenance, which was endowed with a beautiful nose and graceful eyebrows and lit up with a smile that was enough to relieve the agony of the whole world, and which was graced with brilliant ear-rings and reflected the ruddy lustre of His lips, that resembled a ripe Bimba fruit. (27) His buttocks were adorned with a loin-cloth yellow as the filaments of a Kadamba flower, as well as with a girdle; while His bosom, dear son, was marked with a golden streak and graced with its favourite necklace, which was invaluable. (28) In the shape of the fourteen worlds He is like a sandal tree, the king of trees, with His pair of stout arms, adorned with most precious armlets and the best of gems, for its numberless boughs, with its root unknown (because it has no root other than itself) and with the hoods of Śeṣa (the lord of serpents) coiled about its trunk. (29) (Lying in the midst of the ocean) the Lord further looked like a mountain surrounded by water. Even as a mountain affords shelter to both animate and inanimate beings, the Lord is the resting-place of the whole animate and inanimate creation. Even as a mountain is friendly (hospitable) to large serpents, the Lord is a friend of Śeṣa (the lord of serpents). The thousands of diadems that adorned the hoods of Śeṣa appeared like so many peaks of gold; while the diamond called Kaustubha that shone on the bosom of the Lord looked like a gem emerging from the heart of a mountain. (30) Brahmā now had a clear view of Śrī Hari, who wore round His neck a wreath of sylvan flowers, that represented His glory and was graced by the Vedas that had taken the form of bees to hymn His praises. He was inaccessible even to the sun, the moon, the air and fire, and could hardly be approached

(by His enemies), being closely guarded by His weapons (like Sudarśana and others) who were truth, consciousness and bliss personified (i.e., had divine forms of their own), and ever paraded round Him. (31) That very moment, Brahmā, the would-be creator of the world, who was intent on evolving the universe, beheld (in his heart along with the Lord) the lotus which had shot forth from His navel, the water (that surrounded Him), the blast (that was blowing), the sky (that hung over his head like a canopy) as well as himself (seated on the lotus) and nothing other than these. (32) Dominated as he was by the quality of Rajas (the principle of activity), he desired to undertake the work of evolving the creation; but when he saw only the aforesaid meterial for the same, he fixed his mind on the Lord, whose ways are unknown to anyone, and thus began to extol Him who is the only one deserving of praise, intent as he was on creation. (33)

Thus ends the eighth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Brahmā extols the Lord

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां न ज्ञायते भगवतो गतिरित्यवद्यम् ।
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुरुर्विभासि । १ ।
रूपं यदेतदवबोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम् । २ ।
नातः परं परम यद्भवतः स्वरूपमानन्दमात्रमविकल्पमविद्धवर्चः ।
पश्यामि विश्वसृजमेकमविश्वमात्मन् भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि । ३ ।
तद्वा इदं भुवनमङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम् ।
तस्मै नमो भगवतेऽनुविधेम तुभ्यं योऽनादृतो नरकभाग्भिरसत्प्रसङ्गैः । ४ ।
ये तु त्वदीयचरणाम्बुजकोशगन्धं जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।
भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात्स्वपुंसाम् । ५ ।
तावद्भयं द्रविणगेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः । ६ ।
दैवेन ते हतधियो भवतः प्रसङ्गात्सर्वाशुभोपशमनाद्विमुखेन्द्रिया ये ।
कुर्वन्ति कामसुखलेशलवाय दीना लोभाभिभूतमनसोऽकुशलानि शश्वत् । ७ ।
क्षुत्तृट्त्रिधातुभिरिमा मुहुरर्द्यमानाः शीतोष्णवातवर्षैरितरेतराच्च ।
कामाग्निनाच्युत रुषा च सुदुर्भरेण सम्पश्यतो मन उरुक्रम सीदते मे । ८ ।
यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थमायाबलं भगवतो जन ईश पश्येत् ।
तावन्न संसृतिरसौ प्रतिसंक्रमेत व्यर्थापि दुःखनिवहं वहती क्रियार्था । ९ ।

Brahmā said : It is after a very long time that I have come to know You today. It is really shameful that living beings should fail to realize the true nature of the Lord (Yourself). (In fact) there is nothing other than You; and even that which appears to exist is not real. For, when the equilibrium of the Guṇas of Māyā is disturbed, it is You alone who appear as many. (1)The light of wisdom, which is synonymous with joy, being ever manifest in You, the darkness of ignorance can never approach You. This form, which is the seed of hundreds of forthcoming Avatāras, and from the lotus sprung from whose navel I have emanated, has been assumed by You for the first time just in order to show Your grace to the worshippers. (2) I do not regard Your essence, which is purely blissful and undifferentiated and of the nature of unobscured effulgence, as something other than this form of Yours, O Supreme Spirit. That is why I have taken refuge in this very form, which, though creating the universe, is yet beyond the universe and is the source of all the five elements and the ten Indriyas. (3) It is for the good of Your worshipper in me, O source of blessings to the world, that You have revealed this form of Yours to me. I make obeisance again and again to You, who are disregarded only by people that are addicted to the pleasures of sense and thus deserve a place in hell. (4) O Lord, You never leave the lotus heart of Your devotees, who take in through the opening of their ears the fragrance (delightful glory) of Your lotus-feet, wafted by the breeze of the Vedas, Your feet being held fast by the cords of supreme devotion. (5) A man is subject to fear, grief, covetousness, ignominy and inordinate greed proceeding from wealth, house and kinsmen; nay, he is obsessed with the false sense of mineness in respect of the same, which is the root of all sorrow, only so long as he does not take refuge in Your feet, which secure immunity from all fear. (6) Programmes connected with You (such as the hearing and chanting of Your praises etc.) destroy all evil. They have, therefore, been robbed of their wits by (an unpropitious) fate, who, having withdrawn their senses from such a programme, remain constantly engaged in sinful pursuits, their mind possessed with covetousness for the most trivial pleasures of sense, and feeling miserable on that account. (7) It pains my soul, O immortal Lord of infinite power, to see these* creatures being repeatedly tormented by hunger and thirst, by the three humours (flatulence, bile and phlegm), by cold, heat, storm and rain, as well as by one another, and by the unbearable fire of passion as also by anger.(8) So long as a man, O Lord, continues to regard himself as apart from (other than) the Lord (Yourself) on account of Your Māyā (which stands between You and him) in the shape of the senses and their objects, the cycle of birth and death will not cease for him. Though this cycle has no reality, it is a perennial source of sorrows; for through this a man reaps the fruit of his actions. (9)

अह्न्यापृतार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।
दैवाहतार्थरचना ऋषयोऽपि देव युष्मत्प्रसङ्गविमुखा इह संसरन्ति ।१०।
त्वं भावयोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
यद्यद्धिया त उरुगाय विभावयन्ति तत्तद्वपुः प्रणयसे सदनुग्रहाय ।११।
नातिप्रसीदति तथोपचितोपचारैराराधितः सुरगणैर्हृदि बद्धकामैः ।
यत्सर्वभूतदययासदलभ्ययैको नानाजनेष्ववहितः सुहृदन्तरात्मा ।१२।
पुंसामतो विविधकर्मभिरध्वराद्यैर्दानेन चोग्रतपसा व्रतचर्यया च ।
आराधनं भगवतस्तव सत्क्रियार्थो धर्मोऽर्पितः कर्हिचिद्ध्रियते न यत्र ।१३।
शश्वत्स्वरूपमहसैव निपीतभेदमोहाय बोधधिषणाय नमः परस्मै ।

* Although no living being was present before Brahmā at that time, since the work of creation had not been started till then, he could see their subtle bodies in the person of the Lord, and evidently was able to read their future life as if he actually saw it.

विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय ते नम इदं चकृमेश्वराय ।१४।
यस्यावतारगुणकर्मविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति ।
ते नैकजन्मशमलं सहसैव हित्वा संयान्त्यपावृतमृतं तमजं प्रपद्ये ।१५।
यो वा अहं च गिरिशश्च विभुः स्वयं च स्थित्युद्भवप्रलयहेतव आत्ममूलम् ।
भित्त्वा त्रिपाद्ब्रुवृध एक उरुप्ररोहस्तस्मै नमो भगवते भुवनद्रुमाय ।१६।
लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ।१७।
यस्माद्बिभेम्यहमपि द्विपरार्धधिष्ण्यमध्यासितः सकललोकनमस्कृतं यत् ।
तेपे तपो बहुसवोऽवरुरुत्समानस्तस्मै नमो भगवतेऽधिमखाय तुभ्यम् ।१८।
तिर्यङ्मनुष्यविबुधादिषु जीवयोनिष्वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।
रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ।१९।
योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या निद्रामुवाह जठरीकृतलोकयात्रः ।
अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां भीमोर्मिमालिनि जनस्य सुखं विवृण्वन् ।२०।
यन्नाभिपद्मभवनादहमासमीड्य लोकत्रयोपकरणो यदनुग्रहेण ।
तस्मै नमस्त उदरस्थभवाय योगनिद्रावसानविकसन्नलिनेक्षणाय ।२१।
सोऽयं समस्तजगतां सुहृदेक आत्मा सत्त्वेन यन्मृडयते भगवान् भगेन ।
तेनैव मे दृशमनुस्पृशताद्यथाहं स्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ ।२२।
एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या यद्यत्करिष्यति गृहीतगुणावतारः ।
तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो युञ्जीत कर्मशमलं च यथा विजह्याम् ।२३।
नाभिह्रदादिह सतोऽम्भसि यस्य पुंसो विज्ञानशक्तिरहमासमनन्तशक्तेः ।
रूपं विचित्रमिदमस्य विवृण्वतो मे मा रीरिषीष्ट निगमस्य गिरां विसर्गः ।२४।
सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।
उत्थाय विश्वविजयाय च नो विषादं माध्व्या गिरापनयतात्पुरुषः पुराणः ।२५।

Those who have an aversion for programmes connected with You have to pass through a series of births and deaths in this world, no matter if they are born in a family of seers. For the mind and senses of such men are occupied with mundane pursuits and distracted with worldly thoughts by day, and they remain buried in slumber at night, although their sleep is disturbed moment after moment, their mind being tossed about by ambitions of various kinds, and their endeavours for the realization of their object are frustrated by Providence. (10) The path leading to You can be discovered only by hearing Your praises etc., and You surely dwell in the lotus-like heart of Your devotees, purified through the practice of Devotion. In order to oblige Your devotees You assume that very form in which they think of You, O Lord, who are profusely praised ! (11) One (without a second), You are the disinterested friend, nay, the very inner Self of all beings seated in their very heart. That is why You are not pleased so much when worshipped by the gods with some deep-rooted desire in their heart, though through abundant materials, as through compassion towards all beings, a virtue which cannot be acquired by the wicked. (12) Therefore, the highest reward of a man's act is to win Your pleasure, O Lord, through various religious pursuits such as sacrificial performances, charitable gifts, austere penance and observing sacred vows; for a religious act that has been dedicated to You never dies (brings inexhaustible merit). (13) The illusion

of diversity stands eternally swallowed by the very effulgence of Your Being, the abode of wisdom. My obeisance to You, the Supreme Person, You take delight in the sportful activities of Māyā, who is responsible for the creation, preservation and dissolution of the universe. I have, therefore, made obeisance to You, the Ruler of the universe. (14) They who utter Your names, signifying Your descent, virtues and exploits, even in an unconscious state at the moment of death, are immediately rid of their sins of many lives and attain (oneness with) Brahma, who shines beyond the veil of Māyā. I, therefore, take refuge in You, who are unborn. (15) Obeisance to the Lord manifesting Himself (at the time of creation) as the tree of this universe, which evolves from Prakṛti—that has its root, again, in the Lord Himself—splitting it up into the three Guṇas (Rajas, Sattva and Tamas), and appearing first of all as its three trunks, viz., myself (Brahmā), Lord Viṣṇu Himself and Lord Śiva (who dwells on Mount Kailāsa)—who are severally responsible for the creation, preservation and dissolution of the universe—and thereafter grows into numerous boughs and branches (viz., the various lords of created beings, Manus and so on). (16) Your worship has been declared by Yourself as a man's duty yielding happy results. But neglecting this duty, man remains (mostly) engaged in prohibited acts. Time, however, which is most powerful and vigilant too, cuts off in a moment his hope of survival. As a matter of fact, it is You who appear in the form of Time; my obeisance is, therefore, due to You. (17) Even I, who preside over the Satyaloka (the highest heaven), that endures for two Parārdhas (the allotted span of Brahmā's life) and is adored by all the other spheres, am afraid of Time. It was with the object of attaining You (and thus securing immunity from the ravages of Time) that I practised austere penance for many years. My obeisance to You, who preside over all sacrifices. (18) (Being ever satisfied by Your own blissful nature) You have no craving for sense-delights. Yet, with a view to maintaining the standards of morality and virtue established by Yourself, You have voluntarily assumed forms in different species of life, such as birds, beasts, human beings, gods and others ! My salutation to You, the divine Puruṣottama (the Supreme Person). (19) Though untainted by Avidyā (nescience) which appears in five forms (viz., Avidyā or fundamental ignorance, Asmitā or egotism, Rāga or attraction, Dweṣa or aversion and Abhiniveśa or the fear of death), You have enjoyed sleep in the midst of water tossed by fearful waves—a sleep which has proved delightful to You on account of the (soft) touch of the serpent (Lord Śeṣa), who serves as a bed for You—having deposited all the worlds in Your belly, thereby illustrating the relief which a man enjoys during sleep (or allowing a respite to the Jīvas from ceaseless exertion during successive births for a whole Kalpa consisting of 4,32,00,00,000 human years). (20) It is from the lotus sprung from Your navel, O praiseworthy Lord, that I have emerged and it is by Your grace that I have secured this opportunity of serving the three worlds by creating them. You kept the universe (as a safe deposit) in Your belly for such a long time (a whole Kalpa) and Your lotus eyes have just opened, indicating thereby that Your sleep in the form of abstract meditation has come to an end. I, therefore, make obeisance to You. (21) You are the sole well-wisher and friend, nay, the very Self (Inner Controller) of all animate and inanimate beings and the lover of the suppliant. Therefore, pray, endow my vision (understanding) with the same wisdom and supernatural power by which You delight the universe, so that I may be able to create this universe as it existed in the preceding Kalpa. (22) You grant the wishes of those who take refuge in You. Therefore, when I proceed to create the universe, which will be nothing but an exhibition of Your own creative power, be pleased to fill my mind with (the thought of) each and every exploit You may perform in course of the descents You take along with Your own divine Energy, Goddess Ramā, manifesting many a divine virtue, so that I may remain untainted by the impurities (in the shape of egotism etc.) attaching to the work of creation. (23) I am the deity presiding over the Mahat-tattva, which represents Your power of understanding, one of the innumerable powers possessed by You, and sprang

from the pool of Your navel even while You, the Supreme Person, slept on these waters. Therefore, as I proceed to bring to light the wonderful creation, which will be Your own manifestation, let not my utterance of the Vedic words fail. (24) You are the most ancient Person possessing infinite grace. Be pleased, O Lord, to open Your lotus eyes with a smile expressive of abundant love; and, rising (from Your bed in the shape of the serpent-god) for the creation of the universe, dispel my despondency by Your mellifluous speech. (25)

मैत्रेय उवाच

स्वसम्भवं निशाम्यैवं तपोविद्यासमाधिभिः । यावन्मनोवचः स्तुत्वा विरराम स खिन्नवत् ।२६।
अथाभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः । विषण्णचेतसं तेन कल्पव्यतिकराम्भसा ।२७।
लोकसंस्थानविज्ञान आत्मनः परिखिद्यतः । तमाहागाधया वाचा कश्मलं शमयन्निव ।२८।

Maitreya continued : Having thus beheld his Father by dint of austere penance, worship and abstract meditation, Brahmā extolled Him as best as his mind and speech allowed him to do, and then stood silent, as though exhausted. (26) When Lord Viṣṇu (the Slayer of the demon Madhu) came to know the intention of Brahmā, who was depressed in spirits at the sight of the waters surging all round during that period of universal dissolution, and was at a loss to know the relative position of the various worlds (to be created by him), He addressed Him in deep accents as though removing his faint-heartedness. (27-28)

श्रीभगवानुवाच

मा वेदगर्भ गास्तन्द्रीं सर्ग उद्यममावह । तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान् ।२९।
भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् ।ताभ्यामन्तर्हृदि ब्रह्मन् लोकान्द्रक्ष्यस्यपावृतान् ।३०।
तत आत्मनि लोके च भक्तियुक्तः समाहितः । द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः ।३१।
यदा तु सर्वभूतेषु दारुष्वग्निमिव स्थितम् । प्रतिचक्षीत मां लोको जह्यात्तर्ह्येव कश्मलम् ।३२।
यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ।३३।
नाना कर्मवितानेन प्रजा बह्वीः सिसृक्षतः । नात्मावसीदत्यस्मिंस्ते वर्षीयान्मदनुग्रहः ।३४।
ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः । यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते ।३५।
ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् । यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः ।३६।
तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितोऽबहिः । नालेन सलिले मूलं पुष्करस्य विचिन्वतः ।३७।

The Lord said : Do not fall a prey to lassitude (born of despair), O Brahmā (repository of the Vedas); exert yourself for creation. I have already arranged what you ask of Me. (29) Practise penance once more and offer worship through Mantras sacred to Me; thereby, O Brahmā, you shall find the worlds revealed in your heart. (30) Then, full of devotion and concentrated in mind, O Brahmā, you will find Me pervading yourself as well as the whole universe, and will see the worlds as well as the Jīvas (embodied souls) resting in Me. (31) The very moment a man finds Me present in all beings as fire in every piece of wood, he is rid of all infatuation. (32) And, when he realizes himself as devoid of the five elements, the Indriyas (the five senses of perception and the five organs of action), the Guṇas (the modes of Prakṛti) and the inner sense, and identical with Me, his very Self, he attains liberation. (33) Even though you desire to evolve innumerable creatures according to the stock of their past Karma, your mind does not feel perplexed in regard to this matter; that is because you have My grace in abundance. (34) The wicked Rajoguṇa (the principle of activity) will not bind you, the first seer, since your mind will remain attached to Me even while you are occupied with the work of evolving the creation. (35)Today you have come to know Me, even though living beings find it difficult to know Me; for you regard Me as free from the five elements, the Indriyas, the Guṇas and the inner sense. (36) Doubting My existence, when you proceeded

to look out for the base of the lotus under water along its stalk, I revealed to you My being in your very heart. (37)

यच्चकर्थाङ्ग मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम्। यद्वा तपसि ते निष्ठा स एष मदनुग्रहः ।३८।
प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया। यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् ।३९।
य एतेन पुमान्नित्यं स्तुत्वा स्तोत्रेण मां भजेत्। तस्याशु सम्प्रसीदेयं सर्वकामवरेश्वरः ।४०।
पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना। राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्मतम् ।४१।
अहमात्माऽऽत्मनां धातः प्रेष्ठः सन् प्रेयसामपि। अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः ।४२।
सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना । प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते ।४३।

That you have offered Me praises interspersed with the glory of My stories or that you have developed faith in austere penance, dear Brahmā, all this is due to My grace. (38) May success attend you ! I am pleased with you since you have extolled Me in your eagerness to create the worlds, describing Me as destitute of the Guṇas (modes of Prakṛti), even though I appear as endowed with such Guṇas. (39) I, the Bestower of all desired objects and blessings, shall be quickly and immensely pleased with the man who offers worship to Me everyday, extolling Me through this hymn of praise. (40) The knowers of Truth are of the opinion that My pleasure alone is the highest good to be attained by men through works of public utility (such as the digging of wells etc.), austere penance, sacrificial performances, charitable gifts, practice of Yoga (control of mind) and abstract meditation. (41) I am the Self of all embodied souls, O Brahmā (the Creator), and the dearest of all dear ones. Therefore, a man should bestow his love on Me alone; for the body and other things are dear only on My account. (42) Now evolve the three worlds as well as the beings who are lying hidden in Me even as in the Kalpa preceding the period of universal dissolution by means of your own personality, that has emanated from Me, and which is an embodiment of all the Vedas. (43)

मैत्रेय उवाच

तस्मा एवं जगत्स्रष्ट्रे प्रधानपुरुषेश्वरः। व्यज्येदं स्वेन रूपेण कञ्जनाभस्तिरोदधे ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे नवमोऽध्यायः ॥ ९ ॥

The sage Maitreya continued : The Lord whose navel is distinguished by a lotus sprung from it, and who is the Ruler of both Matter and Spirit, thus disclosed to Brahmā (the Creator of the universe) the means of evolving the creation and concealed from his view His divine form (the form which is known by the name of Nārāyaṇa). (44)

Thus ends the ninth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

Description of the tenfold creation

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः। प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः । १ ।
ये च मे भगवन् पृष्टास्त्वय्यर्था बहुवित्तम। तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् । २ ।

Vidura said : When the Lord had disappeared from view, how many species of life did Brahmā, the grandfather of the whole creation, evolve either from his body or from his mind? (1) Pray, also elucidate one after another the points that I have referred to you, O worshipful sage, and resolve all my doubts, foremost as you are of those possessing a vast knowledge. (2)

सूत उवाच

एवं सञ्चोदितस्तेन क्षत्त्रा कौषारवो मुनिः । प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव । ३ ।

Sūta continued : Thus requested by Vidura, O Śaunaka (a scion of Bhṛgu), the sage Maitreya (son of Kuṣāru) felt highly pleased and proceeded to answer the queries (by Vidura), which he had borne in his mind.(3)

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः । आत्मन्यात्मानमावेश्य यदाह भगवानजः । ४ ।

तद्विलोक्याब्जसम्भूतो वायुना यदधिष्ठितः । पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् । ५ ।

तपसा ह्येधमानेन विद्यया चात्मसंस्थया । विवृद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा । ६ ।

तद्विलोक्य वियद्व्यापि पुष्करं यदधिष्ठितम् । अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत् । ७ ।

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः । एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा । ८ ।

एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः । धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ । ९ ।

The sage Maitreya said : Brahmā (the Creator) practised austere penance for a hundred celestial years with his mind fixed on Śrī Nārāyaṇa, as he had been told by the Lord, who is devoid of birth. (4) The lotus-born god now saw the lotus on which he was perched, as well as the water all round, being tossed by the wind, whose fury had been intensified by the period of universal destruction. (5) His knowledge (about creation) and creative power having been greatly enhanced by his ever-growing penance and worship through the Mantras sacred to the Lord, he drank up the wind along with the water. (6) Perceiving the lotus on which he sat, and which rose to the very sky, he thought he should bring back to light the worlds that had disappeared at the end of the preceding Kalpa, by means of that very lotus. (7) Directed by the Lord to carry on the work of creation, Brahmā entered the corolla of the lotus and split it up into three parts (viz., Bhūḥ, Bhuvaḥ and Swaḥ), although it was so big that it could be divided into fourteen or even more parts. (8) It is these three worlds alone that have been declared (in the scriptures) as constituting the realm where the Jīvas (embodied souls) experience the fruit of their actions. As for Brahmā, i.e., his abode (the Satyaloka) and the three worlds immediately below it (viz., Maharloka, Janaloka and Tapoloka), they are the rewards of virtue practised without any selfish motive. (9)

विदुर उवाच

यदात्थ बहुरूपस्य हरेरद्भुतकर्मणः । कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो । १० ।

Vidura said : Tell me in detail, my lord, about the potency—referred to by you under the name of Time—of Śrī Hari of marvellous deeds, who appears as many (in the form of the universe). (10)

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलयासृजत् । ११ ।

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया । ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना । १२ ।

यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् । सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः । १३ ।

कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः । आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः । १४ ।

द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ।१५।
चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः । वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ।१६।
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो । षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ।१७।

Maitreya said : Time, which in itself is undifferentiated and has no beginning or end, appears in the form of metamorphosis of worldly phenomena. Making it His instrument, the Lord (the Supreme Person) sportfully manifested Himself (in the form of the universe). (11) Having been dissolved by the Māyā (wonderful potency) of Lord Viṣṇu, this universe existed (during the period of universal destruction) as no other than Brahma God, then evolved it as a distinct entity through the instrumentality of Time, which is undifferentiated in itself. (12) As the universe exists today, so it was before and so it will continue to be hereafter. Ninefold is its creation, the one proceeding both from Prakṛti (God) and Vikṛti (Brahmā) being the tenth. (13) The reabsorption (dissolution) of the universe, again, is threefold, viz., through Time, elements and the Guṇas (modes of Prakṛti). (Now as regards the ninefold creation) the first in order of sequence is the creation of the Mahat-tattva, which takes place only when the equilibrium of the Guṇas (Sattva, Rajas and Tamas) is disturbed by the will of God Himself. (14) The second is the evolution of the ego (Aham), from which proceed the five gross elements as well as the five senses of perception and the five organs of action. The third is the evolution of the subtle elements, which in their turn evolve the gross elements. (15) The fourth is the evolution of the Indriyas, i.e., the senses of perception and the organs of action; while the fifth is the evolution of the deities (presiding over the Indriyas), who are born of the Sāttvika ego, as well as of the mind, which is also a product of the Sāttvika ego. (16) The sixth is the evolution of Tamas (the principle of nescience), which clouds the reason and distracts the mind of the Jīvas. These six varieties of creation proceed from Prakṛti (God, the Cause of causes); now hear of those that proceed from Vikṛti (Brahmā, who sprang up from the Lord). (17)

रजोभाजो भगवतो लीलेयं हरिमेधसः । सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः ।१८।
वनस्पत्योषधिलतात्वक्सारा वीरुधो द्रुमाः । उत्स्रोतसस्तमः प्राया अन्तःस्पर्शा विशेषिणः ।१९।
तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः । अविदो भूरितमसो घ्राणज्ञा ह्यवेदिनः ।२०।
गौरजो महिषः कृष्णः सूकरो गवयो रुरुः । द्विशफाः पशवश्चेमे अविरुष्ट्रश्च सत्तम ।२१।
खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा । एते चैकशफाः क्षत्तः शृणु पञ्चनखान् पशून् ।२२।
श्वा सृगालो वृको व्याघ्रो मार्जारः शशशल्लकौ । सिंहः कपिर्गजः कूर्मो गोधा च मकरादयः ।२३।
कङ्कगृध्रवटश्येनभासभल्लूकबर्हिणः । हंससारसचक्राह्वकाकोलूकादयः खगाः ।२४।
अर्वाक्स्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ।२५।
वैकृतास्त्रय एवैते देवसर्गश्च सत्तम । वैकारिकस्तु यः प्रोक्तः कौमारस्तूभयात्मकः ।२६।

(As a matter of fact) the creation proceeding from Brahmā too is a pastime of the Lord, the very thought of whom rids one of all sorrows and who assumes the quality of Rajas (in order to carry on the work of creation as Brahmā). The seventh is the sixfold creation of immobile creatures (plants and trees etc.), which is the first (in order of sequence of the three categories of creation proceeding from Brahmā, and which is subdivided into six varieties.(18) These consist of (i) trees which bear fruit without flowering, (e.g., the banyan, the Peepul and so on), (ii) annual plants and herbs that die as soon as their fruit is ripe (such as the cereals), (iii) creepers that grow on the support of other trees or walls etc., (iv) plants which have a hard bark (such as the bamboo), (v) creepers that creep on the ground alone, being too stiff to climb upwards (such as the melon, the water-melon and so on) and (vi) trees which bear fruit after blossoming. All these draw their nutriment from below; they are almost

wanting in sensibility, have an inward feeling of touch alone and possess some peculiarity of their own. (19) The eighth is the creation of animals (lit., living beings that draw their nutriment horizontally). They are believed to have as many as twenty-eight varieties, have no sense of time, are irrational (led by instinct alone), can perceive (what is desirable for them) with their olfactory sense, and cannot take a long view of things. (20) Of these, the bovine class, the goat, the buffalo, the black antelope, the swine, the Gavaya (a wild animal very closely resembling the cow), the Ruru (a species of deer), the sheep and the camel, O noblest of men, belong to the category of cloven-hoofed beasts. (21)The donkey, the horse, the mule, the Gaura (a white antelope), Śarabha (an eight-legged animal extinct now) and the yak (a kind of wild ox, the bushy end of whose tail is employed as Chowrie)—all these are classed as the whole—hoofed beasts. Now hear, O Vidura, the names of the beasts who are endowed with five claws. (22) They are: the dog, the jackal, the wolf, the tiger, the cat, the hare, the hedgehog, the lion, the monkey, the elephant, the tortoise, the iguana (a large arboreal lizard) and the alligator etc. (23) The heron, the vulture, the quail, the hawk, the Bhāsa (a bird of prey), the Bhallūka, the peacock, the swan, the crane, the Cakrawāka, the crow, the owl etc., are birds moving in the air. (24) The ninth is the creation of the human species, which, O Vidura, is only of one kind and whose current of nutriment tends downwards. Human beings have an abundance of Rajas (the principle of activity), are active by nature and take delight in the pleasures of sense, which are rooted in sorrow. (25) All these three (viz., the immobile creation, the beasts and birds and the human species) as well as the creation of the gods (to be discussed hereafter), O noblest of men, are creations that have proceeded from Brahmā. As for the deities (presiding over the Indriyas and) born of the Sāttvika ego they have already been dealt with (in verse 16 above under the category of the creation proceeding from God); while the creation of the sages Sanaka and others is classed as proceeding from God and Brahmā both.* (26)

देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः। गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः।२७।
भूतप्रेतपिशाचाश्च विद्याध्राः किन्नरादयः। दशैते विदुराख्याताः सर्गास्ते विश्वसृक्कृताः।२८।
अतः परं प्रवक्ष्यामि वंशान्मन्वन्तराणि च। एवं रजःप्लुतः स्रष्टा कल्पादिष्वात्मभूर्हरिः।
सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना।२९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दशमोऽध्यायः।१०।

The creation of heavenly beings consists of eight varieties, viz., the gods; the manes; the demons; the Gandharvas (celestial musicians) and the Apsarās (celestial dancing girls); the Yakṣas and the Rākṣasas; the Siddhas (a class of heavenly beings endowed with supernatural powers), the Cāraṇas (the celestial bards) and the Vidyādharas; the Bhūtas (ghosts), Pretas (spirits) and Piśācas (fiends); the Kinnaras, Kimpuruṣas and Aśwamukhas. I have thus told you, O Vidura, the ten creations evolved by the Lord personally as well as in the form of Brahmā (the Creator of the universe). (27-28) After this I shall speak to you of the ruling dynasties as well as the periods presided over by the Manus, United with Rajas (the principle of activity) as the self-born Brahmā, the creator, none other than Śrī Hari of unfailing resolve thus projects Himself (in the form of the universe) by Himself at the beginning of every Kalpa. (29)

Thus ends the tenth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

*Sanaka and others, being the mind-born sons of Brahmā, obviously belong to the creation proceeding from Brahmā. But having been created before all others, even before Rudra and the Prajāpatis (the progenitors of all created beings), they are also classed as a creation proceeding from God Himself.

अथैकादशोऽध्यायः

Discourse XI

Divisions of Time such as Manvantara and so on

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा। परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः। १।
सत एव पदार्थस्य स्वरूपावस्थितस्य यत्। कैवल्यं परममहानविशेषो निरन्तरः। २।
एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम। संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग्विभुः। ३।
स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम्। सतोऽविशेषभुग्यस्तु स कालः परमो महान्। ४।

Maitreya continued : The minutest particle of material substance (which cannot be further divided), which has not yet evolved, nay, not even been combined with other similar particles and hence eternally exists (in that causal state) should be known by the name of Paramāṇu. It is the combination of more than one such Paramāṇus that creates in the mind of men the illusory notion of a unit. (1) Even so the entire range of material substances taken as an unspecified and undifferentiated whole, before it undergoes further transformation, i.e., returns to its ultimate source (Prakṛti), constitutes what is known as the largest size. (2) (Just as the minutest particle of a material substance such as earth and so on leads us to postulate the existence of a Paramāṇu, and the combination of material substances to that of the largest size), so can we infer the long and short measures of time, which (being a potency of the Lord) is the same as the Lord, all-pervading and unmanifest, and which is the circumscriber of finite objects inasmuch as (in the form of the sun) it travels across the large and small dimensions of things. (3) The measure of time which (in the form of the sun) flits across the smallest particle of matter is called a Paramāṇu; while that which extends over the whole life-span of the universe (viz., from its creation to dissolution) is the longest measure of time (in relation to the cosmos, viz., a couple of Parārdhas, constituting the life-span of Brahmā). (4)

अणुद्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः। जालार्करश्म्यवगतः खमेवानुपतन्नगात्। ५।
त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः। शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः। ६।
निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रयः क्षणः। क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च। ७।
लघूनि वै समाम्नाता दश पञ्च च नाडिका। ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम्। ८।
द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः। स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम्। ९।
यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे। पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद। १०।
तयोः समुच्चयो मासः पितॄणां तदहर्निशम्। द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि। ११।
अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः। संवत्सरशतं नृणां परमायुर्निरूपितम्। १२।
ग्रहर्क्षताराचक्रस्थः परमाण्वादिना जगत्। संवत्सरावसानेन पर्येत्यनिमिषो विभुः। १३।
संवत्सरः परिवत्सर इडावत्सर एव च। अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते। १४।

यः सृज्यशक्तिमुरुधोच्छ्वसयन् स्वशक्त्या पुंसोऽभ्रमाय दिवि धावति भूतभेदः।
कालाख्यया गुणमयं क्रतुभिर्वितन्वंस्तस्मै बलिं हरत वत्सरपञ्चकाय। १५।

Two Paramāṇus make one Aṇu (an atom); while three Aṇus constitute a Trasareṇu* (the

*The words 'Aṇu' and 'Trasareṇu' though primarily denoting the dimensions of material objects, also signify the measure of time taken by the sun to travel across the aforesaid dimensions.

minutest particle of matter or mote), seen floating in space through the sun's rays that enter a room through the eye-holes of a lattice. (5) The measure of time which (in the form of the sun) travels across a composite of three Trasareṇus is known as a Truṭi; a Vedha consists of a hundred Truṭis, while three Vedhas constitute what is known as a Lava. (6) A composite of three Lavas should be known by the name of Nimeṣa (the twinkling of an eye); while three Nimeṣas are spoken of as one moment (Kṣaṇa). A composite of five moments is known as a Kāṣṭhā; while fifteen Kāṣṭhās go to make a Laghu. (7) Fifteen Laghus taken together are called a Nāḍikā; a couple of Nāḍikās constitute one Muhūrta, while six or seven Nāḍikās (according as the day or night is short or long) make a Prahara, which forms one quarter of a day or night of human beings. (8) A pot (of copper) weighing six Palas or ninety-six Māśās (8 Tolās) and with a capacity of one Prastha (two seers) of water should be bored (at the bottom) with a gold needle weighing four Māśās and four Aṅgulas (a finger's breadth) long, and left on water. The time which will be taken by such a pot to be filled with and consequently submerged in water is known as a Nāḍikā. (9) The day and night of human beings consist of four Yāmas or quarters each: while fifteen days and nights constitute a fortnight, which is bright and dark (alternately), O respecter of others. (10) Both these fortnights, taken together, make one month, which constitutes a day and night of the Pitṛs (manes). Two months, taken together, go to make a Ṛtu (season); while an Ayana consists of six months. An Ayana is southerly and northerly by turns (according as the sun takes a southerly or northerly course), and the two Ayanas constitute a day and night of the gods in heaven. These are known as one year or twelve months (on earth) and a hundred years have been declared as the full life-span of human beings. (11-12) The ever-vigilant sun-god, who is manifestation of the Lord Himself and identical with the Time-Spirit, and stays in the midst of planets, lunar mansions and other stars, goes round the whole universe in course of time beginning from a Paramāṇu and extending to a whole year. (13) The year, O Vidura, is variously termed as Saṁvatsara[1], Parivatsara[2], Idāvatsara[3], Anuvatsara[4] and Vatsara[5] (according as it is calculated on the basis of the revolutions of the sun, the Jupiter, the moon and so on). (14) Bear offerings, (O men!) to the sun-god, the originator of these five kinds of years, who by his potency called Time unfolds in various forms the capacity of the seed etc., to germinate, who as (a huge ball of) fire, which is one of the five gross elements, courses through the heavens in order to dispel the delusion of men (by cutting short their span of life and thus ridding them of their attachment for the pleasures of sense) and who (for those performing sacrifices etc., with some interested motive) yields many kinds of material fruits (in the shape of heavenly and other enjoyments) through sacrificial performances. (15)

विदुर उवाच

पितृदेवमनुष्याणामायुः परमिदं स्मृतम्। परेषां गतिमाचक्ष्व ये स्युः कल्पाद् बहिर्विदः ।१६।

भगवान् वेद कालस्य गतिं भगवतो ननु। विश्वं विचक्षते धीरा योगराद्धेन चक्षुषा ।१७।

Vidura said : The full life-span of the manes, gods and human beings has thus been

1. Saṁvatsara is the name of the solar year or the period taken by the sun to pass through all the twelve signs of the zodiac (viz., 372 days).

2. Parivatsara is the name of the period taken by the Jupiter to pass from one sign of the zodiac to another. The Jupiter takes approximately twelve years to complete its circuit through all the twelve signs.

3. Iḍāvatsara is the name of the Sāvanas year, each month of which has a uniform duration of 30 days.

4. Aṇuvatsara is the name of the lunar year, each month of which ends on the Amāvāsyā.

5. Vatsara is the name of the year, each month of which consists of 27 days only, the period taken by the moon to pass through each Nakṣatra or lunar mansion.

stated by you (as consisting of a hundred years according to the measure* of time severally obtaining in the three worlds). Now kindly tell me the life-span of other (higher) enlightened beings (such as Brahmā, Sanaka, Bhṛgu and others), who live outside the three worlds (i.e., in the spheres beyond Indra's paradise). (16) Your holiness surely knows the course of the all-powerful Time; for the wise can see the whole universe with their eye perfected through Yoga (union with God). (17)

मैत्रेय उवाच

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्। दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम्।१८।

Maitreya replied : The four Yugas,viz., Kṛtayuga (Satyayuga), Tretā, Dwāpara and Kali along with their Sandhyā (the transitional period marking the beginning of each Yuga) and Sandhyāṁśa (the transitional period marking the end of each Yuga) have been declared as consisting of 12,000 celestial years (or 43,20,000 human years). (18)

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम्। संख्यातानि सहस्राणि द्विगुणानि शतानि च।१९।
संध्यांशयोरन्तरेण यः कालः शतसंख्ययोः। तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते।२०।
धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते। स एवान्येष्वधर्मेण व्येति पादेन वर्धता।२१।
त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम्। तावत्येव निशा तात यन्निमीलति विश्वसृक्।२२।
निशावसान आरब्धो लोककल्पोऽनुवर्तते। यावद्दिनं भगवतो मनून् भुञ्जंश्चतुर्दश।२३।
स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम्। मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः।
भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान्।२४।
एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः। तिर्यङ्नृपितृदेवानां सम्भवो यत्र कर्मभिः।२५।
मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः। मन्वादिभिरिदं विश्वमवत्युदितपौरुषः।२६।
तमोमात्रामुपादाय प्रतिसंरुद्धविक्रमः। कालेनानुगताशेष आस्ते तूष्णीं दिनात्यये।२७।
तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः। निशायामनुवृत्तायां निर्मुक्तशशिभास्करम्।२८।
त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना। यान्त्यूष्मणा महर्लोकाज्जनं भृग्वादयोऽर्दिताः।२९।
तावत्त्रिभुवनं सद्यः कल्पान्तैधितसिन्धवः। प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः।३०।
अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः। योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः।३१।
एवंविधैरहोरात्रैः कालगत्योपलक्षितैः। अपक्षितमिवास्यापि परमायुर्वयःशतम्।३२।

The Kṛtayuga and the succeeding Yugas severally consist of four, three, two and one thousand celestial years plus twice as many hundred years (representing the Sandhyā and Sandhyāṁśa of each Yuga)†. (19) Those who are conversant with the divisions of time call only the period intervening a Sandhyā and the following Sandhyāṁśa, each of which comprises of a hundred celestial years, as Yuga proper; for each of these Yugas a special Dharma (code of virtue) is prescribed. (20) In the Kṛtayuga, Dharma (virtue) exists, for men, complete in its four limbs (viz., austere penance, internal and external purity,

* A day and night of the Pitṛs (manes) consist of 30 days and nights of human beings. Hence the full life-span of Pitṛs would be reckoned at 3,000 years. Even so a day and night of the gods consist of two Ayanas or 360 human days and nights. Thus the full life-span of the generality of gods would work up to 36,000 human years.

† Thus a Satyayuga consists of 4,800 celestial years all told (4,000 years of Satyayuga proper and 800 years representing the Sandhyā and Sandhyāṁśa combined). Similarly a Tretā consists of 3,600, Dwāpara of 2,400 and Kali of 1,200 celestial years all told. In other words, a Kaliyuga consists of 4,32,000 human years, a Dwāpara of twice as many, i.e., 8,64,000 years, a Tretā of thrice as many or 12,96,000 years and a Satyayuga of four times as many or 17,28,000 years.

compassion and truthfulness). In the other Yugas, even as unrighteousness advances, virtue diminishes by one limb successively* (21) Beyond the three worlds, (from the Maharloka) as far as the abode of Brahmā, one thousand revolutions of the four Yugas constitute a day; and equal in length is the night, dear Vidura, when Brahmā (the Creator of the universe) goes to sleep (withdrawing all the three worlds into his belly). (22) At the close of night the creation of the three worlds commences (as in the preceding Kalpa) and continues for the livelong day of Brahmā, which embraces the regime of the fourteen Manus.(23) Each Manu holds power for the period allotted to him, which is a little over seventy-one (71 and 6/14) revolutions of the four Yugas. During these Manvantaras there are separate Manus and their descendants, separate groups of seven Ṛṣis and gods, and separate Indras (the rulers of all the three worlds) and their attendants (Gandharvas and so on), all of whom (excepting, of course, the descendants of Manu) are born together. (24) This is the day-to-day creation of Brahmā, which affects the three worlds alone and in which the sub-human creatures, human beings, manes and gods are born according to their respective Karma. (25) During these Manvantaras the Lord assumes the quality of Sattva (harmony) and protects the universe, exhibiting His strength in the form of Manus and others, who are His own manifestations. (26) At the close of the day Brahmā assumes an iota of Tamoguṇa (the principle of inertia) and, winding up his activity (in the shape of creation), becomes quiet (retires for the night). At that time everything else is withdrawn into him by force of time. (27) Again, when the night (of universal dissolution) sets in, the moon and the sun as well disappear and all the three worlds, viz., Bhūḥ, Bhuvaḥ and Swaḥ get reabsorbed into his body. (28) (How this happens is described now.) When the three worlds are being consumed by the divine energy in the shape of fire emitted by the mouth of Lord Saṅkarṣaṇa (the serpent-god), the sages Bhṛgu and others (who have their abode in the Maharloka, immediately above Indra's paradise) feel oppressed by the heat (of that huge conflagration) and ascend from the Maharloka to the Janaloka (the next higher world). (29) Meanwhile all the seven oceans exceed their limits at the approach of universal destruction. Their waters get unusually swollen and with their waves tossed by boisterous and fearful gusts of wind they submerge all the three worlds in no time. (30) In the midst of that (vast expanse of) water lies Śrī Hari on His couch of Lord Ananta (Śeṣa), His eyes closed on account of sleep in the form of abstract meditation, the inhabitants of the Janaloka extolling Him (on all sides). (31) With the alternation of days and nights of the above description, which can be (easily) deduced from the (constant) flux of time, the hundred years even of Brahmā's life which is the longest in this creation, are well-nigh spent. (32)

यदर्धमायुषस्तस्य परार्धमभिधीयते। पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते।३३।
पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत्। कल्पो यत्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः।३४।
तस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते। यद्धरेर्नाभिसरस आसील्लोकसरोरुहम्।३५।
अयं तु कथितः कल्पो द्वितीयस्यापि भारत। वाराह इति विख्यातो यत्रासीत्सूकरो हरिः।३६।
कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते। अव्याकृतस्यानन्तस्य अनादेर्जगदात्मनः।३७।
कालोऽयं परमाण्वादिर्द्विपरार्धान्त ईश्वरः। नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम्।३८।

One-half of Brahmā's life is called Parārdha. The first Parārdha has already expired and the second is now running (has commenced from the current Kalpa). (33) The first Parārdha opened with a momentous Kalpa, the Brāhma Kalpa, in which appeared Brahmā, whom the

* That is to say, in Tretā austere penance falls into destitute; only purity, compassion and truthfulness are practised in the name of virtue. In the Dwāpara, however, penance and purity both become obsolete; compassion and truth alone prevail. And in Kali truthfulness alone remains, the other three virtues become very rare.

wise recognize as Veda personified. (34) The Kalpa that marked the end of the same Parārdha is called the Pādma Kalpa, in which sprang from the pool of Śrī Hari's navel the lotus representing all the worlds. (35) The present has been declared as the opening Kalpa of the second Parārdha, O Vidura, (a scion of Bharata). It is known by the name of Vārāha-Kalpa, inasmuch as Śrī Hari took the form of a boar in this Kalpa. (36) The aforesaid period of two Parārdhas is figuratively spoken of as the mere twinkling of an eye of the immutable, immortal, beginningless Lord, the Soul (origin) of the universe. (37) This all-powerful Time, ranging from a Paramāṇu (the smallest measure) to the length of two Parārdhas, has no control over the all-embracing Lord; it holds sway only on those who have identified themselves with the body and all that is associated with it. (38)

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः। आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः।३९।
दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत्। लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः।४०।
तदाहुरक्षरं ब्रह्म सर्वकारणकारणम्। विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः।४१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकादशोऽध्यायः।११।

This egg-shaped universe, constituted as it is of the eight causal principles (viz., Primordial Matter, the Mahat-tattva, the Ego and the five subtle elements) and the sixteen evolutes (viz., the mind, the five senses of perception, the five organs of action and the five gross elements, none of which evolves further), has a breadth of five million Yojanas (or forty million miles) and is covered outside by seven sheaths (viz., earth, water, fire, air, ether, the Ego and the Mahat-tattva), each of which is ten times larger than the one it surrounds. That cause of all causes, in which this universe with all its covering sheaths looks like a Paramāṇu, and which comprises myriads of other universes, is called the indestructible Brahma; and that is the transcendent reality of the most ancient Person, Lord Viṣṇu, the Supreme Spirit in embodied form. (39—41)

Thus ends the eleventh discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

The multiplication of creation

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः। महिमा वेदगर्भोऽथ यथास्राक्षीन्निबोध मे।१।
ससर्जाग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत्। महामोहं च मोहं च तमश्चाज्ञानवृत्तयः।२।
दृष्ट्वा पापीयसीं सृष्टिं नात्मानं वह्वमन्यत। भगवद्ध्यानपूतेन मनसान्यां ततोऽसृजत्।३।
सनकं च सनन्दं च सनातनमथात्मभूः। सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः।४।
तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः। तन्नैच्छन्मोक्षधर्माणो वासुदेवपरायणाः।५।
सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः। क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे।६।

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः । सद्योऽजायत तन्मन्युः कुमारो नीललोहितः । ७ ।
स वै रुरोद देवानां पूर्वजो भगवान् भवः । नामानि कुरु मे धातः स्थानानि च जगद्गुरो । ८ ।
इति तस्य वचः पाद्मो भगवान् परिपालयन् । अभ्यधाद् भद्रया वाचा मा रोदीस्तत्करोमि ते । ९ ।
यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः । ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ।१०।
हृदिन्द्रियाण्यसुर्व्योम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ।११।
मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः । उग्ररेता भवः कालो वामदेवो धृतव्रतः ।१२।
धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ।१३।
गृहाणैतानि नामानि स्थानानि च सयोषणः । एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः ।१४।
इत्यादिष्टः स गुरुणा भगवान्नीललोहितः । सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ।१५।
रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् । निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ।१६।
अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम । मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुल्बणैः ।१७।
तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् । तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान् ।१८।
तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् । सर्वभूतगुहावासमञ्जसा विन्दते पुमान् ।१९।

Maitreya continued : Thus I have told you, O Vidura, the glory of the Supreme Spirit under the name of Time. Now hear from me how Brahmā (the repository of the Vedas) proceeded with the work of creation. (1) To begin with, Brahmā (the first maker) evolved the five varieties of ignorance* viz., Tamas (ignorance about one's own self), Moha (self-identification with the body etc.), Mahāmoha (the craving for enjoyment), Tāmisra (anger) and Andhatāmisra (looking upon death as one s own end). (2) He was, however, not pleased with himself to see this most wicked creation. Through his mind, purified by meditation on the Lord Brahmā (the self-born) then evolved a creation (different from the above), viz., the sages Sanaka and Sanandana and Sanātana and Sanatkumāra, who refrained from all worldly activity and were Urdhvaretās† (lifelong celibates). (3-4) Brahmā (the self-born) said to these sons, "Dear sons, do you beget offspring." They, however, were little inclined to do so, since they had set their heart on Lord Vāsudeva as the highest goal and had taken a vow of renunciation as a road to liberation. (5)Thus disregarded by his own sons, who had flouted his command, Brahmā strove to curb the fierce anger generated in him. (6) But notwithstanding his effort to restrain it by force of reason, the passion of Brahmā (the lord of created beings) forthwith broke through the middle of his brows in the form of a boy of dark-red hue. (7) The body, who was no other than Lord Rudra (the eldest-born of the gods), cried, "Give me names, O Creator, and also allow me abodes, father of the world." (8) Intending to comply with this prayer of the boy, the worshipful Brahmā (who was born of the lotus) replied in kind tones : "Do not cry, I shall presently do it for you. (9) Since you wept as a frightened child, O chief of the gods, hence people will call you by the name of Rudra (lit., one who weeps). (10) The heart, the senses, the vital air, ether, the air, fire, water, earth, the

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* The Viṣṇu-Purāṇa says–

तमोऽविवेको मोहः स्यादन्तःकरणविभ्रमः । महामोहस्तु विज्ञेयो ग्राम्यभोगसुखैषणा ॥
मरणं ह्यन्धतामिस्रं तामिस्रं क्रोध उच्यते । अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः ॥

Cf. Patañjali–

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।

According to the great Ācārya Viṣṇuswāmī, the fivefold ignorance consists in Ajñāna (ignorance), Viparyāsa (error or delusion), Bheda (sense of diversity), Bhaya (fear) and Śoka (grief).

† 'Urdhvaretā' literally means he whose generative fluid has begun to flow upwards instead of downwards as in the case

sun and the moon and austere penance—these are the abodes I have already assigned to you. (11) You will be further called Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhwaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata (according to the abodes assigned to you). (12) Dhī, Vṛtti, Uṣanā, Umā, Niyut, Sarpī, Ilā, Ambikā, Irāvatī, Sudhā and Dīkṣā, O Rudra, shall be your wives, who will all be called Rudrāṇīs (as a class). (13) Accept these names and abodes and consorts too, and beget through these numerous progeny, since you are a Prajāpati (a god presiding over creation)." (14) Thus enjoined by his father (Brahmā), Lord Nīlalohita (so-called because of his dark-red hue) begot progeny resembling himself in strength, appearance and disposition. (15) Brahmā (the lord of created beings) was alarmed to see numberless hosts of Rudras (gods presiding over destruction), procreated by Rudra, devouring the creation on all sides. (16) "Beget no more of such progeny, O chief of the gods, who are burning with their fearful eyes all the four quarters including myself. (17) Practise austere penance that may bring happiness to all living beings; God bless you. Through penance alone you will be able to create this universe as it was before (in the Kalpa preceding the last Pralaya). (18) And through penance alone can a man easily attain the Lord, who is supreme effulgence, nay, who is beyond sense-perception and dwells in the heart of all living beings." (19)

मैत्रेय उवाच

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम्। बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ।२०।
अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे। भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ।२१।
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः। भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ।२२।
उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः। प्राणाद्वसिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः ।२३।
पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः। अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् ।२४।
धर्मः स्तनाद्दक्षिणतो यत्र नारायणः स्वयम्। अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयङ्करः ।२५।
हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात्। आस्याद्वाक्सिन्धवो मेढ्रान्निर्ऋतिः पायोरघाश्रयः ।२६।
छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः। मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ।२७।

Maitreya continued : Thus instructed by Brahmā (the self-born), Rudra said, "All right!" and, taking leave of the lord of speech and going round him (as a mark of respect), he retired to the woods with intent to practise austere penance. (20) Equipped with the creative energy of the Lord, Brahmā now contemplated further creation and presently produced ten more sons, who were instrumental in multiplying the creation, viz., Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Dakṣa, Nārada being the tenth. (21-22) Nārada sprang up from Brahmā's lap, Dakṣa from his thumb, Vasiṣṭha from his breath, Bhṛgu from his skin and Kratu was evolved from his hand. (23) Pulaha emanated from his navel, the sage Pulastya from his ears, Aṅgirā from his mouth, Atri from his eyes and Marīci came out of his mind. (24) Dharma (the god of virtue), from whom was descended Lord Nārāyaṇa Himself (in the form of the twin brothers Nara and Nārāyaṇa), appeared from his right breast. Even so Adharma (the spirit presiding over unrighteousness), from whom sprang the god of death, the terror of the whole world, appeared from his back. (25) From his heart sprang up Kāma

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of ordinary male adults. We find mention in our scriptures of hosts of Ṛṣis who had mastered their sexual impulse so thoroughly that the flow of their generative fluid had turned upwards, a thing unknown in any other part of the world. This shows to what inconceivable length our forefathers had developed the art of preserving the vital fluid and utilizing it towards the noblest end of God-Realization (यदिच्छन्तो ब्रह्मचर्यं चरन्ति : Cf. Bhagavadgītā VIII.11).

(the god of love), Anger from his brows, and Greed from his lower lip, Vāk (the goddess of speech) from his mouth, the oceans from his penis, and Nirṛti (the chief of the Rākṣasas and the regent of the south-west), the spirit presiding over sin, from his anus. (26) The sage Kardama, the spouse of Devahūti (the mother of Lord Kapila) and a master of his self, was evolved from his shadow. (In this way) the whole of this creation was evolved either from the mind or from the body of Brahmā (the maker of the universe). (27)

वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः । अकामां चकमे क्षत्तः सकाम इति नः श्रुतम् ।२८।
तमधर्मे कृतमतिं विलोक्य पितरं सुताः । मरीचिमुख्या मुनयो विश्रम्भात्प्रत्यबोधयन् ।२९।
नैतत्पूर्वैः कृतं त्वद्य न करिष्यन्ति चापरे । यत्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ।३०।
तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो । यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ।३१।
तस्मै नमो भगवते य इदं स्वेन रोचिषा । आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ।३२।
स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् । प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ।
तां दिशो जगृहुर्घोरां नीहारं यद्विदुस्तमः ।३३।
कदाचिद् ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात् । कथं स्रक्ष्याम्यहं लोकान् समवेतान् यथा पुरा ।३४।
चातुर्होत्रं कर्मतन्त्रमुपवेदनयैः सह । धर्मस्य पादाश्चत्वारस्तथैवाश्रमवृत्तयः ।३५।

Vidura, we are told that, eager to push on the work of creation, Brahmā (the self-born) fell in love with his own daughter, Vāk, who was most handsome and captivating, but she had no carnal desire in her.* (28) Finding that their father had set his heart on unrighteousness, his sons, Marīci and the other sages, remonstrated with him out of filial affection: (29) "It is strange that you, a master of your self, should seek to copulate with your own daughter, unable to control your passion! It is something which was never done by your predecessors in office (the Brahmās that preceded you) nor will it be done hereafter by your successors (the Brahmās that are going to follow you). (30) This is not something praiseworthy even for the all-powerful, O preceptor of the world ! For it is by following the conduct of such people that the world finds its way to happiness. (31) Obeisance to the Lord who by His own light of wisdom manifested this universe, which already lay dormant in Him! May He protect the cause of righteousness." (32) Brahmā (the lord of Prajāpatis) felt much ashamed to see his own sons, the lords of created beings, thus pleading with him before his very eyes, and immediately cast off his body. The four quarters picked up that fearful body, which continued in the form of fog, also known by the name of darkness. (33) Once when Brahmā (the Creator) was pondering how should he be able to create the worlds as an organic whole as before, the four Vedas issued from his four mouths (one from each). (34) Even so the four supplementary Vedas, logic and other allied sciences (such as dialectics, Mīmāṁsā† and so on), the functions of the four priests required to officiate at a sacrificial performance, the

* Even though Brahmā, who had been commissioned by the Lord to carry on His own work of creation and has been spoken of above as the first seer (Ādikavi), Vedagarbha (a repository of the Vedas) and Vedamūrti (Veda personified), and who had not only been blessed by the Lord never to fall a prey to delusion while proceeding with the work of creation but had been admitted by Him as having known His truth (vide III. ix. 34—36 above), could not evidently have stooped to such depths of moral degradation. The incident is only intended to illustrate the blindness of passion and to justify the note of warning sounded by our wise forefathers not to see even one's own mother, sister or daughter when she was all alone. We read elsewhere in Śrīmad Bhāgavata itself—

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् । बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ।। (IX. xx. 17)

"One should never remain alone even with one's own mother, sister or daughter. Powerful are the senses, which lead astray even a learned man."

† A system of philosophy concerning itself chiefly with the correct interpretation of the Vedic ritual and text.

elaborate procedure of performing sacrifices, the four pillars of virtue, the four Āśramas (stages of life) and the duties assigned to each also appeared from his mouths. (35)

विदुर उवाच

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत्। यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन।३६।

Vidura said : When that lord of the Prajāpatis (the progenitors of the world) evolved from his mouths the Vedas and other things (enumerated by you), tell me, in detail, O great ascetic, what did he produce from which mouth or other organ? (36)

मैत्रेय उवाच

ऋग्यजुः सामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः। शस्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात्।३७।
आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः। स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः।३८।
इतिहासपुराणानि पञ्चमं वेदमीश्वरः। सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः।३९।
षोडश्युक्थौ पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ। आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम्।४०।
विद्या दानं तपः सत्यं धर्मस्येति पदानि च। आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः।४१।
सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा। वार्तासञ्चयशालीनशिलोञ्छ इति वै गृहे।४२।
वैखानसा वालखिल्यौदुम्बराः फेनपा वने। न्यासे कुटीचकः पूर्वं बह्वोदो हंसनिष्क्रियौ।४३।
आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च। एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दह्रतः।४४।
तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः। त्रिष्टुम्मांसात्स्नुतोऽनुष्टुब्जगत्यस्थ्नः प्रजापतेः।४५।
मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत्। स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः।४६।
ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः। स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः।४७।
शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः। ब्रह्मावभाति विततो नाना शक्त्युपबृंहितः।४८।

Maitreya replied : Brahmā brought out the four Vedas called the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharvaveda severally from his mouths facing the east, south, west and north; and in the same order did he create Śastra (the duty of the priest called Hotā) Ijyā (the duty of the Adhwaryu), Stutistoma (the duty of the Udgātā) and Prāyaścitta (the duty of the Brahmā). (37) In the same way he released Āyurveda (the science of medicine), Dhanurveda (the science of archery), Gandharvaveda (the science of music) and Sthāpatyaveda (the science of architecture) severally from his easterly and other mouths.(38) The all-seeing Brahmā then discharged from all his four mouths the class of literature known by the name of Itihāsa and Purāna, which is recognized as the fifth Veda. (39) Similarly he sent out a pair of sacrifices from each of his easterly and other mouths, viz., Ṣoḍaśī and Uktha from the eastern, Purīṣī and Agniṣṭoma from the southern, Āptoryāma and Atirātra from the western, and Vājapeya and Gosava from his northern mouth. (40) In the same order he evolved the four pillars of virtue, viz., Vidyā (purity acquired through knowledge of God), Dāna (charity prompted by compassion), Tapas (austerity) and Satya (truthfulness) as well as the four Āśramas or stages of life and the mode of life prescribed for each.(41) The Sāvitra (a vow of purity undertaken for a period of three days following the ceremony of Upanayana or investiture with the sacred thread for the Japa of the Gāyatrī), the Prājāpatya (a vow of celibacy undertaken for a period of one year), the Brāhma (a vow of celibacy undertaken for the entire period of prosecuting the study of the Vedas) and the Bṛhat (a vow of lifelong celibacy), are the four modes of life prescribed for a Brahmacārī (religious student). Even so Vārtā (agriculture and other vocations sanctioned by the Śāstras), Sañcaya (officiating at sacrificial performances), Śālīna (living on whatever

may be got without asking) and Śiloñcha (living on foodgrains found scattered and gleaned from the fields after the harvest has been reaped or from the grain market when the stock has either been sold or removed)—these are the four means of livelihood prescribed for a (Brāhmaṇa) householder. (42) Similarly Vaikhānasas (those living on the produce of uncultivated land), Vālakhilyas (those who give away the old stock of foodgrains on receiving a new one), Audumbaras (those who live on fruits etc., brought exclusively from the quarter which they happen to face when quitting their bed after a night's rest) and Phenapas (those who live on fruits etc., dropped from trees of their own accord) are the four types of Vānaprasthas (anchorites dwelling in the forest in the third stage of their life). And the Kuṭīcaka (he who lives in a thatched hut at one place, fully observing the rules of conduct prescribed for a recluse), the Bahūdaka (he who regards the rules of conduct as of secondary importance and accords a superior place to knowledge), the Haṁsa (he who treads the path of knowledge) and the Niṣkriya or Paramahaṁsa (he who has attained spiritual wisdom and Jīvanmukti or liberation in this very life)—these are the four types of Saṁnyāsīs or recluses (those who have renounced their hearth and home in the fourth or last stage of their life). (43) Even so the four branches of knowledge, viz., Ānvīkṣikī (the knowledge of the Spirit, which is conducive to liberation), Trayī (the knowledge of the ritual, which leads to enjoyment in heaven), Vārtā (the technical knowledge of agriculture, commerce, etc.), and Daṇḍanīti (political science), and the four Vyāhṛtis or mystical formulae uttered at the beginning of the Gāyatrī (Bhūḥ, Bhuvaḥ, Swaḥ, and the combination of the three, viz., Bhūrbhuvaḥswaḥ) issued from his mouths in the same order; while Praṇava (the mystic syllable OṀ) flowed from the cavity of his heart. (44) Again, the Vedic metre of Uṣṇik appeared from the hair on the body of the all-powerful creator, and Gāyatrī (another Vedic metre) from his skin. The Triṣṭubh metre emerged from his flesh, Anuṣṭubh from his sinews and Jagatī from the bones of the lord of creation. (45) From his marrow emanated Paṁkti, while Bṛhatī came forth from his breath. Similarly his consciousness came to be the hard consonants, while his body itself passed by the name of vowels. (46) His Indriyas are termed as the sibilants (the sounds represented by the letters Śa, Ṣa, Sa and Ha), while his physical strength goes by the name of Antaḥsthas or semi-vowels (the sounds represented by the letters Ya,Ra,La and Wa. And the seven notes of the gamut (Ṣaḍja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda) proceeded from the recreation of the lord of created beings. (47) Being Śabdabrahma (Veda or sound) personified, Brahmā is manifest in the form of Vaikharī (articulate utterance) and unmanifest in the form of Praṇava. Beyond him shines the Supreme, who pervades everything as Brahma (the Infinite) and is possessed of various potencies as the almighty Lord. (48)

ततोऽपरामुपादाय स सर्गाय मनो दधे। ऋषीणां भूरिवीर्याणामपि सर्गमविस्तृतम्।४९।
ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव। अहो अद्भुतमेतन्मे व्यापृतस्यापि नित्यदा।५०।
न ह्येधन्ते प्रजा नूनं दैवमत्र विघातकम्। एवं युक्तकृतस्तस्य दैवं चावेक्षतस्तदा।५१।
कस्य रूपमभूद् द्वेधा यत्कायमभिचक्षते। ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत।५२।
यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट्। स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः।५३।
तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे। स चापि शतरूपायां पञ्चापत्यान्यजीजनत्।५४।
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत। आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम।५५।
आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम्। दक्षायादात्प्रसूतिं च यत आपूरितं जगत्।५६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वादशोऽध्यायः।१२।

(Having cast off his previous body, which had been defiled by sinful thought and which

continued to exist in the form of fog) Brahmā (now) assumed another body distinct from the former and set his heart once more on creation. Realizing in his heart that the creation had not expanded even at the hands of seers (Marīci and others) who were endowed with extraordinary powers, he thought once more within himself, O Vidura : "Oh, how strange that, even though I am ever up and doing, my progeny are not multiplying. Surely an adverse fate stands in my way." Brahmā always did what was desirable at the moment. While he was thus waiting for (a more propitious) Providence, Brahmā's body became twofold. A human body (whether male or female) has come to be known by the name of Kāya* (in Sanskrit) only because it originally belonged to Brahmā. Those two distinct parts turned out to be a man and a woman. (49—52) Of those two forms the male was Swāyambhuva† Manu, the first independent sovereign of the entire globe. And the female came to be the spouse of that noble soul and was called Śatarūpā. (53) The creation then multiplied through copulation. Swāyambhuva Manu too begot five issues through Śatarūpā. (54) They were Priyavrata and Uttānapāda and three daughters, Ākūti, Devahūti and Prasūti by name, O most pious Vidura. (55) He gave away Ākūti (the eldest) to Ruci (a lord of created beings), the middle one (Devahūti) to the sage Kardama (another Prajāpati) and Prasūti (the youngest) to Dakṣa (one of the ten sons of Brahmā enumerated in verses 22 and 23 above). The progeny of these three girls filled the whole universe. (56)

Thus ends the twelfth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The Lord's Descent as the Divine Boar

श्रीशुक उवाच

निशम्य वाचं वदतो मुनेः पुण्यतमां नृप। भूयः पप्रच्छ कौरव्यो वासुदेवकथादृतः। १।

Śrī Śuka continued : On hearing this most sacred discourse from the lips of the sage (Maitreya), who was proceeding with the same, O king, Vidura made the following enquiry again, fond as he was of hearing the stories of Bhagavān Śrī Kṛṣṇa (son of Vasudeva). (1)

विदुर उवाच

स वै स्वायम्भुवः सम्राट् प्रियः पुत्रः स्वयम्भुवः। प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने। २।
चरितं तस्य राजर्षेरादिराजस्य सत्तम। ब्रूहि मे श्रद्दधानाय विष्वक्सेनाश्रयो ह्यसौ। ३।

श्रुतस्य पुंसां सुचिरश्रमस्य नन्वञ्जसा सूरिभिरीडितोऽर्थः।
यत्तद्गुणानुश्रवणं मुकुन्दपादारविन्दं हृदयेषु येषाम्। ४।

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* The word Kāyam' has been derived from the noun 'Ka' (a name of Brahmā)—कस्य इदम् (that which belongs to Brahmā).

†The Manu owed his name to his father, Swayambhū (the self-born Brahmā). The word has been derived as 'स्वयम्भुवः अपत्यं पुमान्' (the son of Swayambhū).

Vidura said : Having secured a spouse after his own heart O sage, what did Emperor Swāyambhuva, the beloved son of Brahmā (the self-born), do next? (2) Full of reverence as I am, please narrate to me, O most pious Maitreya, the story of that royal sage, the first sovereign (of the globe), since he had taken refuge in Viṣwaksena (Lord Viṣṇu, lit., the universal lord or He who exerts His power all round). (3) The highest reward, commended by the wise, of learning acquired by men with great pains extending over a long period, is to hear the praises of those who have installed the lotus-feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) in their heart. (4)

श्रीशुक उवाच

इति ब्रुवाणं विदुरं विनीतं सहस्रशीर्ष्णश्चरणोपधानम् ।
प्रहृष्टरोमा भगवत्कथायां प्रणीयमानो मुनिरभ्यचष्ट । ५ ।

Śrī Śuka went on : When Vidura, who was full of modesty and had had the honour of bearing in his lap the feet of Śrī Kṛṣṇa (who was no other than the thousand-headed Puruṣa), spoke thus and urged Maitreya to the narration of the Lord's stories, the sage's hair stood erect and he replied to him as follows. (5)

मैत्रेय उवाच

यदा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत । ६ ।
त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् । ७ ।
तद्विधेहि नमस्तुभ्यं कर्मस्वीड्यात्मशक्तिषु । यत्कृत्वेह यशो विष्वगमुत्र च भवेद्गतिः । ८ ।

Maitreya said : When Swāyambhuva Manu came into existence with his consort (Śatarūpā), he bowed respectfully to Brahmā (the repository of the Vedas) and addressed him thus with joined palms : (6) "You are the one (undisputed) father—progenitor as well as sustainer—of all living beings. Yet in what way can we, your children, be of service to you? (7) We make obeisance to you, O praiseworthy father; from among duties we may be found capable of kindly prescribe that by discharging which we may enjoy celebrity all round in this world and a happy destiny in the other." (8)

ब्रह्मोवाच

प्रीतस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर । यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनार्पितम् । ९ ।
एतावत्यात्मजैर्वीर कार्या ह्यपचितिर्गुरौ । शक्त्याप्रमत्तैर्गृह्येत सादरं गतमत्सरैः । १० ।
स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज । ११ ।
परं शुश्रूषणं महां स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति । १२ ।
येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः । तेषां श्रमो ह्यपार्थाय यदात्मा नादृतः स्वयम् । १३ ।

Brahmā replied : May all be well with both of you, O sovereign of the globe. I am pleased with you, my son, since with a guileless heart you have of your own accord surrendered yourself to me with the words "Enjoin me (what to do)." (9) The way in which sons should offer worship to their father, my valiant son, is only this that, free from jealousy (towards their brothers), they should reverently and dutifully carry out his behest to the best of their ability. (10) Begetting, through her, issues that may prove to be your compeers in virtues, therefore, rule over the earth with righteousness and worship the Supreme Person through sacrificial performances. (11) The best service you will be doing to me will be through the governance of the people, O ruler on men. Lord Śrī Hari (the Controller of the senses) will be pleased with you when He sees you looking after your subjects. (12) Their labours prove of little avail, who fail to win the pleasure of Lord Janārdana, who reveals Himself in the form of sacrifices;

for that way they disregard their own self (who is no other than the Lord). (13)

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवसूदन। स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो।१४।
यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि। अस्या उद्धरणे यत्नो देव देव्या विधीयताम्।१५।

Manu said : I shall abide by your command, O destroyer of sin! Kindly assign an abode to me as well as to my progeny, my lord. (14) The terrestrial globe, which is the abode of all living beings, stands submerged in the vast expanse of water. Efforts should be made, my lord, to recover the goddess (Earth). (15)

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम्। कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम्।१६।
सृजतो मे क्षितिर्वार्भिः प्लाव्यमाना रसां गता। अथात्र किमनुष्ठेयमस्माभिः सर्गयोजितैः।
यस्याहं हृदयादासं स ईशो विदधातु मे।१७।

Maitreya continued : Finding the earth submerged in water, as at the time of final dissolution, Brahmā taxed his brain for a long time as to how he should be able to lift her up. (16) "Even as I was engaged in pushing on the work of creation," he said to himself, "the earth, which was all the time being washed by the waters, sank to the lowest depths. Now what should be done in the matter by us, who have been charged with the work of creation? Let the Lord, from whose heart (thought) I sprang, contrive some device for me." (17)

इत्यभिध्यायतो नासाविवरात्सहसानघ। वराहतोको निरगादङ्गुष्ठपरिमाणकः।१८।
तस्याभिपश्यतः खस्थः क्षणेन किल भारत। गजमात्रः प्रववृधे तदद्भुतमभून्महत्।१९।
मरीचिप्रमुखैर्विप्रैः कुमारैर्मनुना सह। दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा।२०।
किमेतत्सौकरव्याजं सत्त्वं दिव्यमवस्थितम्। अहो बताश्चर्यमिदं नासाया मे विनिःसृतम्।२१।
दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः। अपि स्विद्भगवानेष यज्ञो मे खेदयन्मनः।२२।
इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः। भगवान् यज्ञपुरुषो जगर्जागेन्द्रसन्निभः।२३।
ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान्। स्वगर्जितेन ककुभः प्रतिस्वनयता विभुः।२४।

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य।
जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म।२५।
तेषां सतां वेदवितानमूर्तिर्ब्रह्मावधार्यात्मगुणानुवादम्।
विनद्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश।२६।
उत्क्षिप्तवालः खचरः कठोरः सटा विधुन्वन् खररोमशत्वक्।
खुराहताभ्रः सितदंष्ट्र ईक्षाज्योतिर्बभासे भगवान्महीध्रः।२७।
घ्राणेनं पृथ्व्याः पदवीं विजिघ्रन् क्रोडापदेशः स्वयमध्वराङ्गः।
करालदंष्ट्रोऽप्यकरालदृग्भ्यामुद्वीक्ष्य विप्रान् गृणतोऽविशत्कम्।२८।
स वज्रकूटाङ्गनिपातवेगविशीर्णकुक्षिः स्तनयन्नुदन्वान्।
उत्सृष्टदीर्घोर्मिभुजैरिवार्तश्चुक्रोश यज्ञेश्वर पाहि मेति।२९।
खुरैः क्षुरप्रैर्दरयंस्तदाऽऽप उत्पारपारं त्रिपरू रसायाम्।
ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत्त।३०।

As he was thus reflecting, a tiny boar, just as big as a thumb, emerged all of a sudden

from one of his nostrils, O sinless Vidura. (18) While Brahmā stood looking on, the boar in the air instantly grew to the size of an elephant, O Vidura (descendant of Bharata)! This was really most wonderful. (19) Beholding that (strange) form of a boar, Brahmā with Marīci and other Brāhmaṇas, Sanaka and his three brothers and Swāyambhuva Manu speculated about it in various ways:—(20) "Who can be this weird creature standing in the guise of a boar ? Oh, how strange that it came out of my nostrils! (21) Even though (at first sight) it looked only as big as the upper part of a thumb, in an instant it grew to the size of a huge rock. Might it be Lord Viṣṇu Himself who is exercising my mind ?" (22) While Brahmā was thus pondering along with his sons, the Lord presiding over sacrifices (for the boar was none other than He) who now looked like a huge mountain, roared aloud. (23) The all-powerful Śrī Hari delighted Brahmā and those foremost Brāhmaṇas by His loud roar, which made the quarters resound. (24) Hearing the roar of the Lord disguised as a boar, which removed their perplexity, the sages, who all belonged to the Janaloka, Tapoloka or Satyaloka, began to extol Him through the holy Mantras of the three Vedas. (25) The Lord, whose form has been glorified in the Vedas, took the tribute paid to His virtues by those holy men as Veda itself. He gave a loud roar once more and, sporting like a lordly elephant, entered the waters in the interest of the gods. (26) The divine Boar (the Saviour of the earth), who was possessed of a steel-like frame and whose skin had a thick coat of stiff bristles, first sprang into the air, erecting His tail and shaking His mane, and tore the clouds with His hoofs. He shone most splendid at that time with His white tusks, shedding a lustre wherever He cast His glance. (27) Having disguised Himself as a boar, even though He was no other than Lord Nārāyaṇa, representing all the sacrifices in His own person, He went smelling about with His nose in search of the earth; and even though possessed of fearful tusks, He regarded with a gentle look the Brāhmaṇas (Marīci and others) who were extolling Him, and dived into the water. (28) With its bowels torn open by the headlong plunge taken by His body, which resembled a mountain of adamant, the ocean thundered aloud and, tossing up its high waves like so many arms, cried as it were in distress: "Protect me, O Lord of sacrifices!" (29) Cleaving the waters with His hoofs, which were sharp as arrows, the Lord, who represents all the sacrifices in His person, then reached the other end of that fathomless ocean and discovered in the depths of it the terrestrial globe, which is the abode of all living beings, and which the Lord had absorbed into His body while about to retire at the end of the previous Kalpa. (30)

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां स उत्थितः संरुरुचे रसायाः ।
तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसन्दीपिततीव्रमन्युः ।३१।
जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाम्भसि ।
तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ।३२।
तमालनीलं सितदन्तकोट्या क्ष्मामुत्क्षिपन्तं गजलीलयाङ्ग ।
प्रज्ञाय बद्धाञ्जलयोऽनुवाकैर्विरिञ्चिमुख्या उपतस्थुरीशम् ।३३।

The Lord shone most resplendent as He rose lifting up the earth on His tusks out of the depths of the ocean, where it had been lying submerged. While He was yet in those waters, a demon (Hiraṇyākṣa by name) of irresistible prowess assailed Him with his club in order to obstruct His way. This excited His fury, which blazed forth like His discus (Sudarśana) and He playfully disposed of him even as a lion kills an elephant without any exertion. With His temples and snout stained by the demon's blood He presented the appearance of a lordly elephant that had just turned up the earth (of a mound of red ochre). (31-32) Even as the Lord, who was dark as a Tamāla tree, lifted the earth (out of the water) on the ends of His white tusks, like an elephant (carrying a lotus on his tusks), dear Vidura, Brahmā (the Creator) and

others recognized Him and, joining palms, waited upon Him with hymns of praise that closely resembled Vedic Mantras. (33)

ऋषय ऊचुः

जितं जितं तेऽजित यज्ञभावन त्रयीं तनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरध्वरास्तस्मै नमः कारणसूकराय ते ।३४।
रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।
छन्दांसि यस्य त्वचि बर्हिरोमस्वाज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् ।३५।
स्रुक्तुण्ड आसीत्स्रुव ईश नासयोरिडोदरे चमसाः कर्णरन्ध्रे ।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते यच्चर्वणं ते भगवन्नग्निहोत्रम् ।३६।
दीक्षानुजन्मोपसदः शिरोधरं त्वं प्रायणीयोदयनीयद्रंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः सभ्यावसथ्यं चितयोऽसवो हि ते ।३७।
सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविभेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः ।३८।
नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः ।३९।
द्रंष्ट्राग्रकोट्या भगवंस्त्वया धृता विराजते भूधर भूः सभूधरा ।
यथा वनान्निःसरतो दता धृता मतङ्गजेन्द्रस्य सपत्रपद्मिनी ।४०।
त्रयीमयं रूपमिदं च सौकरं भूमण्डलेनाथ दता धृतेन ते ।
चकास्ति शृङ्गोढघनेन भूयसा कुलाचलेन्द्रस्य यथैव विभ्रमः ।४१।
संस्थापयैनां जगतां सतस्थुषां लोकाय पत्नीमसि मातरं पिता ।
विधेम चास्यै नमसा सह त्वया यस्यां स्वतेजोऽग्निमिवारणावधाः ।४२।
कः श्रद्दधीतान्यतमस्तव प्रभो रसां गताया भुव उद्बिबर्हणम् ।
न विस्मयोऽसौ त्वयि विश्वविस्मये यो मायया इदं ससृजेऽतिविस्मयम् ।४३।
विधुन्वता वेदमयं निजं वपुर्जनस्तपःसत्यनिवासिनो वयम् ।
सटाशिखोद्धूतशिवाम्बुबिन्दुभिर्विमृज्यमाना भृशमीश पाविताः ।४४।
स वै बत भ्रष्टमतिस्तवैष ते यः कर्मणां पारमपारकर्मणः ।
यद्योगमायागुणयोगमोहितं विश्वं समस्तं भगवन् विधेहि शम् ।४५।

The sages said : "Victory, victory to You, O invincible Lord, the Promoter of sacrifices! We make obeisance to You even as You shake Your own (divine) Body, consisting of the three Vedas (in order to free it from moisture). We bow once more to You, who have assumed the form of a boar with a special object (that of rescuing the earth) and in the pores of whose bristles lie hidden the various sacrifices. (34) This form of Yours, O Lord, made up as it is of sacrifices, is one that cannot be easily perceived by the sinful. The various Vedic metres (Gāyatrī etc.) find a place in Your skin, the (holy) Kuśa grass in Your bristles, clarified butter in Your eyes and the functions of the four priests (the Hotā and others) in Your four legs. (35) The Sruk (a sort of large wooden ladle used for pouring clarified butter on a sacrificial fire) is located in Your snout; the Sruvā (a smaller ladle used for pouring clarified butter into the Sruk), O almighty Lord, finds a place in Your nostrils; the Iḍā (a dish or plate from which food is taken at a sacrifice) exists in Your belly; the Camasas (vessels used at sacrifices for

drinking the Soma, generally of a square shape, made of wood and furnished with a handle) abide in the cavity of Your ears; the Prāśitra (a vessel in which the Brahmā's share is poured) exists in Your mouth and the Grahas (ladles or vessels employed for taking up a portion of some fluid, especially of Soma, out of a larger vessel) in Your throat. And Your act of chewing, O Lord; constitutes the Agnihotra (pouring oblations into the sacred fire). (36) Your repeated descent (into the world of matter) is what is known as the Dīkṣanīya Iṣṭi (the offering of oblations into the sacred fire at the time of consecration for a sacrifice); the three Iṣṭis known by the name of Upasads (which precede the Sutyā or pressing of the Soma in a Jyotiṣṭoma sacrifice) constitute Your neck; the Prāyaṇīya Iṣṭi (that which follows the Dīkṣā or consecration) and the Udayanīya Iṣṭi (that which is performed at the end of a sacrifice) are Your tusks; the Pravargya (the ceremony called Mahāvīra performed at the beginning of every Upasad) forms Your tongue; the Sabhya and the Āvasathya fires form Your head and the putting of bricks in layers or rows for the preparation of a sacrificial altar constitutes Your vital airs, revealed as You are in the form of a sacrifice. (37) Your generative fluid is the Soma and Your sitting posture constitutes the sacrificial rites performed thrice (in the morning, at midday and in the evening) everyday. The seven constituents of Your body are the seven classes of main sacrifices (viz., Agniṣṭoma, Atyagniṣṭoma, Uktha, Ṣoḍaśī, Vājapeya, Atirātra and Āptoryāma); while the joints of Your body constitute all the Satras (series of sacrifices continued for a number of days). In this way You combine in Your person all the Yajñas (sacrifices in which the Soma is not used) and Kratus (those in which the Soma is used), the tendons of Your body forming the various sacrifices. (38) Hail, hail to You, who represent in Your person all the Mantras (sacred formulas) employed, the deities worshipped and the materials used (by way of oblations etc.) in a sacrifice, as well as all sacrificial acts and other activities. Nay, You also embody the wisdom gained through dispassion, Devotion and self-control, and are our teacher imparting all sorts of knowledge. Hail, hail to You. (39) Borne by You on the pointed ends of Your tusks, O Lord, the earth with its mountains, O Supporter of the globe, shines resplendent like a lotus plant with leaves supported on the tusks of a lordly elephant emerging from water. (40) Again, with the terrestrial globe supported on the tusks, this boar-like form of Yours, which consists of the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) looks as charming as the beauty of a huge mountain with a mass of clouds hanging on its summit. (41) (Kindly) place this mother of the entire animate and inanimate creation, who is Your spouse, firmly (on water) in order to make her habitable for all; for You are their Father. Then we shall make obeisance to You as well as to her, in whom You have deposited Your seed (in the form of sustaining power) even as the sacrificer invokes the sacrificial fire in the Araṇi (the piece of wood used for kindling of fire by attrition with the chanting of sacred formulas). (42) Who else than You, O Lord, could venture to lift up the earth, that had sunk into the lowest depths of water? This is, however, nothing miraculous for You, the abode of all wonders, who have created this most marvellous universe by Your Māyā (wonderful creative energy). (43) When You shook Your body composed of the Vedas, we, the inhabitants of the Janaloka, Tapoloka and Satyaloka, got splashed and thoroughly depurated by the drops of holy water flying from the end of Your mane. (44) Alas! he has verily lost his wits, who seeks to know Your endless exploits in their totality. O Lord, bring happiness to the whole universe, which stands deluded through contact with the objects of senses, brought about by Your Yogamāyā. (45)

मैत्रेय उवाच

इत्युपस्थीयमानस्तैर्मुनिभिर्ब्रह्मवादिभिः । सलिले स्वखुराक्रान्त उपाधत्ताविताविनम् ।४६।
स इत्थं भगवानुर्वीं विष्वक्सेनः प्रजापतिः । रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ।४७।

य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः ।
शृण्वीत भक्त्या श्रवयेत वोशतीं जनार्दनोऽस्याशु हृदि प्रसीदति ।४८।
तस्मिन् प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः ।
अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वगतिं परः पराम् ।४९।
को नाम लोके पुरुषार्थसारवित् पुराकथानां भगवत्कथासुधाम् ।
आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे वराहप्रादुर्भावानुवर्णने त्रयोदशोऽध्यायः ।१३।

Maitreya resumed : While being thus extolled by those sages through verses closely resembling the Vedic hymns, the Protector of the universe (in the form of the Boar) placed the earth on the surface of the water, which supported His hoofs. (46) Having thus placed on the water the earth, which He had sportfully lifted up from its depths, the almighty Lord Śrī Hari, the Protector of all beings, went out of sight. (47) Lord Janārdana is quickly pleased in His heart of hearts with him who thus listens to or narrates with devotion the blissful and charming story of Śrī Hari, the very thought on whom rids one of all sorrows and sins and whose sportful activities are all worth recounting. (48) What is hard to obtain when He who is capable of granting all our desires is pleased? So have done with such blessings as are of little value. For, on those who adore Him with their mind exclusively fixed on Him, that supreme Lord, who is seated in the heart of all, confers His highest state of His own accord. (49) Having known the real worth of all the objects of human pursuit and having once quaffed with the cup of one's ears the nectar of the Lord's stories, sifted from among other old legends—the nectar which ends the cycle of births and deaths—who in this world would feel surfeited, unless he is other than a human being? (50)

Thus ends the thirteenth discourse in Book Three, narrating among other things the descent of the Divine Boar, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Diti's conception

श्रीशुक उवाच

निशम्य कौषारविणोपवर्णितां हरेः कथां कारणसूकरात्मनः ।
पुनः स पप्रच्छ तमुद्यताञ्जलिर्न चातितृप्तो विदुरो धृतव्रतः । १ ।

Śrī Śuka continued : Vidura, who had taken a vow of hearing the Lord's praises, did not feel satiated even on listening from the mouth of Maitreya (the son of Kuṣāru) to the story of Śrī Hari, who had taken the form of a boar with a special motive (that of rescuing the earth). With joined palms uplifted he, therefore, questioned the sage again. (1)

विदुर उवाच

तेनैव तु मुनिश्रेष्ठ हरिणा यज्ञमूर्तिना । आदिदैत्यो हिरण्याक्षो हत इत्यनुशुश्रुम । २ ।

तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया। दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृधः । ३ ।

Vidura said : We have just heard from you, O crest-jewel of sages, how Hiraṇyākṣa, the earliest of the Daityas (sons of Diti), was slain by Śrī Hari, who had taken the form of a boar (representing all sacrifices). (2) As He was playfully engaged in lifting up the earth out of water on the ends of His tusks, how did He come to have an encounter with that demon king, O holy sage? (3)

मैत्रेय उवाच

साधु वीर त्वया पृष्टमवतारकथां हरेः। यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविशातनीम् । ४ ।
ययोत्तानपदः पुत्रो मुनिना गीतयार्भकः। मृत्योः कृत्वैव मूर्ध्न्यङ्घ्रिमारुरोह हरेः पदम् । ५ ।
अथात्रापीतिहासोऽयं श्रुतो मे वर्णितः पुरा। ब्रह्मणा देवदेवेन देवानामनुपृच्छताम् । ६ ।
दितिर्दाक्षायणी क्षत्तर्मारीचं कश्यपं पतिम्। अपत्यकामा चकमे सन्ध्यायां ह्यच्छयार्दिता । ७ ।
इष्ट्वाग्निजिह्वं पयसा पुरुषं यजुषां पतिम्। निम्लोचत्यर्क आसीनमग्न्यगारे समाहितम् । ८ ।

Maitreya replied : You have asked a good question, O valiant Vidura, inasmuch as your enquiry relates to the story of Śrī Hari's descent (as the divine Boar), which cuts asunder the noose of (birth and) death in the case of mortals. (4) It was through the story of Śrī Hari, narrated by the sage Nārada, that Dhruva (the son of king Uttānapāda), even as a child, set his foot on the head* of Death and ascended to the abode of Śrī Hari. (5) Now in this connection I have heard the following anecdote, which was told of yore by Brahmā, the god of gods, in response to a query by the gods. (6) Once Diti, a daughter of Dakṣa, who was eager to obtain a son, sought the company of her husband, Kaśyapa, son of Marīci, while it was only dusk, stung as she was by (the darts of) love, O Vidura. (7) Having just finished offering oblations of rice boiled in milk to the Supreme Person, the lord of sacrifices, who has the flames of fire for His tongues, the sage sat absorbed in deep meditation in the shrine of fire, knowing that the sun was about to set. (8)

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आत्तशरासनः। दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः । ९ ।
तद्धवान्दह्यमानायां सपत्नीनां समृद्धिभिः। प्रजावतीनां भद्रं ते मय्यायुङ्क्तामनुग्रहम् ।१०।
भर्तर्यग्नौरुमानानां लोकानाविशते यशः। पतिर्भवद्विधो यासां प्रजया ननु जायते ।११।
पुरा पिता नो भगवान्दक्षो दुहितृवत्सलः। कं वृणीत वरं वत्सा इत्यपृच्छत नः पृथक् ।१२।
स विदित्वाऽऽत्मजानां नो भावं सन्तानभावनः। त्रयोदशाददात्तासां यास्ते शीलमनुव्रताः ।१३।
अथ मे कुरु कल्याण कामं कञ्जविलोचन। आर्तोपसर्पणं भूमन्नमोघं हि महीयसि ।१४।

Diti said : O sage, just as a wild elephant crushes a banana tree, this god of love, bow in hand, displays his valour against me, a helpless woman, and is tormenting me on your account. (9) Therefore, God bless you, show your grace to me, burning as I am (with jealousy) to see the happiness and prosperity of my co-wives, who are already blessed with children. (10) Those wives alone are held in great esteem by their husband and enjoy world-wide fame, whose

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* It is mentioned in Book IV that when the attendants of Lord Viṣṇu, Sunanda and others, brought an aerial car to pick up Dhruva and escort him to the Lord's divine Abode, Mṛtyu (the god of death) also appeared on the scene, thinking that his services might be required before the soul of Dhruva could be translated to the divine Abode. Dhruva, however, in utter defiance of the god of death, refused to cast off his body (which was supremely dear to him because it had been blessed by the Lord with His divine touch) and, actually setting his foot on the head of Death as on the rung of a ladder, boarded the car and bodily ascended to the divine Abode.

husband like you is reproduced through them in the shape of a son. (11) Our father, the worshipful Dakṣa, who was fond of his daughters, severally asked us long ago (when we were still unmarried): " Whom are you going to choose for your match, dear ones ?" (12) When he came to know our mind (through other sources, since we made no reply out of bashfulness), he gave away to you those thirteen of us who conformed to your nature, since he was keen to multiply his race. (13) Therefore, O blessed lord with lotus-eyes, be pleased to grant my wish; for the afflicted never resort to the great in vain, O perfect one. (14)

इति तां वीर मारीचः कृपणां बहुभाषिणीम्। प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकश्मलाम्।१५।
एष तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि। तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः।१६।
सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान्। व्यसनार्णवमत्येति जलयानैर्यथार्णवम्।१७।
यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनि। यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः।१८।
यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः । वयं जयेम हेलाभिर्दस्यून्दुर्गपतिर्यथा।१९।
न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि। अप्यायुषा वा कात्स्न्येन ये चान्ये गुणगृध्नवः।२०।
अथापि काममेतं ते प्रजात्यै करवाण्यलम्। यथा मां नातिवोचन्ति मुहूर्तं प्रतिपालय।२१।
एषा घोरतमा वेला घोराणां घोरदर्शना। चरन्ति यस्यां भूतानि भूतेशानुचराणि ह।२२।
एतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः। परीतो भूतपर्षद्भिर्वृषेणाटति भूतराट्।२३।

श्मशानचक्रानिलधूलिधूम्रविकीर्णविद्योतजटाकलापः ।
भस्मावगुण्ठामलरुक्मदेहो देवस्त्रिभिः पश्यति देवरस्ते।२४।
न यस्य लोके स्वजनः परो वा नात्यादृतो नोत कश्चिद्विगर्ह्यः।
वयं व्रतैर्यच्चरणापविद्धामाशास्महेऽजां बत भुक्तभोगाम्।२५।
यस्यानवद्याचरितं मनीषिणो गृणन्त्यविद्यापटलं बिभित्सवः।
निरस्तसाम्यातिशयोऽपि यत्स्वयं पिशाचचर्यामचरद्गतिः सताम्।२६।
हसन्ति यस्याचरितं हि दुर्भगाः स्वात्मन् रतस्याविदुषः समीहितम्।
यैर्वस्त्रमाल्याभरणानुलेपनैः श्वभोजनं स्वात्मतयोपलालितम्।२७।
ब्रह्मादयो यत्कृतसेतुपाला यत्कारणं विश्वमिदं च माया।
आज्ञाकरी तस्य पिशाचचर्या अहो विभूम्नश्चरितं विडम्बनम्।२८।

Seeing her miserable and pleading much in the aforesaid manner, and finding that her reason had been clouded by intense passion, O heroic Vidura, Kaśyapa (the son of Marīci) replied to her in a conciliatory tone as follows :—(15) "I shall presently gratify you by granting your wish, O timid one. Who would not grant the desire of one's own wife, through whom one is able to achieve the threefold object of human pursuit, (viz., worldly possessions, gratification of the senses and religious merit)? (16) Even as one is able to cross the ocean by means of vessels, so does a married man (a householder) cross the ocean of woe (by conquering the senses) through married life, taking with him the other three Āśramas (viz., the student community, the anchorite class and the order of recluses, all of whom depend on the householder) as well. (17) The scriptures speak of a wife as the other half of the body of a man seeking the three objects of human pursuit, O proud lady. For, shifting his whole burden (of maintaining the household) to her, a man moves about (in the world) free from anxiety. (18) Just as the governor of a fortress easily conquers a host of maranders, so by falling back upon her we (householders) are able to subdue without any difficulty enemies in the shape of our senses, which people belonging to the other Āśramas find hard to

conquer. (19) We cannot get absolutely square with you, O queen of the house, in a whole lifetime, nay, not even in lives to come, nor can others who have a bias for virtues. (20) Nonetheless I shall do my best to grant this desire of yours for offspring. But please wait for an hour or so, in order that the world may not reproach me. (21) The present is a most ominous hour, favourable to frightful creatures (the demons etc.) and fearful to look at. At this hour the ghosts and spirits, forming the retinue of Śrī Rudra (the Ruler of the spirits), move about. (22) At this juncture of day and night, O virtuous lady, Lord Rudra, the protector of all beings, goes about on the back of His (favourite) bull (Nandī), accompanied by His entourage of ghosts. (23) With His glittering mass of matted hair thrown into disorder and soiled on account of the dust raised by whirlwinds sweeping the cremation grounds, and His silver-white body covered with a coat of ashes, Lord Śaṅkara, your sister's husband*, is watching all with His three eyes (in the form of the sun, the moon and the fire). (24) (Really speaking, however,) no one in this world is akin or alien to Him, and no one is highly esteemed or most despised in His eyes. Yet the pity of it is that we for our part covet as a reward for our religious observances that very Māyā (supernatural power and prosperity) which He has enjoyed and spurned. (25) Those wise men who are keen to pierce the veil of ignorance recount His spotless doings. Although there is none equal to Him, much less greater, and He is the goal of the virtuous, yet He conducts Himself in the manner of fiends (moving about all naked, besmeared with ashes and adorned with a wreath of skulls and so on). (26) Those unfortunate people alone who adorn their person—which (really speaking) is the food of dogs—with wearing apparel, garlands of flowers, ornaments and pigments, treating it as their very self, laugh at the conduct of Lord Śiva—who ever delights in His own Self—ignorant of His purpose (in leading this sort of life, which is to teach the world how to develop indifference to the world as well as to one's own body). (27) Even Brahmā and the other gods (to say nothing of us) respect the bounds set by Him. Nay, He alone is the cause of this universe, Māyā being His handmaid ! How strange that He should conduct Himself in the manner of fiends ! Inscrutable indeed are the doings of the almighty Lord. (28)

मैत्रेय उवाच

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया। जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा।२९।
स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मणि। नत्वा दिष्टाय रहसि तयाथोपविवेश ह।३०।
अथोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः। ध्यायञ्जजाप विरजं ब्रह्म ज्योतिः सनातनम्।३१।
दितिस्तु व्रीडिता तेन कर्मावद्येन भारत। उपसङ्गम्य विप्रर्षिमधोमुख्यभ्यभाषत।३२।

Maitreya continued : In spite of her husband's remonstrances Diti, whose mind had been completely shaken by love, seized the holy Brāhmaṇa by his garment, casting all modesty to the winds like a common woman. (29) When he saw his wife's unusual insistence on that prohibited act, Kaśyapa bowed to Providence and then sought seclusion with her. (30) Thereafter he bathed in water, controlled his breath and speech and began to mutter the holy syllable OṀ, fixing his thought on its meaning, the immutable, self-effulgent eternal Brahma. (31) Diti too felt ashamed on account of the sin that attached to her conduct, O Vidura (a descendant of Bharata). She, therefore, approached the holy Brāhmaṇa and, with her face cast down, spoke (to him as follows). (32)

दितिरुवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामृषभो वधीत्। रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम्।३३।

* Satī (Lord Śiva's Spouse) was a real sister of Diti (both being daughters of Dakṣa).

नमो रुद्राय महते देवायोग्राय मीढुषे। शिवाय न्यस्तदण्डाय धृतदण्डाय मन्यवे ।३४।
स नः प्रसीदतां भामो भगवानुर्वनुग्रहः। व्याधस्याप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः ।३५।

Diti said : Let not Lord Rudra, O hloy sage, who is the foremost of all beings as well as the Ruler of spirits, destroy the seed in my womb because I have committed an offence against Him. (33) Obeisance to the great god Śiva, who is irresistible in power and who drives away the agony of His devotees and bestows the desired blessings (on those who approach him with a prayer), who is all-blissful (to His disinterested worshippers), who, though perfectly non-violent by nature, yet wields the rod (for the wicked), and who is anger personified (at the time of universal destruction). (34) May the almighty Lord Śiva (the Spouse of Satī), my brother-in-law who is extremely compassionate by nature, be gracious unto us, women, who deserve the mercy even of the (hard-hearted) hunter. (35)

मैत्रेय उवाच

स्वसर्गस्याशिषं लोक्यामाशासानां प्रवेपतीम्। निवृत्तसन्ध्यानियमो भार्यामाह प्रजापतिः ।३६।

Maitreya went on : Kaśyapa, who had just finished his evening devotions, saw his wife (Diti) shaking violently (with fear) and soliciting for her progeny the blessings of this as well as of the other world, and spoke to her (as follows). (36)

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत। मन्निदेशातिचारेण देवानां चातिहेलनात् ।३७।
भविष्यतस्तवाभद्रावभद्रे जाठराधमौ। लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ।३८।
प्राणिनां हन्यमानानां दीनानामकृतागसाम्। स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ।३९।
तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः। हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ।४०।

Kaśyapa said: Since your mind was impure (tainted with lust), the hour was unfavourable (for conception), you transgressed my command and (lastly) because you disregarded the gods (Lord Rudra and His attendants), O impious woman, a pair of wicked and unworthy sons will be born of you—sons that will make all the three worlds as well as their protectors cry again and again, O irascible lady ! (37-38) When they proceed to kill helpless and innocent creatures, violate the chastity of women and anger exalted souls, the Lord, who is the Ruler of the universe and the Delighter of all the worlds, will be enraged and, coming down to this world (from His divine Abode) will slay them even as Indra (the wielder of the thunderbolt) struck down the mountains. (39-40)

दितिरुवाच

वधं भगवता साक्षात्सुनाभोदारबाहुना। आशासे पुत्रयोर्मह्यं मा क्रुद्धाद्ब्राह्मणाद्विभो ।४१।
न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च। नारकाश्चानुगृह्णन्ति यां यां योनिमसौ गतः ।४२।

Diti said : I too would rather have my sons die at the hands of the Lord Himself, whose long and mighty arm is adorned with the discus Sudarśana. Let them not die under the curse of an angered Brāhmaṇa, my lord. (41) Even the denizens of hell refuse to show any favour to him who is consumed by the curse of a Brāhmana, as well as to him who has been a terror to living beings, no matter to whatever species of life he may be consigned after death. (42)

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात्। भगवत्युरुमानाच्च भवे मय्यपि चादरात् ।४३।
पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः। गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ।४४।

योगैर्हेमेव दुर्वर्णं भावयिष्यन्ति साधवः । निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम् ।४५।
यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम् । स स्वदृग्भगवान् यस्य तोष्यतेऽनन्यया दृशा ।४६।
स वै महाभागवतो महात्मा महानुभावो महतां महिष्ठः ।
प्रवृद्धभक्त्या ह्यनुभावितार्शये निवेश्य वैकुण्ठमिमं विहास्यति ।४७।
अलम्पटः शीलधरो गुणाकरो हृष्टः परर्द्ध्या व्यथितो दुःखितेषु ।
अभूतशत्रुर्जगतः शोकहर्ता नैदाघिकं तापमिवोडुराजः ।४८।
अन्तर्बहिश्चामलमब्जनेत्रं स्वपूरुषेच्छानुगृहीतरूपम् ।
पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ।४९।

Kaśyapa said : Since you feel sorry and are full of remorse for what you have done and right judgment has soon reverted to you, and since you cherish extreme reverence for Lord Viṣṇu and deep regard for Lord Bhava (Śiva) and myself too, one of the four sons of your elder son will prove worthy of esteem even for holy men; nay, people will sing his fair renown along with the Lord's own glory. (43-44) Even as gold of inferior quality is purified by being heated in fire, pious souls will cleanse their heart through disciplines (of various kinds) such as freedom from animosity in order to emulate his noble disposition and character. (45) The Lord, who is the witness of His own Self and whose grace alone brings happiness to this universe, consisting of Himself, will be gratified with his exclusive view (that the Lord alone is true). (46) He will be a great devotee of the Lord, magnanimous, high-souled and the noblest of the noble. Installing Lord Viṣṇu in his heart, purified through intense Devotion, he will give up his (false) identification with the body. (47) A mine of good qualities, he will have no attachment to the pleasures of sense, and will be steadfast in virtue. He will feel delighted at the prosperity of others and will be grieved to see others in trouble. Regarding none as his enemy, he will rid the world of its sorrows even as the moon relieves the heat of summer. (48) Nay, your grandson will behold, in his heart (through meditation) as well as outside, the lotus-eyed Lord, who is immaculate (by nature), who assumes forms according to the wishes of His own devotees, whose countenance is adorned with brilliant ear-rings and who is the ornament of Goddess Śrī, the embodiment of womanly charms. (49)

मैत्रेय उवाच

श्रुत्वा भागवतं पौत्रममोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दितिकश्यपसंवादे चतुर्दशोऽध्यायः ।१४।

Maitreya continued : Diti felt much delighted to hear that her grandson would be a (great) devotee of the Lord, and was proud to learn that her sons would meet their death at the hands of Śrī Kṛṣṇa (Lord Viṣṇu) Himself. (50)

Thus ends the fourteenth discourse in Book Three, comprising among other things the dialogue between Diti and Kaśyapa, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः
Discourse XV

Sanaka and his three brothers pronounce a curse against Jaya and Vijaya

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः। दधार वर्षाणि शतं शङ्कमाना सुरार्दनात्। १।
लोके तेन हतालोके लोकपाला हतौजसः। न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम्। २।

Maitreya resumed : Apprehending trouble to the gods (at the hands of her expected sons), Diti retained (in her womb) for a hundred years the aforesaid seed of Kaśyapa (a lord of created beings), which was powerful enough to put down the enemy's strength. (1) (The brilliance of that) seed (though cabined in the womb) dimmed the light (of all the luminaries) in the world and the guardians of the various spheres too lost their splendour. They, therefore, complained to Brahmā (the creator of the universe) about the spread of darkness in all directions. (2)

देवा ऊचुः

तम एतद्विभो वेत्थ संविग्ना यद्वयं भृशम्। न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः। ३।
देवदेव जगद्धातर्लोकनाथशिखामणे। परेषामपरेषां त्वं भूतानामसि भाववित्। ४।
नमो विज्ञानवीर्याय मायया इदमुपेयुषे। गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये। ५।
ये त्वानन्येन भावेन भावयन्त्यात्मभावनम्। आत्मनि प्रोतभुवनं परं सदसदात्मकम्। ६।
तेषां सुपक्वयोगानां जितश्वासेन्द्रियात्मनाम्। लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः। ७।
यस्य वाचा प्रजाः सर्वा गावस्तन्त्येव यन्त्रिताः। हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः। ८।
स त्वं विधत्स्व शं भूमंस्तमसा लुप्तकर्मणाम्। अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम्। ९।
एष देव दितेर्गर्भ ओजः काश्यपमर्पितम्। दिशस्तिमिरयन् सर्वा वर्धतेऽग्निरिवैधसि। १०।

The gods said : You must be knowing, O lord, about this gloom, of which we are very much afraid. We are sure nothing is hidden from You inasmuch as the range of Your knowledge is unaffected by time. (3) O god of gods, O Maker of the universe, O crest-jewel of the guardians of all spheres, You know the mind of all living beings, big and small. (4) Hail, hail to You, whose strength is knowledge, and who have assumed this (four-faced) form as well as the quality of Rajas by Your own Māyā (playful nature), Your cause being unknown. (5) All the worlds are woven into You; nay, the whole of this universe, consisting of both cause and effect, is Your body. Really speaking, however, You are beyond all this. They who contemplate on You, the Creator of all Jīvas, with exclusive devotion, having controlled their breath, senses and mind, and whose Yoga (effort at Self-Realization) has ripened cannot meet with discomfiture from any quarter since they have secured Your grace. (6-7) Governed by Your word (the Vedas), even as oxen are controlled by a rope, all created beings bear offerings to You (by performing their respective duties) subject to Your control. Therefore, hail to You, the Chief Controller of all (even as the vital breath controls all the other organs of the body). (8) People have failed to perform their duties because of this darkness (which has rendered it impossible for them to distinguish between night and day). Kindly do that which is good to them. And be pleased to regard us, who are in great affliction, with an eye expressing abundant compassion, O infinite Lord ! (9) Enveloping all the quarters in darkness, the seed of Kaśyapa placed in Diti's womb is developing as fire thrown in a pile of firewood. (10)

मैत्रेय उवाच

स प्रहस्य महाबाहो भगवान् शब्दगोचरः । प्रत्याचष्टात्मभूर्देवान् प्रीणन् रुचिरया गिरा ।११।

Maitreya went on: Lord Brahmā (the self-born), O mighty-armed Vidura, to whom the above prayer was addressed, laughed (at their rank ignorance in praying to him as if he were the Supreme Deity), and replied in sweet words to the great delight of the gods. (11)

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेरुर्विहायसा लोकाँल्लोकेषु विगतस्पृहाः ।१२।
त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ।१३।
वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ।१४।
यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः ।१५।
यत्र नैःश्रेयसं नाम वनं कामदुघैर्द्रुमैः । सर्वर्तुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ।१६।
वैमानिकाः सललनाश्चरितानि यत्र गायन्ति लोकशमलक्षपणानि भर्तुः ।
अन्तर्जलेऽनुविकसन्मधुमाधवीनां गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः ।१७।

Brahmā said : My mind-born sons, Sanaka and his three brothers, who are the eldest of you all, went about the various worlds by air, free from attachment to them. (12) Once upon a time they went to the realm, called Vaikuṇṭha, of Lord Viṣṇu (of irresistible might), whose mind and body are purely divine (free from the taint of Māyā) in substance—a realm which is adored by (stands at the top of) all other realms. (13) All the people living there are endowed with a form similar to that of Lord Vaikuṇṭha (Viṣṇu) Himself; and it is attained by those alone who have worshipped Śrī Hari through the disinterested performance of their duty. (14) There the most ancient Person (Lord Nārāyaṇa), who can be known only through the Upaniṣads and who is righteousness personified, (eternally) dwells, having assumed a form which is made of Sattva unmixed with Rajas (i.e., Sattva which is purely immaterial or divine) and delighting us, His devotees. (15) In that realm there is an orchard called Naiḥśreyasa, which is beatitude incarnate as it were, and which is resplendent with trees that yield all that is desired and are laden with fruits and flowers in every season. (16) Seated in aerial cars with their consorts, the Gandharvas (of that realm) sing the stories of their Master (Lord Viṣṇu), that are capable of wiping out the sins of the whole world. Even though their mind is distracted by the fragrance of Mādhavī flowers (spring-flowers) laden with honey and blossoming in water, they (refuse to be led away by it and) censure* the breeze (carrying the fragrance). (17)

पारावतान्यभृतसारसचक्रवाकदात्यूहहंसशुकतित्तिरिबर्हिणां यः ।
कोलाहलो विरमतेऽचिरमात्रमुच्चैर्भृङ्गाधिपे हरिकथामिव गायमाने ।१८।
मन्दारकुन्दकुरबोत्पलचम्पकार्णपुन्नागनागबकुलाम्बुजपारिजाताः ।
गन्धेऽर्चिते तुलसिकाभरणेन तस्या यस्मिंस्तपः सुमनसो बहु मानयन्ति ।१९।
यत्संकुलं हरिपदानतिमात्रदृष्टैर्वैदूर्यमारकतहेममयैर्विमानैः ।

* Even though everything in that realm is divine in essence and the fragrance of the Mādhavī flowers, which is akin to the fragrance of the Lord's own person, only reminds them of the latter instead of diverting their mind towards anything foreign, the Gandharvas are so deeply attached to the Lord's stories that they are reluctant to exchange the joy of singing them for any other joy, even though it may be equally divine.

येषां बृहत्कटितटाः स्मितशोभिमुख्यः कृष्णात्मनां न रज आदधुरुत्स्मयाद्यैः ।२०।
श्रीरूपिणी क्वणयती चरणारविन्दं लीलाम्बुजेन हरिसद्मनि मुक्तदोषा ।
संलक्ष्यते स्फटिककुड्य उपेतहेम्नि सम्मार्जतीव यदनुग्रहणेऽन्ययत्नः ।२१।
वापीषु विद्रुमतटास्वमलामृताप्सु प्रेष्यान्विता निजवने तुलसीभिरीशम् ।
अभ्यर्चती स्वलकमुन्नसमीक्ष्य वक्त्रमुच्छेषितं भगवतेत्यमताङ्ग यच्छ्रीः ।२२।
यन्न व्रजन्त्यघभिदो रचनानुवादाच्छृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नीः ।
यास्तु श्रुता हतभगैर्नृभिरात्तसारास्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त ।२३।
येऽभ्यर्थितामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सहधर्म यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य सम्मोहिता विततया बत मायया ते ।२४।
यच्च व्रजन्त्यनिमिषामृषभानुवृत्त्या दूरेयमा ह्युपरि नः स्पृहणीयशीलाः ।
भर्तुर्मिथः सुयशसः कथनानुरागवैक्लव्यबाष्पकलया पुलकीकृताङ्गाः ।२५।
तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं दिव्यं विचित्रविबुधाग्र्यविमानशोचिः ।
आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन मुनयस्तदथो विकुण्ठम् ।२६।

When the king of bees hums in a high pitch, singing the story of Śrī Hari as it were, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the Cakravāka, the Cātaka, the swan, the parrot, the partridge and the peacock (who are all ears as it were to drink in the bee's song). (18) Seeing that the Lord adorns His person with wreaths etc., made of the leaves of Tulasī (the basil plant, which is so sacred and dear to Him) and also holds its fragrance in great esteem, the flowers of the Mandāra, Kunda and Kurabaka, the lily, the Campaka, Arṇa (Karavīra), Punnāga, Nāgakesara and Bakula, the lotus and the Pārijāta in that realm, though all fragrant, recognize that Tulasī did greater penance (in her previous existence) than any of them.* (19) That realm (of Lord Viṣṇu) is crowded with aerial cars made of lapis lazuli, emerald and gold, which are secured there as a result of mere obeisance at the feet of Śrī Hari (and not through Karmayoga, Jñānayoga, Vairāgya or penance etc.). The mind of those who occupy these cars are so full of Śrī Kṛṣṇa (Lord Viṣṇu) that their spouses with large hips and smiling faces are unable to stimulate their passion by their mirth and other charms. (20) Śrī (the Spouse of Lord Viṣṇu and the goddess of fortune), who is possessed of a most lovely form and whose favour is sought after by others (including the greatest gods like Brahmā and so on), lives in the abode of Śrī Hari free from the fault of capriciousness†. Moving about in that palace with the anklets on Her feet making a tinkling sound, and with a lotus-flower held in Her hand as a plaything, She is seen (reflected) in the crystal walls (of that palace), inlaid with gold here and there, as if engaged in dusting the house (although, really speaking, the abode of the Lord is ever free from dust). (21) While engaged in worshipping the Lord with Tulasī leaves in Her own pleasure-garden in the midst of Her attendants, Śrī (Lakṣmī) happens to see Her face with beautiful tresses and a prominent

* This shows that, to say nothing of living beings such as birds, bees and so on, even inanimate beings in that realm, such as plants and trees, are not only endowed with consciousness but are ever engaged in conscious service of the Lord, and are constituted of the same essence as the Lord. In this way everything in that realm is divinely blissful in essence.

† The goddess of fortune has been charged with fickleness only in Her material form. In Her divine form She is an embodiment of all feminine virtues and the most constant and devoted of all wives. Although the most beloved of the Lord's consorts, and the undisputed queen of His divine household, She is a model of modesty and, like an ideal wife, ever looks upon Herself as an humble servant-maid of the Lord. That is why She has been represented here by poetic imagination as engaged in a menial service of the Lord's household.

nose (reflected) in ponds containing limpid waters and provided with stairs of corals, and deems it fortunate in having been kissed by the Lord, O beloved gods. (22) They can never attain to that Realm, who hear undesirable talks, that pervert Reason, centring round topics other than the exploits of the Lord who shatters the sin of His devotees—talks which, when heard by those unfortunate men rob them of their merit and throw them alas ! into the dark regions of hell, where they find no shelter. (23) Alas ! they who do not offer worship to the Lord even after attaining human birth, which is solicited even by us (gods) and where one can acquire the knowledge of truth as well as religious merit, are deluded by His Māyā, which is projected everywhere. (24) On the other hand, they alone attain to that realm—which is located even higher than our abode (the Satyaloka)—who have reached beyond the jurisdiction of Yama (the god of retribution) by virtue of their devotion to Lord Viṣṇu (the foremost of the gods), who are possessed of an enviable character, and whose eyes stream with tears and whose body is thrilled all over when they are beside themselves with love while talking to one another about the glories of their lord. (25) The sages (Sanaka and his three brothers) felt supremely delighted when they reached by dint of their Yogamāyā (wonderful power of Yoga) the divine and unique realm of Vaikuṇṭha, presided over by Lord Viṣṇu (the Father of the whole universe), which is the sole object of reverence for all the worlds, and shone resplendent with the wonderful aerial cars of the foremost gods. (26)

तस्मिन्नतीत्य मुनयः षडसज्जमानाः कक्षाः समानवयसावथ सप्तमायाम् ।
देवावचक्षत गृहीतगदौ परार्ध्यकेयूरकुण्डलकिरीटविटङ्कवेषौ ।२७।
मत्तद्विरेफवनमालिकया निवीतौ विन्यस्तयासितचतुष्टयबाहुमध्ये ।
वक्त्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां रक्तेक्षणेन च मनाग्रभसं दधानौ ।२८।
द्वार्येतयोर्निविविशुर्मिषतोरपृष्ट्वा पूर्वा यथा पुरटवज्रकपाटिका याः ।
सर्वत्र तेऽविषमया मुनयः स्वदृष्ट्या ये सञ्चरन्त्यविहता विगताभिशङ्काः ।२९।
तान् वीक्ष्य वातरशनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।
वेत्रेण चास्खलयतामतदर्हणांस्तौ तेजो विहस्य भगवत्प्रतिकूलशीलौ ।३०।
ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः स्वर्हत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।
ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईषत्कामानुजेन सहसा त उपप्लुताक्षाः ।३१।

Having passed through six entrances to the Lord's residence without feeling attached to anything, they saw at the seventh gate two shining beings of the same age, armed with a mace and adorned with most valuable armlets, ear-rings and diadems. (27) With a garland of sylvan flowers, which attracted to it a swarm of intoxicated bees, placed round their neck and between their four swarthy arms, they wore a countenance which looked somewhat agitated from their arched eyebrows, distended nostrils and reddish eyes. (28) Even while they looked on with their eyes wide open, the sages, who move about everywhere knowing no obstruction or fear, since they indiscriminately regard everyone as their own self, entered the gate in the charge of these porters just as they had passed through the former gates, which were furnished with doors of gold and diamond, without asking their permission. (29) The four boy-sages, who had nothing to cover their bodies with except the atmosphere, looked (from their appearance) only five years of age, even though they were the eldest (of Brahmā's creation) and had realized the truth of the Self. But when the porters, who happened to possess a disposition which was quite unpalatable to the Lord, saw the sages (passing through the gate guarded by them without taking any notice of their presence), they blocked the sages' way with their staff, despising their glory, although the sages did not deserve such treatment at their hands. (30) Being thus forbidden by the two chief porters of

Śrī Hari while the other divinities (of that realm) looked on, even though they were by far the fittest persons (to be admitted into the Lord's presence), their eyes turned slightly red all of a sudden on account of anger (that which follows in the wake of desire) at their longing to see their most beloved Friend (Śrī Hari) being thwarted, and they spoke (as follows). (31)

मुनय ऊचुः

को वामिहैत्य भगवत्परिचर्ययोच्चैस्तद्धर्मिणां निवसतां विषमः स्वभावः ।
तस्मिन् प्रशान्तपुरुषे गतविग्रहे वां को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ।३२।
न ह्यन्तरं भगवतीह समस्तकुक्षावात्मानमात्मनि नभो नभसीव धीराः ।
पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं ह्युदरभेदि भयं यतोऽस्य ।३३।
तद्धाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।
लोकानितो व्रजतमन्तरभावदृष्ट्या पापीयसस्त्रय इमे रिपवोऽस्य यत्र ।३४।

The sages said : Of those who attain to and dwell in this realm as a result of their devoted worship to the Lord and (naturally) imbibe the qualities (such as even-mindedness and so on) of their Master, how is it that you two should have developed such a discordant disposition ? When the Lord is extremely pacific and has no quarrel with anybody, there can be none deserving to be suspected by you here on your own analogy, who happen to be the only impostors in this realm. (Since you are impostors yourselves, you scent foul play in others.) (32) The enlightened inhabitants of this realm do not perceive their none-identity with the Lord, who contains the whole universe in the cavity of His abdomen; on the other hand, they find themselves comprised in the Lord even as the space in a jar is included in the infinite space. What, then, has happened to you, who are invested with a divine body, which has filled you with fear, caused by diversity, on His account ? (33) Therefore, we are contemplating what should be a meet punishment for your sin, in order that good may be eventually done to you, the two dull-witted servants of the Supreme Being, the Lord of Vaikuṇṭha. Since you smell diversity even here, go you hence to those spheres where the three vicious propensities (lust, anger and greed) are one's (deadly) enemies. (34)

तेषामितीरितमुभाववधाय घोरं तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः ।
सद्यो हरेरनुचरावुरु बिभ्यतस्तत् पादग्रहावपतितामतिकातरेण ।३५।
भूयादघोनि भगवद्धिरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।
मा वोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतोरधोऽधः ।३६।

Hearing this utterance of the sages and knowing it to be a curse from the Brāhmaṇas, which could not be counteracted even by multitudes of missiles, the two attendants of Śrī Hari, who is afraid of the Brāhmaṇas even more than they, immediately prostrated themselves on the ground, clasping the sages' feet with great humility. (35) "You have meted out to us a punishment which is but meet for an offender; let it, therefore, take effect, so that it may purge us in toto of the sin of showing disrespect to the Lord (by insulting you, who are worthy of His respect). But if you feel the least compunction (in your heart) due to compassion for us, let us not fall a prey to infatuation that may efface from our mind the memory of the Lord when we descend into the lower regions." (36)

एवं तदैव भगवानरविन्दनाभः स्वानां विबुध्य सदतिक्रममार्यहृद्यः ।
तस्मिन् ययौ परमहंसमहामुनीनामन्वेषणीयचरणौ चलयन् सहश्रीः ।३७।
तं त्वागतं प्रतिहतौपयिकं स्वपुम्भिस्तेऽचक्षताक्षविषयं स्वसमाधिभाग्यम् ।
हंसश्रियोर्व्यजनयोः शिववायुलोलच्छ्भ्रातपत्रशशिकेसरशीकराम्बुम् ।३८।

कृत्स्नप्रसादसुमुखं स्पृहणीयधाम स्नेहावलोककलया हृदि संस्पृशन्तम् ।
श्यामे पृथावुरसि शोभितया श्रिया स्वश्चूडामणिं सुभगयन्तमिवात्मधिष्ण्यम् ।३९।
पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या काञ्च्यालिभिर्विरुतया वनमालया च ।
वल्गुप्रकोष्ठवलयं विनतासुतांसे विन्यस्तहस्तमितरेण धुनानमब्जम् ।४०।
विद्युत्क्षिपन्मकरकुण्डलमण्डनार्हगण्डस्थलोन्नसमुखं मणिमत्किरीटम् ।
दोर्दण्डषण्डविवरे हरता परार्ध्यहारेण कन्धरगतेन च कौस्तुभेन ।४१।
अत्रोपसृष्टमिति चोत्स्मितमिन्दिरायाः स्वानां धिया विरचितं बहुसौष्ठवाढ्यम् ।
मह्यं भवस्य भवतां च भजन्तमङ्ग नेमुर्निरीक्ष्य नवितृप्तदृशो मुदा कैः ।४२।

That very moment the Lord, whose navel is the seat of a lotus, and who is the delight of the righteous, learnt about the insult thus offered by His own servants to saints (like Sanaka and his three brothers), and went to the spot (where the sages had been held up) on those very feet which were sought after by recluses and great sages, accompanied by Śrī (His beloved Spouse). (37) The Sages saw that the Lord, who was the goal of their Samādhi (profound meditation), had arrived before their very eyes, accompanied by His own attendants, who carried articles suited to the visit (such as the umbrella, chowries and so on). The white umbrella (which was held over His head) looked like the moon; (while the strings of pearls hanging from its edge) and dancing in the cool breeze coming from the pair of chowries that (were being waved on both His sides and) shone like swans looked like drops of nectar falling from its rays. (38) The Lord, who is the repository of all that is worth coveting, was graciously disposed towards all and touched the heart (of His devotees) by His affectionate glances. With Goddess Lakṣmī, who shone on His swarthy and broad chest (in the form of a golden streak), He enhanced the beauty as it were of His own abode (Vaikuṇṭha) the crest-jewel of all heavenly worlds. (39) He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips and with a garland of sylvan flowers, which was distinguished by the humming of bees; His lovely wrists were graced with bracelets, and He had rested one of His hands on the shoulder of Garuḍa (the son of Vinatā) and was revolving a lotus with another. (40) His countenance was distinguished by cheeks—which enhanced the beauty of the alligator-shaped pendants, that outshone lightning—and a prominent nose; and His head was covered with a crown studded with gems. A charming and superb necklace was hanging between His stout arms, while His neck was adorned with the gem known by the name of Kaustubha. (41) The sages regarded with unsated eyes,and joyously bowed their heads to, the Lord who (says Brahmā to the gods) had assumed a personality for his (Brahmā's) own sake as well as for the sake of Bhava (Lord Śiva) and yourselves (the other gods)—a personality which was full of abundant charm and about which His devotees thought within themselves that Indirā's (Lakṣmī's) excessive pride (of beauty) disappeared (at its very sight). (42)

तस्यारविन्दनयनस्य पदारविन्दकिञ्जल्कमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां सङ्क्षोभमक्षरजुषामपि चित्ततन्वोः ।४३।
ते वा अमुष्य वदनासितपद्मकोशमुद्वीक्ष्य सुन्दरतराधरकुन्दहासम् ।
लब्धाशिषः पुनरवेक्ष्य तदीयमङ्घ्रिद्वन्द्वं नखारुणमणिश्रयणं निदध्युः ।४४।
पुंसां गतिं मृगयतामिह योगमार्गैर्ध्यानास्पदं बहु मतं नयनाभिरामम् ।
पौंस्नं वपुर्दर्शयानमनन्यसिद्धैरौत्पत्तिकैः समगृणन् युतमष्टभोगैः ।४५।

The breeze laden with the honey of the Tulasī blossoms, mixed with the dust of the lotus-feet of that lotus-eyed Lord, entered the interior of those sages through the nose (the door for its passage) and not only thrilled their body but caused a flutter in their mind too, (ever) immersed

as they were in the joy of oneness with the Absolute (and thus above all excitation caused by sense-contacts*). (43) Having their heart's desire fulfilled by the sight of His face, which resembled a blue lotus, and the beauty of which was enhanced by His still lovelier lips and a smile which shone as a (full-blown) jasmine flower, they then looked lower down at His feet—which were inlaid as it were with rubies in the shape of ruddy nails—and fixed their mind on the same. (44) They (now) proceeded to extol the Lord—who is endowed with the eight supernatural powers, which are eternally present in Him and cannot be acquired by anyone else—and who reveals a personality fit to be meditated upon by men seeking to attain their goal through paths of Yoga, and which is highly esteemed by them and is the delight of their eyes. (45)

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राद्धः ।
यर्ह्येव कर्णविवरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुद्भवेन ।४६।
तं त्वां विदाम भगवन् परमात्मतत्त्वं सत्त्वेन सम्प्रति रतिं रचयन्तमेषाम् ।
यत्तेनुतापविदितैर्दृढभक्तियोगैरुद्ग्रन्थयो हृदि विदुर्मुनयो विरागाः ।४७।
नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किन्त्वन्यदर्पितभयं भ्रुव उन्नयैस्ते ।
येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ।४८।
कामं भवः स्ववृजिनैर्निरयेषु नः स्ताच्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद्यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ।४९।
प्रादुश्चकर्थ यदिदं पुरुहूत रूपं तेनेश निर्वृतिमवापुरलं दृशो नः ।
तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रतीतः ।५०।

इति श्रीमद्भागवते महांपुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे जयविजययोः सनकादिशापो

नाम पञ्चदशोऽध्यायः ।१५।

The Kumāras said : It is only today, O infinite Lord, that You have appeared before our eyes—You, who are hidden from the view of the evil-minded, though present in their heart (as the Inner Controller)—although You had entered our mind through the passage of the ears when our father (Brahmā), who owes his existence to You, told us Your secret. (46) O Lord, we know You—who bring delight every moment to these (devotees) by Your personality, which is constituted of pure Sattva—to be the highest spiritual Truth, which sages free from egotism and passion realize in their heart through the practice of unflinching Devotion learnt by Your grace. (47) O Lord, Your glories are worth recounting and capable of taking men across the ocean of worldly existence. Hence those wise men who have sought the protection of Your feet and know how sweet Your stories are prize not even Your imperishable boon (in the shape of final beatitude), much less other blessings (such as the position of Indra and so on), which are ever exposed to fear from Your frowns. (48) Let us by all means be born in the infernal regions as a result of our sins, only if our mind takes (constant) delight in Your (lotus-like) feet, if our speech just like Tulasī leaves derives its grace from Your feet and if the cavity of our ears is filled with the accounts of Your manifold virtues. (49) O Lord of wide renown, our eyes have derived excessive joy from the form You have revealed (to us). We, therefore, make obeisance to You, the almighty Lord, who have

* This shows that the form of the Lord is purely divine in substance and has no mixture of Prakṛti or Matter in it. Had it been a product of Matter like our bodies, the fragrance of any part of His body or of anything connected with it could not have disturbed the serenity of sages like Sanaka and others, who are the masters of Jñānīs and Yogīs of all ages.

thus appeared before us, even though You remain hidden from the view of those who have not yet conquered their mind. (50)

Thus ends the fifteenth discourse entitled " The Curse of Sanaka and his three brothers against Jaya and Vijaya", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

The fall of Jaya and Vijaya from Vaikuṇṭha

ब्रह्मोवाच

इति तद् गृणतां तेषां मुनीनां योगधर्मिणाम्। प्रतिनन्द्य जगादेदं विकुण्ठनिलयो विभुः । १ ।

Brahmā continued : The Lord who has His abode in Vaikuṇṭha joyfully received the foregoing words of those sages—who had taken a vow of devotion (to Śrī Hari) and extolled Him (in the aforesaid manner)—and spoke the following words (in reply). (1)

श्रीभगवानुवाच

एतौ तौ पार्षदौ मह्यं जयो विजय एव च। कदर्थीकृत्य मां यद्धो बह्वक्रातामतिक्रमम्। २ ।
यस्त्वेतयोर्धृतो दण्डो भवद्भिर्मामनुव्रतैः। स एवानुमतोऽस्माभिर्मुनयो देवहेलनात्। ३ ।
तद्वः प्रसादयाम्यद्य ब्रह्म दैवं परं हि मे। तद्धीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः। ४ ।
यन्नामानि च गृह्णाति लोको भृत्ये कृतागसि। सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवामयः। ५ ।

यस्यामृतामलयशःश्रवणावगाहः सद्यः पुनाति जगदाश्वपचाद्विकुण्ठः ।
सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्तिश्छिन्द्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम्। ६ ।
यत्सेवया चरणपद्मपवित्ररेणुं सद्यःक्षताखिलमलं प्रतिलब्धशीलम्।
न श्रीर्विरक्तमपि मां विजहाति यस्याः प्रेक्षालवार्थ इतरे नियमान् वहन्ति । ७ ।
नाहं तथाद्मि यजमानहविर्विताने श्च्योतद्घृतप्लुतमदन् हुतभुङ्मुखेन ।
यद्ब्राह्मणस्य मुखतश्चरतोऽनुघासं तुष्टस्य मय्यवहितैर्निजकर्मपाकैः । ८ ।
येषां बिभर्म्यहमखण्डविकुण्ठयोगमायाविभूतिरमलाङ्घ्रिरजः किरीटैः ।
विप्रांस्तु को न विषहेत यदर्हणाम्भः सद्यः पुनाति सहचन्द्रललामलोकान्। ९ ।
ये मे तनूर्द्विजवरान्दुहतीर्मदीया भूतान्यलब्धशरणानि च भेदबुद्ध्या ।
द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान् गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः ।१०।
ये ब्राह्मणान्मयि धिया क्षिपतोऽर्चयन्तस्तुष्यद्धृदः स्मितसुधोक्षितपद्मवक्त्राः ।
वाण्यानुरागकलयाऽऽत्मजवद् गृणन्तः सम्बोधयन्त्यहमिवाहमुपाहृतस्तैः ।११।
तन्मे स्वभर्तुरवसायमलक्षमाणौ युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः ।
भूयो ममान्तिकमितां तदनुग्रहो मे यत्कल्पतामचिरतो भृतयोर्विवासः ।१२।

The Lord said : These attendants of Mine, Jaya and Vijaya by name, have committed a great offence against you, ignoring Me (at the same time). (2) The punishment that has been meted out to them by you, who are so devoted to Me, is approved of by Me, O good sages, inasmuch as the offence against you constitutes an affront to Me. (3) The Brāhmaṇa is My highest deity and the disrespect that has been shown to you by My own people, I take it as an offence committed by Myself; hence I crave your forgiveness for the same on this occasion. (4) On a servant doing a wrong the world (generally) blames his master (for the same) and the disrepute thus brought to him tarnishes his fair name even as white leprosy disfigures the skin. (5) (You know) the whole world down to the pariah (who cooks and lives by the flesh of a dog) is immediately purified by a dip taken through the ear into the nectar of My unsullied glory. But it is from you (the Brāhmaṇas) that I have derived this highly sanctifying renown. Therefore, irresistible as I am, I will not hesitate to lop off My own arm if its conduct is found hostile to you. (6) Because of My services to you the dust of My lotus-feet has become so sacred that it immediately wipes out all sin and I have acquired a disposition on account of which Śrī (the goddess of fortune) leaves Me not, even though I have no attachment to Her, while others (including the highest gods such as Brahmā and so on) observe sacred vows for securing even a sidelong glance from Her. (7) I do not enjoy the oblations offered by the sacrificer in a sacrifice through the sacrificial fire, which is one of My own mouths, with the same relish as I eat the delicacies overflowing with ghee through the mouth of the Brāhmaṇa who, having dedicated the consequences of his actions to Me, is ever satisfied (with his lot) and relishes every morsel he takes. (8) The power of My Yogamāyā (wonderful divine energy) is infinite and unobstructed, and the water in which My feet have been washed (viz., the holy Gaṅgā) quickly sanctifies all the three worlds along with Lord Śiva (who bears her on His head). Yet even I bear on My crown the holy dust of the Brāhmaṇas' feet ! Who would not, under the circumstances, bear with them ? (9) The Brāhmaṇas, the cows (that yield materials for sacrificial offerings) and defenceless creatures are My own bodies. The vulture-like messengers of Yama, the god of punishment appointed by Me, who are furious as serpents, angrily tear with their bills those who look upon these (My bodies) as distinct from Me, their faculty of judgment having been impaired by that sin. (10) On the other hand, they captivate My heart, who with a gladdened heart and with their lotus face enlivened by a nectar-like smile respect the Brāhmaṇas—even though they utter harsh words—looking upon them as My own selves, and pacify them by praising them in loving words even as a son would appease an angry father or as I am pacifying you. (11) These servants of Mine thus trespassed against you without knowing the mind of their master (Myself). I shall, therefore, deem it a favour done to Me if you so ordain that, reaping the fruit of their transgression they may return to My presence soon—that the term of their exile from My abode may expire before long. (12)

ब्रह्मोवाच

अथ तस्योशतीं देवीमृषिकुल्यां सरस्वतीम्। नास्वाद्य मन्युदष्टानां तेषामात्माप्यतृप्यत ।१३।
सतीं व्यादाय शृण्वन्तो लघ्वीं गुर्वर्थगह्वराम्। विगाह्यागाधगम्भीरां न विदुस्तच्चिकीर्षितम् ।१४।
ते योगमाययाऽऽरब्धपारमेष्ठ्यमहोदयम्। प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः क्षुभितत्वचः ।१५।

Brahmā continued : Even though the sages had been bitten by the serpent of anger, their soul was not sated with hearing the Lord's lovely and illuminating speech, which was like a series of Mantras (sacred texts). (13) Though brief, the Lord's excellent speech was difficult to comprehend because of its momentous import and was most profound in significance. The sages heard it with wide open (attentive) ears and pondered it as well; yet

they could not understand what He intended doing. (14) The Brāhmaṇas were all the same extremely delighted to behold Him and experienced a thrill all over their body. They then spoke (as follows) to the Lord, who had revealed the mighty glory of His supreme divinity through His Yogamāyā (wonderful divine potency). (15)

ऋषय ऊचुः

न वयं भगवन् विद्मस्तव देव चिकीर्षितम्। कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे ।१६।
ब्रह्मण्यस्य परं दैवं ब्राह्मणाः किल ते प्रभो। विप्राणां देवदेवानां भगवानात्मदैवतम् ।१७।
त्वत्तः सनातनो धर्मो रक्ष्यते तनुभिस्तव। धर्मस्य परमो गुह्यो निर्विकारो भवान्मतः ।१८।
तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात्। योगिनः स भवान् किंस्विदनुगृह्येत यत्परैः ।१९।
यं वै विभूतिरुपयात्यनुवेलमन्यैरर्थार्थिभिः स्वशिरसा धृतपादरेणुः ।
धन्यार्पिताङ्घ्रितुलसीनवदामधाम्नो लोकं मधुव्रतपतेरिव कामयाना ।२०।
यस्तां विविक्तचरितैरनुवर्तमानां नात्याद्रियत्परमभागवतप्रसङ्गः ।
स त्वं द्विजानुपथपुण्यरजः पुनीतः श्रीवत्सलक्ष्म किमगा भगभाजनस्त्वम् ।२१।
धर्मस्य ते भगवतस्त्रियुग त्रिभिः स्वैः पद्भिश्चराचरमिदं द्विजदेवतार्थम् ।
नूनं भृतं तदभिघाति रजस्तमश्च सत्त्वेन नो वरदया तनुवा निरस्य ।२२।
न त्वं द्विजोत्तमकुलं यदिहात्मगोपं गोप्ता वृषः स्वर्हणेन ससूनृतेन ।
तर्ह्येव नङ्क्ष्यति शिवस्तव देव पन्था लोकोऽग्रहीष्यदृषभस्य हि तत्प्रमाणम् ।२३।
तत्तेऽनभीष्टमिव सत्त्वनिधेर्विधित्सोः क्षेमं जनाय निजशक्तिभिरुद्धृतारेः ।
नैतावता त्र्यधिपतेर्बत विश्वभर्तुस्तेजः क्षतं त्ववनतस्य स ते विनोदः ।२४।
यं वानयोर्दममधीश भवान् विधत्ते वृत्तिं नु वा तदनुमन्महि निर्व्यलीकम् ।
अस्मासु वा य उचितो ध्रियतां स दण्डो येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण ।२५।

The sages said : O self-effulgent Lord, we are unable to know what You contemplate doing; for, even though the Ruler of all, You speak of favour done to You (by us)! (16) A friend and well-wisher of the Brāhmaṇas as You are, it is but natural for You to believe that the Brāhmaṇa is Your supreme deity. The fact, however, is that the Lord (Yourself) is the Self and the Deity of not only the Brāhmaṇas but even of the gods of gods (Brahmā, Śiva and others). (17) The Eternal Religion (Sanātana Dharma) has proceeded from You and the same is protected (from time to time) by Your manifestations (Avatāras). Nay, You alone are recognized (by the Śāstras) as the immutable goal as well as the secret of Dharma (Religion). (18) By Your grace the Yogīs (mystics) treading the path of Nivṛtti (indifference to the world) are easily able to cross the ocean of birth and death. How, then, can You be favoured by others? (19) Lakṣmī (the goddess of fortune)—the dust of whose feet is borne by others, viz., seekers of wealth, on their head—waits upon You at the appointed hours, as though anxious to secure a place in the abode (in the shape of Your lotus-feet) of the king of bees, who hovers on the fresh wreath of Tulasī leaves offered at Your feet by some blessed devotee. (20) Excessively fond as You are of Your greatest devotees, You have no great regard for Lakṣmī, even though She offers You Her faultless services. Adorned as You are by a number of adorable virtues, how can the dust of the roads trodden and hallowed by the feet of the Brāhmaṇas or the mark of Śrīvatsa (a curl of hair) on Your breast lend sanctity to You or how could You accept them as ornaments? (21) O Lord, in the form of Dharma (virtue) You are manifest in all the three ages (viz., Satya, Tretā and Dwāpara, the fourth, i.e., Kali being notorious for its marked absence of Dharma) and as such You protect with Your three feet (viz., purity of mind and body, austere penance and compassion, which severally characterize the

three ages, the fourth viz., truthfulness, being present even in Kali, though in an attenuated form,) this universe, consisting of animate and inanimate beings, for the sake of the gods and the Brāhmaṇas. Kindly drive away by Your (divine) personality, which consists of pure (immaterial) Sattva and is the bestower of all blessings, the elements of Rajas and Tamas in us, inimical as they are to virtue. (22) If You, who are Dharma personified, cease to protect the Brāhmaṇa race, (with is the foremost of all the twice-born classes and) which deserves to be protected by You, through loving worship and polite words, the blessed path (of the Vedas) chalked out by You, O Lord, will forthwith disappear from the world; for the people would accept as their standard that conduct (viz., ceasing to worship and speak polite words to the Brāhmaṇas) of Yours, who are the Supreme Person. (23) This can never be to Your liking; for You, being the storehouse of Sattva (goodness), are ever intent on doing what is good to the people and uproot the enemies of virtue through the agency of kings that represent Your power. Since You are the suzerain lord of all the three worlds (the entire creation) and the protector of the whole universe, Your glory is not at all diminished by Your mere stooping down (before the Brāhmaṇas); for that is a mere sport on Your part. (24) Nay, we accord our hearty approval to any other punishment that You may choose to inflict on them, O universal Lord, or to any (additional) subsistence You may be pleased to confer on them (allowing them to continue in Your service). Or You may mete out to us any punishment that may be suitable for us, since we have pronounced a curse against Your innocent servants. (25)

श्रीभगवानुवाच

एतौ सुरेतरगतिं प्रतिपद्य सद्यः संरम्भसम्भृतसमाध्यनुबद्धयोगौ ।
भूयः सकाशमुपयास्यत आशु यो वः शापो मयैव निमितस्तदवैत विप्राः ।२६।

The Lord replied : Know that the imprecation uttered by you was ordained by Myself, O holy Brāhmaṇas! Therefore, being born before long into the demoniac species, and firmly united in thought with Me through concentration of mind intensified by anger (hatred), they will return to My presence shortly afterwards. (26)

ब्रह्मोवाच

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम् । वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयंप्रभम् ।२७।
भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च । प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ।२८।
भगवाननुगावाह यातं मा भैष्टमस्तु शम् । ब्रह्मतेजः समर्थोऽपि हन्तुं नेच्छे मतं तु मे ।२९।
एतत्पुरैव निर्दिष्टं रमया क्रुद्धया यदा । पुरापवारिता द्वारि विशन्ती मय्युपारते ।३०।
मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् । प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ।३१।
द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् । सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्ण्यमाविशत् ।३२।
तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः । हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ ।३३।
तदा विकुण्ठधिषणात्तयोर्निपतमानयोः । हाहाकारो महानासीद्विमानाग्र्येषु पुत्रकाः ।३४।
तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः । दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ।३५।
तयोरसुरयोरद्य तेजसा यमयोर्हि वः । आक्षिप्तं तेज एतर्हि भगवांस्तद्विधित्सति ।३६।
विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्ययययोगमायः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्तत्रास्मदीयविमृशेन कियानिहार्थः ।३७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षोडशोऽध्यायः ।१६।

Brahmā continued : Having seen Lord Viṣṇu, who was so delightful to the eyes, and His self-effulgent Abode, Vaikuṇṭha, the sages now went round the Lord (as a mark of respect) and

prostrated themselves before Him; and then, taking leave of Him, they returned extremely delighted, applauding His divine splendour. (27-28) The Lord then said to His attendants (Jaya and Vijaya), "Depart (from this place) but fear not; may all be well (with you). Though capable of nullifying the Brāhmaṇas' curse, I would not do so; on the contrary, it has My approval. (29) It had already been pronounced by Ramā (Lakṣmī), who was angry with you when you on a previous occasion stopped Her entry at the door while I was buried in My Yoganidrā (deep Samādhi or trance). (30) Absolved from the sin of insulting the Brāhmaṇas by concentrating your thought on Me through anger, you shall return to My presence not long afterwards." (31) Having thus instructed His gate-keepers, the Lord entered His Abode, adorned with rows of palaces and possessed of an all-surpassing splendour. (32) As a result of the Brāhmaṇas' curse, which was not easy to escape, the two attendants of the Lord, the foremost of the gods (inhabitants of Vaikuṇṭha) lost their splendour and their pride too was gone even as they were about to fall from the realm of Śrī Hari. (33) When they actually began to fall from the realm of Lord Viṣṇu, a loud outcry was raised by the occupants of the principal aerial cars, O dear sons. (34) It is those two principal attendants of Śrī Hari that have now entered the powerful seed of Kaśyapa deposited in the womb of Diti. (35) It is by the glory of these twin Asuras (demons) that your glory has been eclipsed; and (there is no remedy because) it is the Lord Himself who is keen to do all this at this juncture. (36) The Lord, who is the controller of the three Guṇas (modes of Prakṛti), nay, who is responsible for the creation, preservation and dissolution of the universe, and whose Yogamāyā (wonderful creative power) cannot be easily understood even by Masters of Yoga—that most ancient Person alone will come to our rescue. What purpose can be served in this behalf by our deliberation on the subject ? (37)

Thus ends the sixteenth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

Birth of Hiraṇyakaśipu and Hiraṇyākṣa and the latter's conquest of the four quarters

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्झिताः । ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः । १ ।
दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी । पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ । २ ।
उत्पाता बहवस्तत्र निपेतुर्जायमानयोः । दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः । ३ ।
सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः । सोल्काश्चाशनयः पेतुः केतवश्चार्तिहेतवः । ४ ।
ववौ वायुः सुदुःस्पर्शः फूत्कारानीरयन्मुहुः । उन्मूलयन्नगपतीन्वात्यानीको रजोध्वजः । ५ ।
उद्धसत्तडिदम्भोदघटया नष्टभागणे । व्योम्नि प्रविष्टतमसा न स्म व्यादृश्यते पदम् । ६ ।

चुक्रोश विमना वार्धिरूर्मिः क्षुभितोदरः । सोदपानाश्च सरितश्चुक्षुभुः शुष्कपङ्कजाः । ७ ।
मुहुः परिधयोऽभूवन् सराह्वोः शशिसूर्ययोः । निर्घाता रथनिर्ह्रादा विवरेभ्यः प्रजज्ञिरे । ८ ।
अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम् । सृगालोलूकटङ्कारैः प्रणेदुरशिवं शिवाः । ९ ।
सङ्गीतवद्रोदनवदुन्नमय्य शिरोधराम् । व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः । १० ।
खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् । खार्काररभसा मत्ताः पर्यधावन् वरूथशः । ११ ।
रुदन्तो रासभत्रस्ता नीडादुदपतन् खगाः । घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वत । १२ ।
गावोऽत्रसन्नसृग्दोहास्तोयदाः पूयवर्षिणः । व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनानिलम् । १३ ।
ग्रहान् पुण्यतमान्ये भगणांश्चापि दीपिताः । अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम् । १४ ।
दृष्ट्वान्यांश्च महोत्पातानतत्तत्त्वविदः प्रजाः । ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् । १५ ।

Maitreya continued : The gods (the denizens of heaven) were rid of fear on hearing the cause (of the darkness) as explained by Brahmā (the self-born); and then they all returned to heaven. (1) As for Diti, that virtuous lady had been very apprehensive of trouble to the gods from the children (in her womb) ever since her husband predicted the same, and brought forth two twin sons after full one hundred years. (2) Even at the hour of their birth in that hermitage, many an evil portent, which foreboded a great calamity to the world, occurred in heaven and on earth as well as in the space between these two regions (in mid air). (3) Parts of the globe shook along with the mountains; all the quarters appeared to be on fire, meteors and thunderbolts descended on earth and comets portending grief appeared. (4) There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storm for their army and clouds of dust for their ensigns. (5) The luminaries in the heavens having been screened by masses of clouds in which lightnings sometimes flashed as though laughing, darkness reigned everywhere, so that nothing could be seen anywhere. (6) The ocean with its high waves wailed aloud as if stricken with sorrow, and there was commotion among the creatures inhabiting its bowels. The rivers and lakes etc., were also agitated and their lotuses withered. (7) Misty halos appeared round the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard (even without clouds) and sounds like that of rattling chariots emerged from mountain caves.(8) In the interior of villages she-jackals yelled portentously, vomiting a strong fire from their mouth; and jackals and owls also joined them with their cries. (9) Raising their necks, dogs uttered here and there various cries in the manner now of singing and now of wailing. (10) And donkeys in rut ran hither and thither in herds, striking the earth, O Vidura, with their hard hoofs and wildly braying. (11) Frightened with the (braying of the) donkeys, birds flew shrieking out of their nests, while cattle in the cow-pens as well as in the woods passed dung and urinated. (12) Cows yielded blood in place of milk from terror, clouds rained pus, the images of gods shed tears and trees fell down without a blast. (13) Ominous planets (such as Mars and Saturn) shone brighter and surpassed the auspicious ones (such as Mercury, Jupiter and Venus) as well as a number of lunar mansions and, taking a seemingly retrograde course, came into conflict with one another. (14) Noticing these and other such mighty portents of an evil type, people other than the sons of Brahmā (Sanaka and others, who were aware of the fall of Jaya and Vijaya and their birth as Diti's sons) were seized with fear inasmuch as they did not know the secret of these portents, and thought that the dissolution of the universe was at hand. (15)

तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ । ववृधातेऽश्मसारेण कायेनाद्रिपती इव । १६ ।
दिविस्पृशौ हेमकिरीटकोटिभिर्निरुद्धकाष्ठौ स्फुरदङ्गदाभुजौ ।

गां कम्पयन्तौ चरणैः पदे पदे कट्या सुकाञ्च्यार्कमतीत्य तस्थतुः ।१७।
प्रजापतिर्नाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत ।
तं वै हिरण्यकशिपुं विदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः ।१८।

The two earliest Daityas (sons of Diti) soon revealed their (former) prowess and with their steel-like frames grew to the size of two huge mountains. (16) Kissing the sky with the crests of their gold crowns, screening the quarters (with their bodies) and shaking the earth with their footfall at every step, and their arms adorned with brilliant bracelets, they stood eclipsing the sun by their waist, which was surrounded with an excellent girdle. (17) Kaśyapa (one of the lords of created beings) gave them names. (Accordingly) of the two twin brothers, the people came to know the one who descended from his loins (and entered the womb) first, by the name of Hiraṇyakaśipu; while he whom Diti brought forth first was known as Hiraṇyākṣa*. (18)

चक्रे हिरण्यकशिपुर्दोर्भ्यां ब्रह्मवरेण च । वशे सपालाँल्लोकांस्त्रीनकुतोमृत्युरुद्धतः ।१९।
हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् । गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ।२०।
तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् । वैजयन्त्या स्रजा जुष्टमंसन्यस्तमहागदम् ।२१।
मनोवीर्यवरोत्सिक्तमसृण्यमकुतोभयम् । भीता निलिल्यिरे देवास्ताक्ष्यत्रस्ता इवाहयः ।२२।
स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् । सेन्द्रान्देवगणान् क्षीबानपश्यन् व्यनदद् भृशम् ।२३।
ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिस्वनम् । विजगाहे महासत्त्वो वार्धिं मत्त इव द्विपः ।२४।

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधियः ससाध्वसाः ।
अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवुः ।२५।
स वर्षपूगानुदधौ महाबलश्चरन्महोर्मीञ्छ्वसनेरितान्मुहुः ।
मौर्व्याभिजघ्ने गदया विभावरीमासेदिवांस्तात पुरीं प्रचेतसः ।२६।
तत्रोपलभ्यासुरलोकपालकं यादोगणानामृषभं प्रचेतसम् ।
स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्जगाद मे देह्यधिराज संयुगम् ।२७।
त्वं लोकपालोऽधिपतिर्बृहच्छ्रवा वीर्यापहो दुर्मदवीरमानिनाम् ।
विजित्य लोकेऽखिलदैत्यदानवान् यद्राजसूयेन पुरायजत्प्रभो ।२८।
स एवमुत्सिक्तमदेन विद्विषा दृढं प्रलब्धो भगवानपां पतिः ।
रोषं समुत्थं शमयन् स्वया धिया व्यवोचदङ्गोपशमं गता वयम् ।२९।
पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।
आराधयिष्यत्यसुरर्षभेहि तं मनस्विनो यं गृणते भवादृशाः ।३०।

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* In his commentary on the above verse, Śrīdhara Swāmī, the earliest known commentator of Śrīmad Bhāgavata, quotes the following verse from a work entitled "Piṇḍasiddhi":—

यदा विशेद् द्विधाभूतं बीजं पुष्पं परिक्षरत् । द्वौ तदा भवतो गर्भौ सूतिर्वेशविपर्ययात् ।।

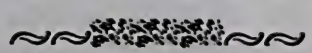
"A mother develops two embryos in her womb when the male generative fluid enters the menstrual flux in the uterus in two successive drops. And the mother brings forth the twins in an order reverse to that in which she conceives them. That is to say, the child which was conceived before is brought forth later, while the one conceived later is brought forth first."

तं वीरमारादभिपद्य विस्मयः शयिष्यसे वीरशये श्वभिर्वृतः ।
यस्त्वद्विधानामसतां प्रशान्तये रूपाणि धत्ते सदनुग्रहेच्छया ।३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षदिग्विजये सप्तदशोऽध्यायः ।१७।

Fearing death at the hands of none by virtue of a boon got from Brahmā, Hiraṇyakaśipu was puffed up with pride and brought under his sway by (the strength of) his arms all the three spheres (the earth, heaven and the subterranean region) along with their guardian deities. (19) His beloved younger brother, Hiraṇyākṣa, who always tried to please him and was very fond of war, once went up to heaven, mace in hand, seeking (an adversary in) combat. (20) His tempo was difficult to resist. He had anklets of gold tinkling about his feet. Adorned with a Vaijayantī garland, he rested his huge mace on one of his shoulders. (21) His strength of mind and body as well as the boon conferred on him (by Brahmā) had puffed him up. He feared death at the hands of none and there was no check on him. The gods, therefore, were seized with fear at his very sight and hid themselves even as snakes hide themselves for fear of Garuḍa. (22) The chief of the Daityas saw that they had vanished before his might, and roared aloud on not finding Indra and the other gods that had been intoxicated with power. (23) Having returned therefrom, the mighty Daitya, like an elephant in rut, dived into the deep ocean—which was terribly roaring—just for the sake of sport. (24) On his entering the ocean the aquatic creatures forming the host of Varuṇa (the god presiding over the waters) were distracted with fear and ran away too far, scared by his very splendour without his dealing a blow. (25) Moving about in the ocean for very many years, the mighty Hiraṇyākṣa smote the gigantic waves tossed by the winds with his iron mace again and again and reached Vibhāvarī, the capital of Varuṇa, O dear Vidura. (26) Seeing Pracetā (Varuṇa), the guardian of Pātāla (the abode of the demons) and the lord of the aquatic creatures, there, he fell at the latter's feet like a low man to make fun of him, and said with a smile, "Give me battle, O supreme lord! (27) You are the guardian of a whole sphere and a ruler of wide fame, and have crushed the might of arrogant and conceited warriors. Nay, having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice, my lord." (28) Thus wantonly mocked by an enemy whose vanity knew no bounds, the worshipful lord of waters waxed angry : but he managed to curb the anger that had sprung in him by dint of his reason and replied, "O dear one, we have (now) desisted from warfare (have grown too old for a combat). (29) I do not see anyone else than the most ancient Person (Lord Viṣṇu), who will give satisfaction in battle to you, who are so skilled in the ways of war. Therefore, O chief of the Asuras, approach Him, whom even heroes like you mention with praise. (30) On reaching Him you will be rid of your pride at once and will lie down on the field of battle (in eternal sleep), surrounded by dogs. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes various forms (from time to time)." (31)

Thus ends the seventeenth discourse, forming part of the story of Hiraṇyākṣa's conquest of the four quarters, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथाष्टादशोऽध्यायः

Discourse XVIII

Encounter of the Divine Boar with Hiraṇyākṣa

मैत्रेय उवाच

तदेवमाकर्ण्य जलेशभाषितं महामनास्तद्विगणय्य दुर्मदः ।
हरेर्विदित्वा गतिमङ्ग नारदाद् रसातलं निर्विविशे त्वरान्वितः । १ ।
ददर्श तत्राभिजितं धराधरं प्रोन्नीयमानावनिमग्रदंष्ट्रया ।
मुष्णन्तमक्ष्णा स्वरुचोऽरुणश्रिया जहास चाहो वनगोचरो मृगः । २ ।
आहैनमेह्यज्ञ महीं विमुञ्च नो रसौकसां विश्वसृजेयमर्पिता ।
न स्वस्ति यास्यस्यनया ममेक्षतः सुराधमासादितसूकराकृते । ३ ।
त्वं नः सपत्नैरभवाय किं भृतो यो मायया हन्त्यसुरान् परोक्षजित् ।
त्वां योगमायाबलमल्पपौरुषं संस्थाप्य मूढ प्रमृजे सुहृच्छुचः । ४ ।
त्वयि संस्थिते गदया शीर्णशीर्षण्यस्मद्भुजच्युतया ये च तुभ्यम् ।
बलिं हरन्त्यृषयो ये च देवाः स्वयं सर्वे न भविष्यन्त्यमूलाः । ५ ।
स तुद्यमानोऽरिदुरुक्ततोमरैर्दंष्ट्राग्रगां गामुपलक्ष्य भीताम् ।
तोदं मृषन्निरगादम्बुमध्याद् ग्राहाहतः सकरेणुर्यथेभः । ६ ।
तं निःसरन्तं सलिलादनुद्रुतो हिरण्यकेशो द्विरदं यथा झषः ।
करालदंष्ट्रोऽशनिनिःस्वनोऽब्रवीद् गतह्रियां किं त्वसतां विगर्हितम् । ७ ।

Maitreya continued : Hearing the foregoing words of Varuṇa (the lord of waters), the proud and vainglorious Daitya paid little heed to them. And having learnt from Nārada the whereabouts of Śrī Hari, O dear Vidura, he hurriedly betook himself to the depths of the ocean. (1) He saw there the all-victorious divine Boar bearing the earth upwards on the ends of His tusks and robbing the demon of his splendour by His reddish eyes, and laughed. "Oh ! an amphibious beast !" (2) (Turning to the Lord) he said, "Come on, fool; leave the earth. The Maker of the universe has entrusted her to us, the dwellers in Rasātala. You cannot escape unscathed with her before my very eyes, O vile god disguised as a boar! (3) Have you been reared by our enemies (the gods) for our extermination, as you kill the Asuras by deceptive methods and conquer them while remaining invisible yourself ? You possess little prowess, Yogamāyā (deception) being your only strength. Therefore, by killing you, O fool, I shall wipe the tears of my kith and kin. (4) When you fall dead with your skull smashed by the mace hurled by our arms, the gods and sages who bear offerings to you will cease to be like trees without roots." (5) Though being pierced by the shaft-like abusive words of the enemy, the Lord bore the pain, perceiving the Earth on the ends of His tusks affrighted, and emerged out of the water like an elephant with his female companion assailed by an alligator. (6) The Daitya, who had golden hair (on his head) and fearful tusks, gave a chase to the Lord while He was rising out of the water, even as an alligator would chase an elephant, and, roaring like thunder, said, "(Are you not ashamed of running away before a challenging adversary ?) Or there is nothing reproachful for shameless wretches." (7)

स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम् ।

अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरेः । ८ ।
परानुषक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।
मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसंस्तं बभाषे । ९ ।

The Lord placed the earth on the surface of the water within His sight and transferred to her His own energy in the form of capacity to support herself on the water, while the enemy stood looking on and while Brahmā (the creator of the universe) extolled Him and the (other) gods rained flowers on Him. (8) The Lord now displayed a terrible rage and spoke laughing to the demon, who was now close upon Him, armed with a mighty mace, nay, who was adorned with gold ornaments and protected by a queer armour of gold, and had all along been cutting Him to the quick by his abusive words. (9)

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकत्थनं तव गृह्णन्त्यभद्र ।१०।
एते वयं न्यासहरा रसौकसां गतह्रियो गदया द्रावितास्ते ।
तिष्ठामहेऽथापि कथञ्चिदाजौ स्थेयं क्व यामो बलिनोत्पाद्य वैरम् ।११।
त्वं पद्रथानां किल यूथपाधिपो घटस्व नोऽस्वस्तय आश्वनूहः ।
संस्थाप्य चास्मान् प्रमृजाश्रु स्वकानां यः स्वां प्रतिज्ञां नातिपिपर्त्यसभ्यः ।१२।

The Lord said : Indeed we are wild brutes, O wretch, looking about for dogs like you. Heroes take no notice of your braggadocio, bound as you are with the cords of Death. (10) Scared away by your mace, we, who have stolen the charge of the dwellers in Rasātala, stand here, casting all shame to the winds. Yet willy-nilly we must take our stand on the battle-field; for, having brought about enmity with a powerful adversary, where can we go ? (11) A leader of leaders of foot soldiers as you are, take prompt steps to overthrow us, giving up all hitch, and wipe the tears of your kith and kin by slaying us; for he does not deserve a seat in an assembly (of good people), who fails to redeem his plighted word. (12)

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम् । आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव ।१३।
सृजन्नमर्षितः श्वासान्मन्युप्रचलितेन्द्रियः । आसाद्य तरसा दैत्यो गदयाभ्यहनद्धरिम् ।१४।
भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि । अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ।१५।
पुनर्गदां स्वामादाय भ्रामयन्तमभीक्ष्णशः । अभ्यधावद्धरिः क्रुद्धः संरम्भाद्दष्टदच्छदम् ।१६।
ततश्च गदयारातिं दक्षिणस्यां भुवि प्रभुः । आजघ्ने स तु तां सौम्य गदया कोविदोऽहनत् ।१७।
एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च । जिगीषया सुसंरब्धावन्योन्यमभिजघ्नतुः ।१८।
तयोः स्पृधोस्तिग्मगदाहताङ्गयोः क्षतास्रवघ्राणविवृद्धमन्यवोः ।
विचित्रमार्गांश्चरतोर्जिगीषया व्यभादिलायामिव शुष्मिणोर्मृधः ।१९।
दैत्यस्य यज्ञावयवस्य मायागृहीतवाराहतनोर्महात्मनः ।
कौरव्य मह्यां द्विषतोर्विमर्दनं दिदृक्षुरागादृषिभिर्वृतः स्वराट् ।२०।
आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यविक्रमम् ।
विलक्ष्य दैत्यं भगवान् सहस्रणीर्जगाद नारायणमादिसूकरम् ।२१।

Maitreya continued : Severely taunted and ridiculed by the Lord in an angry mood, he

(the demon) waxed violently angry like a serpent which is being played with. (13) Hissing indignantly with all his senses shaken by wrath, the Daitya quickly sprang upon Śrī Hari and dealt Him a blow with his mace. (14) The Lord, however, dodged the violent blow of the mace aimed at His breast by the enemy by moving aside a little, just as an accomplished Yogī would elude death. (15) Śrī Hari now waxed angry and rushed to meet the demon, who, taking up his mace again, began repeatedly to brandish it, biting his lips in rage. (16) And then with His mace the Lord struck the enemy on his right eyebrow; but skilled as he was (in a fight with maces), O gentle Vidura, he intercepted it with his own mace. (17) In this way Haryakṣa (a synonym of Hiraṇyākṣa) and Śrī Hari struck each other with their huge maces in great rage, each seeking his own victory. (18) There was a keen rivalry between the two combatants, both of whom had sustained injuries on their body from the blows of each other's pointed mace and grew more and more enraged at the smell of blood on their person. In their eagerness to win, they were performing manoeuvres of various kinds; and their contest presented the sight of an encounter between a pair of bulls for the sake of a cow. (19) Brahmā, surrounded by sages (Marīci and others), came (there) to witness the combat, O Vidura (a descendant of Kuru), of Hiraṇyākṣa (son of Diti) and the Supreme Spirit—who had assumed the semblance of a boar by dint of His Māyā (deluding potency) and who represents the various Yajñas (sacrifices) on His person—both of whom bore enmity to each other for Earth's sake. (20) When the worshipful Brahmā, who was followed by thousands of sages and seers, saw that Hiraṇyākṣa (son of Diti) was full of manliness and devoid of fear, had returned the blows of the Lord and possessed irresistible prowess, he spoke to Lord Nārāyaṇa, the earliest Boar (as follows): (21)

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम्। विप्राणां सौरभेयीणां भूतानामप्यनागसाम्।२२।
आगस्कृद्भयकृद्दुष्कृदस्मद्ब्राद्धवरोऽसुरः । अन्वेषन्नप्रतिरथो लोकानटति कण्टकः।२३।
मैनं मायाविनं दृप्तं निरङ्कुशमसत्तमम्। आक्रीड बालवद्देव यथाऽऽशीविषमुत्थितम्।२४।
न यावदेष वर्धेत स्वां वेलां प्राप्य दारुणः। स्वां देव मायामास्थाय तावज्जह्यघमच्युत।२५।
एषा घोरतमा सन्ध्या लोकच्छम्बट्करी प्रभो। उपसर्पति सर्वात्मन् सुराणां जयमावह।२६।
अधुनैषोऽभिजिन्नाम योगो मौहूर्तिको ह्यगात्। शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम्।२७।
दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम्। विक्रम्यैनं मृधे हत्वा लोकानाधेहि शर्मणि।२८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षवधेऽष्टादशोऽध्यायः।१८।

Brahmā said : Having secured a boon from me, my lord, this demon is proving a constant annoyance (to the universe) and is not only trespassing against but causing fear and doing injury to the gods, that have sought protection in Your feet, as well as to the Brāhmaṇas, the cows and other innocent beings and, having no rival to contend with him, goes about the spheres in search of one. (22-23) Play not with him, as a child may with an enraged serpent—him who is skilled in conjuring tricks, arrogant, self-willed and most wicked. (24) Presiding over Your own Māyā (wonderful divine energy), slay this sinful demon, O immortal Lord, before he grows formidable with the approach of an hour which is favourable to him. (25) The most dreadful hour of twilight, which is ruinous to the worlo, my lord, is fast approaching, O Soul of the universe. Be pleased, therefore, to bring victory to the gods (by getting rid of this pestilence). (26) The auspicious period, known by the name of Abhijit (so opportune for victory), which commenced at midday, has now all but passed. Therefore, in the interest of us, Your friends, pray, dispose of this formidable foe quickly. (27) This fellow has, luckily enough for us, come of his own accord to You, his death, ordained (by Yourself).

Therefore, exhibiting Your prowess, kill him in this duel and establish the worlds in peace. (28)

Thus ends the eighteenth discourse, forming part of the story relating to Hiraṇyākṣa's death in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

Death of Hiraṇyākṣa

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः। प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत्। १।
ततः सपत्नं मुखतश्चरन्तमकुतोभयम्। जघानोत्पत्य गदया हनावसुरमक्षजः। २।
सा हता तेन गदया विहता भगवत्करात्। विघूर्णितापतद्रेजे तदद्भुतमिवाभवत्। ३।
स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम्। मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन्। ४।
गदायामपविद्धायां हाहाकारे विनिर्गते। मानयामास तद्धर्मं सुनाभं चास्मरद्विभुः। ५।
तं व्यग्रचक्रं दितिपुत्राधमेन स्वपार्षदमुख्येन विषज्जमानम्।
चित्रा वाचोऽतद्विदां खेचराणां तत्रास्मासन् स्वस्ति तेऽमुं जहीति। ६।
स तं निशाम्यात्तरथाङ्गमग्रतो व्यवस्थितं पद्मपलाशलोचनम्।
विलोक्य चामर्षपरिप्लुतेन्द्रियो रुषा स्वदन्तच्छदमादशच्छ्वसन्। ७।
करालदंष्ट्रश्चक्षुर्भ्यां सञ्चक्षाणो दहन्निव। अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम्। ८।
पदा सव्येन तां साधो भगवान् यज्ञसूकरः। लीलया मिषतः शत्रोः प्राहरद्वातरंहसम्। ९।
आह चायुधमाधत्स्व घटस्व त्वं जिगीषसि। इत्युक्तः स तदा भूयस्ताडयन् व्यनदद् भृशम्।१०।
तां स आपततीं वीक्ष्य भगवान् समवस्थितः। जग्राह लीलया प्राप्तां गरुत्मानिव पन्नगीम्।११।
स्वपौरुषे प्रतिहते हतमानो महासुरः। नैच्छद्गदां दीयमानां हरिणा विगतप्रभः।१२।
जग्राह त्रिशिखं शूलं ज्वलज्ज्वलनलोलुपम्। यज्ञाय धृतरूपाय विप्रायाभिचरन् यथा।१३।
तदोजसा दैत्यमहाभटार्पितं चकासदन्तः ख उदीर्णदीधिति।
चक्रेण चिच्छेद निशातनेमिना हरिर्यथा तार्क्ष्यपतत्रमुज्झितम्।१४।
वृक्णे स्वशूले बहुधारिणा हरेः प्रत्येत्य विस्तीर्णमुरो विभूतिमत्।
प्रवृद्धरोषः स कठोरमुष्टिना नदन् प्रहृत्यान्तरधीयतासुरः।१५।
तेनेत्थमाहतः क्षत्तर्भगवानादिसूकरः। नाकम्पत मनाक् क्वापि स्रजा हत इव द्विपः।१६।
अथोरुधासृजन्मायां योगमायेश्वरे हरौ। यां विलोक्य प्रजास्त्रस्ता मेनिरेऽस्योपसंयमम्।१७।
प्रववुर्वायवश्चण्डास्तमः पांसवमैरयन्। दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव।१८।

द्यौर्नष्टभगणाभ्रौघैः सविद्युत्स्तनयित्नुभिः । वर्षद्भिः पूयकेशासृग्विण्मूत्रास्थीनि चासकृत् ।१९।
गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ । दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः ।२०।
बहुभिर्यक्षरक्षोभिः पत्त्यश्वरथकुञ्जरैः । आततायिभिरुत्सृष्टा हिंस्रा वाचोऽतिवैशसाः ।२१।

Maitreya continued : Hearing the words of Brahmā (the creator), which were free from guile and sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love. (1) Thereupon the divine Boar (who had appeared from Brahmā's nose) sprang and aimed His mace at the chin of His enemy in the form of that demon, who was stalking fearlessly before Him. (2) Struck by the demon with his own mace, however, it slipped from the Lord's hand and looked splendid as it fell down whirling. This was something miraculous as it were. (3) Even though he had an (excellent) opportunity (to hit the Lord), the demon refused to strike his unarmed foe and respected the law of a single combat, thereby kindling the fury of the Universal Lord. (4) As His mace fell (on the ground) and a cry of alarm rose (from the witnessing crowd of gods and Ṛṣis), the almighty Lord acknowledged the demon's love of righteousness (fair play) and invoked His discus Sudarśana. (5) As the discus (presently) began to revolve (in the Lord's hand) and the Lord was contending at close quarters with the chief of His attendants, who had now been born as Hiraṇyākṣa (a vile son of Diti), there issued from every direction strange expressions uttered by those who were witnessing the scene from their aerial cars and had no knowledge of the Lord's real reality, saying : "May victory attend You. Pray, despatch him (play no more with him)!" (6) When he beheld the Lord, who had eyes as big and lovely as the petals of a lotus, standing in position before him, and further saw Him armed with a discus, his senses were overpowered with indignation and, hissing (as a serpent) he bit his lips in great resentment. (7) The demon, who had fearful tusks, stared at Śrī Hari, as though he would burn Him and, springing into the air, aimed his mace at Him, exclaiming at the same time: "You are slain." (8) The Lord, who had assumed the form of a boar, that represented all the sacrifices, playfully knocked it down with His left foot, O saintly Vidura, even as it came upon Him with the force of a tempest, while the enemy was still looking on. (9) The Lord then said, "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed His mace (at the Lord) once more and loudly roared. (10) When the Lord saw it flying towards Him, He stood firm (where He was) and caught it, even as it came, with the same ease as Garuḍa (the king of the birds) would seize a serpent. (11) The great demon felt humiliated and was put out of countenance when his valour was thus frustrated; and he was reluctant to take back the mace which was being offered by Śrī Hari. (12) He now took a trident, which was rapacious as a flaming fire, for hurling it against the Lord, who was Yajña personified, even as one would use spells for a malevolent purpose against a holy Brāhmaṇa. (13) Hurled with all his strength by the mighty Daitya, the glowing trident shone all the brighter in the sky. Śrī Hari, however, tore it to pieces with His discus (Sudarśana)—which had a sharp-edged rim—even as Indra cut down a wing of Garuḍa dropped by the latter.* (14) The demon got enraged when his trident was cut to pieces by the discus of Śrī Hari. He, therefore, advanced towards the Lord and, roaring aloud, smote Him with his hard fist on His broad chest, which bore the mark of Śrīvatsa (a curl of white hair), and then went out of sight. (15) Hit in this manner by the demon, O Vidura, the Lord, who appeared as the First Boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a

* Once upon a time Garuḍa snatched away nectar from the gods in heaven, in order to liberate his mother (Vinatā) from the thraldom of his stepmother Kadrū (the mother of the serpent race). Thereupon Indra (the lord of paradise) hurled his thunderbolt against Garuḍa. With a view to respecting the infallibility of Indra's weapon, Garuḍa (who was otherwise invincible, being the Lord's own mount) dropped one of his wings, which was shattered to pieces by the thunderbolt.

wreath of flowers. (16) He now employed many a conjuring trick against Śrī Hari, the Lord of Yogamāyā (the source of all Māyās), at the sight of which the people were filled with alarm and thought the dissolution of the universe was near. (17) Fierce winds began to blow, which spread darkness occasioned by dust. And stones came in volleys from every quarter as if thrown from slings. (18) The luminaries in the heaven disappeared due to the sky being overcast with masses of clouds, which were accompanied by lightning and thunder, and frequently rained pus, hair, blood, faeces, urine and bones. (19) Mountains discharging weapons of various kinds appeared, O sinless Vidura, as also naked demonesses armed with tridents, their hair hanging loose. (20) Most cruel and savage slogans where uttered by hosts of Yakṣas and Rākṣasas who were all of a ruffian type and either marched on foot or rode on horses or elephants or in chariots. (21)

प्रादुष्कृतानां मायानामासुरीणां विनाशयत्। सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् ।२२।
तदा दितेः समभवत्सहसा हृदि वेपथुः। स्मरन्त्या भर्तुरादेशं स्तनाद्यासृक् प्रसुस्रुवे ।२३।
विनष्टासु स्वमायासु भूयश्चाव्रज्य केशवम्। रुषोपगूहमानोऽमुं ददृशेऽवस्थितं बहिः ।२४।
तं मुष्टिभिर्विनिघ्नन्तं वज्रसारैरधोक्षजः। करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः ।२५।
स आहतो विश्वजिता ह्यवज्ञया परिभ्रमद्गात्र उदस्तलोचनः।
विशीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद् यथा नगेन्द्रो लुलितो नभस्वता ।२६।
क्षितौ शयानं तमकुण्ठवर्चसं करालदंष्ट्रं परिदष्टदच्छदम्।
अजादयो वीक्ष्य शशंसुरागता अहो इमां को नु लभेत संस्थितिम् ।२७।
यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादसतो मुमुक्षया।
तस्यैष दैत्यऋषभः पदाहतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ।२८।
एतौ तौ पार्षदावस्य शापाद्यातावसद्गतिम्। पुनः कतिपयैः स्थानं प्रपत्स्येते ह जन्मभिः ।२९।

The Lord, who represented all the sacrifices in His person, now discharged His beloved discus, Sudarśana, which was capable of dispersing the Māyās (magical forces) displayed by the demon. (22) That very moment, all of a sudden, a shudder ran through the heart of Diti (Hiraṇyākṣa's mother) as she recalled the words of her lord (the sage Kaśyapa); and blood flowed from her breasts. (23) When he saw his magic forces dispelled, he went into the presence of Lord Keśava once more and, full of rage, encompassed Him within his arms (in order to crush Him; but to his great amazement and chagrin) he found the Lord standing outside the circle of his arms.(24) As he (now) began to strike the Lord with his fists, which were harder than adamant, Lord Adhokṣaja (who is beyond sense-perception) slapped him in the root of his ear, even as Indra (the lord of the Maruts or gods of winds) hit the demon Vṛtra (son of Twaṣṭā, the architect of the gods). (25) Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel, the eye-balls bulged out of their sockets, and he fell down dead like a gigantic tree uprooted by the wind, his arms, legs and hair on the head broken and scattered. (26) Brahmā and others, who had now arrived (on the spot) saw the demon with fearful tusks lying on the ground, biting his lips, the glow on his face yet unfaded, and admiringly said, "Oh, who could meet such a (blessed) death! (27) Struck by a fore-foot of the Lord—whom Yogīs meditate upon in seclusion through Yoga in the form of abstract meditation, seeking freedom from their limitation, which is unreal—and gazing on His countenance, this crest-jewel of Diti's sons has shuffled off his mortal coil ! (28) These two demons (Hiraṇyakaśipu and Hiraṇyākṣa) are no other than the Lord's own attendants, who have attained to this accursed state (have been born as demons) through a curse (pronounced by the sage Sanaka and his three brothers). After going through some

more births they will return to their (divine) Abode." (29)

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्तवे स्थितौ गृहीतामलसत्त्वमूर्तये ।
दिष्ट्या हतोऽयं जगतामरुन्तुदस्त्वत्पादभक्त्या वयमीश निर्वृताः ।३०।

The gods addressed the Lord : Hail, hail to You, the source of all sacrifices; who have assumed a form consisting of pure Sattva (goodness) for the purpose of maintaining this world. Fortunately for us this demon, who was a torment to the worlds, has been slain (by You) and we too, O Lord, are at ease (now) through devotion to Your feet. (30)

मैत्रेय उवाच

एवं हिरण्याक्षमसह्यविक्रमं स सादयित्वा हरिरादिसूकरः ।
जगाम लोकं स्वमखण्डितोत्सवं समीडितः पुष्करविष्टरादिभिः ।३१।
मया यथानूक्तमवादि ते हरेः कृतावतारस्य सुमित्र चेष्टितम् ।
यथा हिरण्याक्ष उदारविक्रमो महामृधे क्रीडनवन्निराकृतः ।३२।

Maitreya continued : Having thus killed Hiraṇyākṣa of irresistible prowess, Śrī Hari, who had appeared in the form of the First Boar, retired to His own (divine) realm, which is the abode of uninterrupted joy; while Brahmā (who has his seat on a lotus) and others extolled him. (31) I have narrated to you, as I was told (by my preceptor), O good friend, the exploits of Śrī Hari, who came down to the material plane (in the form of the divine Boar), and how that Hiraṇyākṣa of mighty valour was knocked down by Him like a plaything in that great encounter. (32)

सूत उवाच

इति कौषारवाख्यातामाश्रुत्य भगवत्कथाम् । क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विज ।३३।
अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम् । उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः ।३४।
यो गजेन्द्रं ग्राहग्रस्तं ध्यायन्तं चरणाम्बुजम् । क्रोशन्तीनां करेणूनां कृच्छ्रतोऽमोचयद् द्रुतम् ।३५।
तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः । कृतज्ञः को न सेवेत दुराराध्यमसाधुभिः ।३६।
यो वै हिरण्याक्षवधं महाद्भुतं विक्रीडितं कारणसूकरात्मनः ।
शृणोति गायत्यनुमोदतेऽञ्जसा विमुच्यते ब्रह्मवधादपि द्विजाः ।३७।
एतन्महापुण्यमलं पवित्रं धन्यं यशस्यं पदमायुराशिषाम् ।
प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्ग शृण्वताम् ।३८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षवधो नामैकोनविंशोऽध्यायः ।१९।

Sūta continued : Hearing the narrative of the Lord as it was told by the sage Maitreya (son of Kuṣāru), Vidura, who was a great devotee of the Lord, derived supreme delight, O holy sage. (33) One rejoices to hear the life-account even of virtuous souls of sacred renown and extensive fame; there will be no limit, then, to one's joy on hearing the story of the Lord who bears the mark of Śrīvatsa. (34) The Lord quickly delivered from a difficult situation the lordly elephant who, when seized by an alligator, fixed his mind on His lotus-feet in the midst of his female companions, who all shrieked (in distress). (35) What grateful soul is there, who would not devote oneself to such a master, who can be easily pleased by guileless men resorting exclusively to Him for protection, though the unrighteous find it difficult to propitiate Him. (36) He, O holy Brāhmaṇas, is speedily and completely absolved even from the sin attaching to the murder of a Brāhmaṇa, who listens to, sings or even applauds the story of the most wonderful pastime, viz., the destruction of Hiraṇyākṣa at the hands of the Lord, who

assumed the form of a boar for the sake of rescuing the earth. (37) This most sacred narrative confers extraordinary merit, wealth, fame, longevity and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. Those who listen to it at the last moment of their life find their asylum in Lord Nārāyaṇa, O dear Śaunaka ! (38)

Thus ends the nineteenth discourse entitled the "Death of Hiraṇyākṣa"
in Book Three of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

The various species of living beings created by Brahmā

शौनक उवाच

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः। कान्यन्वतिष्ठद् द्वाराणि मार्गायावरजन्मनाम्। १।
क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत्। यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति। २।
द्वैपायनादनवरो महित्वे तस्य देहजः। सर्वात्मना श्रितः कृष्णं तत्परांश्चाप्यनुव्रतः। ३।
किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया। उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम्। ४।
तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः। आपो गाङ्गा इवाघघ्नीर्हरेः पादाम्बुजाश्रयाः। ५।
ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः। रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन्। ६।

Śaunaka said : "Having secured a foothold in the shape of the earth, O son of Sūta (Romaharṣaṇa), what means did Swāyambhuva Manu adopt for evolving the other creatures that were yet to see the light ? (1) Vidura was a great devotee of the Lord and a devoted friend of Śrī Kṛṣṇa. He abandoned his own elder brother (Dhṛtarāṣṭra) along with the latter's sons (Duryodhana and others) because they had offended against Śrī Kṛṣṇa (by turning a deaf ear to His counsel and behaving inimically towards His beloved Pāṇḍavas). (2) Sprung from the loins of the sage Dwaipāyana (Vedavyāsa), he was in no way inferior to him in glory. Nay, he was devoted to Śrī Kṛṣṇa with all his being and attached to His devotees. (3) Further cleansed of all his sins by resorting to sacred places, what else did he enquire of the sage Maitreya, the foremost among the knowers of Truth, on meeting him at Kuśāvarta (Haridwāra), where he was living ? (4) In the course of their conversation, O Sūta, there must have proceeded sacred stories centring round the lotus-feet of Śrī Hari, and hence capable of wiping out all sins like the waters of the holy Gaṅgā, that have their source in those very feet. (5) May God bless you, please narrate to us those very stories of the Lord, whose noble deeds are the only achievements worth glorifying. What man who has his aesthetic sense developed would feel sated with drinking in the nectar-like stories of Śrī Hari's pastimes?" (6)

एवमुग्रश्रवाः पृष्ट ऋषिभिर्नैमिषायनैः। भगवत्यर्पिताध्यात्मस्तानाह श्रूयतामिति। ७।

Questioned thus by the sages staying in Naimiṣa, Ugraśravā, with his mind fixed on the Lord, said to them, "Listen!" (7)

सूत उवाच

हरेर्धृतक्रोडतनोः स्वमायया निशम्य गोरुद्धरणं रसातलात् ।
लीलां हिरण्याक्षमवज्ञया हतं सञ्जातहर्षो मुनिमाह भारतः । ८ ।

Sūta continued : Vidura (a descendant of king Bharata) was delighted to hear the story of the Lord who, having assumed by His own divine will the semblance of a boar, had enacted the sport of lifting up the earth from the bottom of the ocean and indifferently killed the demon Hiraṇyākṣa. He then spoke to the sage as follows. (8)

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् । ९ ।
ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः । ते वै ब्रह्मण आदेशात्कथमेतदभावयन् । १० ।
सद्वितीयाः किमसृजन् स्वतन्त्रा उत कर्मसु । आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् । ११ ।

Vidura said : Knowing as you do things unperceived by us, tell me, O holy sage, what Brahmā (the lord of Prajāpatis) did for the purpose of creating living beings after evolving the Prajāpatis (lords of created beings). (9) How did the sage Marīci and the other Brāhmaṇas as well as Swāyambhuva Manu evolve the creation in obedience to Brahmā's command ? (10) Did they evolve it in conjunction with their wives or remaining independent in their action or did they all jointly produce it ? (11)

मैत्रेय उवाच

दैवेन दुर्वितर्क्येण परेणानिमिषेण च । जातक्षोभाद्भगवतो महानासीद् गुणत्रयात् । १२ ।
रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात् । जातः ससर्ज भूतादिर्वियदादीनि पञ्चशः । १३ ।
तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम् । संहत्य दैवयोगेन हैममण्डमवासृजन् । १४ ।
सोऽशयिष्टाब्धिसलिले आण्डकोशो निरात्मकः । साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः । १५ ।
तस्य नाभेरभूत्पद्मं सहस्रार्कोरुदीधिति । सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् । १६ ।

Maitreya replied: When the equilibrium of the three Guṇas (constituting Prakṛti or Primordial Matter) got disturbed through the agency of Prārabdha (the destiny of the Jīvas)—the working of which is difficult to comprehend—the Supreme Spirit presiding over Prakṛti and Kāla (the Time-Spirit), as well as through mere proximity to the Lord, the Mahat-tattva (the principle of cosmic intelligence) was evolved therefrom. (12) From the Mahat-tattva—in which the element of Rajas predominates—as impelled by the destiny of the Jīvas, was evolved the Ego (the source of the five elements), which is of three kinds (according as it is predominated by Sattva, Rajas or Tamas); and the Ego in its turn evolved many a group of five principles such as the five gross elements* (ether and so on). (13) Severally unable to produce the material universe, they combined with the help of the divine energy and were (now) able to evolve a shining egg. (14) For over one thousand years the egg lay on the waters of the causal ocean in a lifeless state. After that the Lord entered it (as its presiding Deity). (15) From the navel of the Lord (as presiding over the egg) sprang a lotus that possessed the dazzling splendour of a thousand suns and was intended to be the abode of all living beings. Brahmā himself emanated from this very lotus.(16)

सोऽनुविष्टो भगवता यः शेते सलिलाशये । लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया । १७ ।

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* The other groups of five principles besides the five gross elements are : the five subtle elements, the five senses of perception, the five organs of action and the two groups of five deities severally presiding over the five senses and the five organs.

ससर्जच्छायया विद्यां पञ्चपर्वाणमग्रतः । तामिस्रमन्धतामिस्रं तमो मोहो महातमः ।१८।
विससर्जात्मनः कायं नाभिनन्दंस्तमोमयम् । जगृहुर्यक्षरक्षांसि रात्रिं क्षुत्तृट्समुद्भवाम् ।१९।
क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः । मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडर्दिताः ।२०।
देवस्तानाह संविग्नो मा मां जक्षत रक्षत । अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ ।२१।

When the Lord who sleeps on the waters forming the support of the cosmos entered his heart (as the Inner Controller), Brahmā (the creator) started creating hierarchy of the various worlds according to the plan evolved by him in the preceding Kalpas. (17) At the very outset he evolved out of his shadow (ignorance) the five varieties of Avidyā (Nescience), viz., Tāmisra, Andhatāmisra, Tamas, Moha and Mahāmoha* (18) Brahmā threw off that body of his (in the form of a shadow); for he did not like it, made up as it was of darkness (ignorance). The Yakṣas and Rākṣasas (who had sprung therefrom) took possession of that body, which continued in the form of night and is the source of hunger and thirst. (19) Overpowered by hunger and thirst, they ran to devour him from all sides. "Spare him not (out of compassion, thinking that he is our father); eat him up!"† they all cried, oppressed as they were with hunger and thirst. (20) The god (Brahmā) grew nervous (at this unexpected turn) and pleaded with them, "Pray, eat me not; but spare me. For you have all been born as sons to me, O Yakṣas and Rākṣasas!" (21)

देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् । ते अहार्षुर्देवयन्तो विसृष्टां तां प्रभामहः ।२२।
देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् । त एनं लोलुपतया मैथुनायाभिपेदिरे ।२३।
ततो हसन् स भगवानसुरैर्निरपत्रपैः । अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत् ।२४।
स उपव्रज्य वरदं प्रपन्नार्तिहरं हरिम् । अनुग्रहाय भक्तानामनुरूपात्मदर्शनम् ।२५।
पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः । ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो ।२६।
त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः । त्वमेकः क्लेशदस्तेषामनासन्नपदां तव ।२७।

Shining with glory he created, before all others, the divinities that had the element of Sattva or goodness predominant in them. When Brahmā dropped (even) that effulgent form (out of which he had evolved those divinities, and) which now figured as daytime, the gods sportfully took possession of it. (22) The glorious Brahmā (next) evolved from his hinder part‡ the demons, who are excessively fond of women. Being very lustful they came up to him for copulation. (23) The worshipful Brahmā first laughed (at their stupidity); but finding the shameless Asuras close upon him, he grew indignant and ran out of fear in great haste. (24) He approached Śrī Hari, the Bestower of boons, who dispels the agony of those running up to Him for succour, and who in order to show His grace to His devotees reveals Himself in a form answering their conception. (25) "Protect me, O Supreme Spirit! I created these beings as directed by You, but these sinful creatures are out to copulate with me, my Lord. (26) You are the only one capable of ending the affliction of distressed people as also the one inflicting agony on those who never resort to Your feet (for protection)." (27)

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* For the meaning of these terms see verse 2 of Discourse XII above.

† Of these two species of living beings those who said "Eat him up! (जक्षत)" were classed as Yakṣa; while they who said "Spare him ... (रक्षत)" came to be known as Rākṣasas.

‡ This is corroborated by the Śruti text: 'स जघनादसुरानसृजत'.

सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः। विमुञ्चात्मतनुं घोरामित्युक्तो विमुमोच ह ।२८।

The Lord who can distinctly see the mind of others, perceived Brahmā's distress and said to him, "Cast off this impure body of yours (impure because it has produced the libidinous Asuras and excited their passion)!" Thus commanded by the Lord, he dropped it. (28)

तां क्वणच्चरणाम्भोजां मदविह्वललोचनाम्। काञ्चीकलापविलसद्दुकूलच्छन्नरोधसम् ।२९।
अन्योन्यश्लेषयोत्तुङ्गनिरन्तरपयोधराम् । सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम् ।३०।
गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम्। उपलभ्यासुरा धर्म सर्वे सम्मुमुहुः स्त्रियम् ।३१।
अहो रूपमहो धैर्यमहो अस्या नवं वयः। मध्ये कामयमानानामकामेव विसर्पति ।३२।

(The body thus shuffled off by Brahmā took the form of the evening twilight, when the day and night meet, and which kindles passion. The Asuras, who are passionate by nature, dominated as they are by the element of Rajas, took it for a damsel) whose lotus-feet resounded with the tinkling of anklets, whose eyes were wild with intoxication and whose hips were covered by a fine cloth, over which shone a girdle. (29) Her breasts were projecting upwards because of their clinging to each other, and were too contiguous to admit of any intervening space. She had a shapely nose and beautiful rows of teeth; nay, a lovely smile played on her lips and she cast a sportful glance (at the Asuras). (30) Adorned with dark tresses, she was hiding herself as it were out of shyness. Perceiving that girl, O Vidura (an incarnation of Dharma, the god of virtue), the Asuras were all infatuated with love. (31) "Oh ! what a beauty ! what a rare self-control ! what a budding youth ! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion !" (32)

वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम्। अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः ।३३।
कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि। रूपद्रविणपण्येन दुर्भगान्नो विबाधसे ।३४।
या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव। उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः ।३५।
नैकत्र ते जयति शालिनि पादपद्मं घ्नन्त्या मुहुः करतलेन पतत्पतङ्गम्।
मध्यं विषीदति बृहत्स्तनभारभीतं शान्तेव दृष्टिरमला सुशिखासमूहः ।३६।
इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम्। प्रलोभयन्तीं जगृहुर्मत्वा मूढधियः स्त्रियम् ।३७।

Indulging in speculations of various kinds about the evening twilight, that appeared to them as endowed with the form of a young woman, the Asuras of wicked mind treated her with respect and fondly asked her:—(33) "Who are you (by birth)? Whose daughter may you be, O pretty one (lit., having thighs smooth and tapering like the stem of a plantain tree)? And what can be the object of your coming over here, O proud damsel? Why do you tantalize us, luckless as we are, with the priceless commodity of your beauty ? (34) Whosoever you may be, O tender girl, we are fortunate in having been able to see you. While playing with a ball you agitate the mind of the lookers-on. (35) When you strike the bouncing ball against the ground with your hand again and again, O praiseworthy woman, your lotus-feet stay not at one place; oppressed by the weight of your full breasts, your waist gets fatigued and your clear vision grows dull as it were. Pray, braid your comely hair." (36) Thus the Asuras of clouded understanding took the evening twilight, that showed itself in the form of a young woman, for an alluring damsel and seized her. (37)

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना। कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ।३८।

विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमतीं प्रियाम्। त एव चाददुः प्रीत्या विश्वावसुपुरोगमाः ।३९।

With a laugh full of deep significance the worshipful Brahmā evolved by his own loveliness, which seemed to enjoy itself by itself, hosts of Gandharvas (celestial musicians) and Apsarās (dancing girls of heaven). (38) (After that) he gave up that shining and beloved form made of moon-light. Viśwāvasu and the other Gandharvas themselves gladly took possession of it. (39)

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा। दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद् दृशौ ।४०।
जगृहुस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः। निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते।
येनोच्छिष्टान्धर्षयन्ति तमुन्मादं प्रचक्षते ।४१।

The glorious Brahmā (next) evolved out of his sloth the Bhūtas (ghosts) and Piśācas (fiends); but he closed his eyes when he saw them stand naked with their hair dishevelled. (40) The Bhūtas and Piśācas themselves took possession of the body, in the form of yawn, thrown off by Brahmā, the lord of beings. It is also known as sleep, which causes the mouth etc., of living beings to eject running saliva. And these very Bhūtas and Piśācas attack men who are rendered impure in this way and such attack of theirs is spoken of as insanity. (41)

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः। साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः ।४२।
त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे। साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते ।४३।

Recognizing himself as full of vigour and energy, the worshipful Brahmā, the lord of beings, evolved out of his invisible form the hosts of the Sādhyas and the Pitṛs (manes). (42) The Pitṛs themselves took possession of that invisible body, the source of their existence. It is through the medium of this invisible body (of the Pitṛs) that those well-versed in the ritual offer oblations to the Sādhyas and the Pitṛs (in the form of their departed ancestors on the occasion of Śrāddha etc.). (43)

सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत्। तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम् ।४४।
स किन्नरान् किम्पुरुषान् प्रत्यात्म्येनासृजत्प्रभुः। मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन् ।४५।
ते तु तज्जगृहू रूपं त्यक्तं यत्परमेष्ठिना। मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः ।४६।

By his faculty of remaining hidden from view Brahmā evolved the species of living beings called the Siddhas and the Vidyādharas, and gave them that marvellous form of his, known by the name of Antardhāna (the faculty of remaining hidden from view). (44) One day Brahmā (the lord of beings) beheld his own reflection (in water) and, admiring himself through that, evolved the Kimpuruṣas as well as Kinnaras out of that very reflection. (45) They took possession of that (shadowy) form, which was left by Brahmā. That is why they sing his praises by recounting his exploits at daybreak (every morning) with their spouses. (46)

देहेन वै भोगवता शयानो बहुचिन्तया। सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः ।४७।
येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जज्ञिरे। सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः ।४८।

Once Brahmā lay with his body stretched at full length, much concerned over the fact that the work of creation had not proceeded apace, and in a sullen mood shed that body too. (47) The hair that dropped from that body (as he apparently pulled them in a fit of excitement) were transformed into snakes, dear Vidura; while, even as the body crawled along (with its hands and feet contracted), there sprang from it ferocious serpents and Nāgas with their necks

dilated in the form of hood. (48)

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः । तदा मनून् ससर्जान्ते मनसा लोकभावनान् ।४९।
तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुषमात्मवान् । तान् दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् ।५०।
अहो एतज्जगत्स्रष्टः सुकृतं बत ते कृतम् । प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे ।५१।
तपसा विद्यया युक्तो योगेन सुसमाधिना । ऋषीनृषिर्हृषीकेशः ससर्जाभिमताः प्रजाः ।५२।
तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः । यत्तत्समाधियोगर्द्धितपोविद्याविरक्तिमत् ।५३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विंशोऽध्यायः ।२०।

One day, Brahmā (the self-born creator) felt as if the object of his life had been accomplished; at that time he evolved out of his mind, last of all, the Manus, who promote the welfare of the world. (49) To them the self-possessed creator gave his own human form. On seeing them (the Manus) those who had been created earlier (viz., the gods, the Gandharvas and so on) applauded Brahmā (the lord of created beings). (50) "Oh, creator of the universe ! we are glad what you have produced is well done. Since (all) ritual acts (such as pouring oblations into the sacred fire) have been placed on a sound footing in this human form, we shall all share the sacrificial oblations with it." (51) Having equipped himself with austere penance, adoration, Yoga (concentration of mind) and Samādhi (deep meditation) accompanied by dispassion etc., and having controlled his senses, Brahmā (the first seer) evolved the Ṛṣis, his beloved sons. (52) To each one of these the unborn creator gave a part of his own body, which was characterized by deep meditation, concentration of mind, supernatural power, austerity, adoration and dispassion. (53)

Thus ends the twentieth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्यायः

Discourse XXI

The sage Kardama practises austere penance and the Lord confers a boon on him

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः । कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः । १ ।
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै । यथाधर्मं जुगुपतुः सप्तद्वीपवतीं महीम् । २ ।
तस्य वै दुहिता ब्रह्मन्देवहूतीति विश्रुता । पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ । ३ ।
तस्यां स वै महायोगी युक्तायां योगलक्षणैः । ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद । ४ ।
रुचिर्यो भगवान् ब्रह्मन्दक्षो वा ब्रह्मणः सुतः । यथा ससर्ज भूतानि लब्ध्वा भार्यां च मानवीम् । ५ ।

Vidura said : The line of Swāyambhuva Manu was the one most esteemed (by all). Pray, give me, O worshipful sage, an account of that race, the progeny of which multiplied through sexual union. (1) (You have already told us that) the two sons of Swāyambhuva, Priyavrata

and Uttānapāda, piously ruled over the entire globe with its seven divisions (Dwīpas as they are called). (2) His daughter, known by the name of Devahūti, O holy Brāhmaṇa, has been spoken of by you as the spouse of the sage Kardama, a lord of created beings, O sinless one! (3) How many issues did that great Yogī beget through that princess, who was endowed with the eight limbs of Yoga (such as the five Yamas and so on)? Pray, tell me all this, keen as I am to hear it. (4) Similarly, O holy sage, tell me how the worshipful Ruci (another lord of created beings) and Dakṣa, a son of Brahmā (and also a lord of created beings), procreated children after securing as their wife the other two daughters of Swāyambhuva Manu (Ākūti and Prasūti respectively). (5)

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः। सरस्वत्यां तपस्तेपे सहस्राणां समा दश। ६।
ततः समाधियुक्तेन क्रियायोगेन कर्दमः। सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम्। ७।
तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे। दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दधद्वपुः। ८।

Maitreya replied : Commanded by Brahmā in the words "Beget children !" the worshipful Kardama practised penance on the bank of the river Saraswatī for a period of ten thousand years. (6) During that penance the sage Kardama devoutly waited upon Śrī Hari—the Bestower of blessings on those who flee to Him for protection—through various modes of worship accompanied by deep meditation. (7) Pleased (with his austerities), O Vidura, the lotus-eyed Lord showed Himself to him at the beginning of Satyayuga in a form consisting of His own divine essence, which is ordinarily known only through the divine Word (the Vedas). (8)

स तं विरजमर्काभं सितपद्मोत्पलस्रजम्। स्निग्धनीलालकव्रातवक्त्राब्जं विरजोऽम्बरम्। ९।
किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम्। श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम्। १०।
विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः। दृष्ट्वा खेऽवस्थितं वक्षःश्रियं कौस्तुभकन्धरम्। ११।
जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः। गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताञ्जलिः। १२।

Kardama beheld the Lord in His purely divine form, effulgent like the sun, wearing a garland of white lotuses and water-lilies and clad in spotless (yellow) silk, His lotus face fringed with sleek dark locks of curly hair. Adorned with a crown and ear-rings, He held His (characteristic) conch, discus (Sudarśana) and mace (in three of His hands) and a white lily to play with (in His fourth); while His smiling look captivated the heart. Having set His lotus-feet on the shoulders of Garuḍa He stood in the air with a golden streak (symbol of Goddess Lakṣmī) on His breast and the famous Kaustubha gem suspended from His neck. (9—11) Having realized the ambition (of his life) and full of joy, the sage fell prostrate with his head touching the ground and (rising) began to extol the Lord in the following words with a mind naturally full of love and his palms joined (in prayer). (12)

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्वराशेः सांसिध्यमक्ष्णोस्तव दर्शनान्नः।
यद्दर्शनं जन्मभिरीड्य सद्भिराशासते योगिनो रूढयोगाः। १३।
ये मायया ते हतमेधसस्त्वत् पादारविन्दं भवसिन्धुपोतम्।
उपासते कामलवाय तेषां रासीश कामान्निरयेऽपि ये स्युः। १४।

तथा स चाहं परिवोढुकामः समानशीलां गृहमेधधेनुम् ।
उपेयिवान्मूलमशेषमूलं दुराशयः कामदुघाङ्घ्रिपस्य ।१५।
प्रजापतेस्ते वचसाधीश तन्त्या लोकः किलायं कामहतोऽनुबद्धः ।
अहं च लोकानुगतो वहामि बलिं च शुक्लानिमिषाय तुभ्यम् ।१६।
लोकांश्च लोकानुगतान् पशूंश्च हित्वा श्रितास्ते चरणातपत्रम् ।
परस्परं त्वद्गुणवादसीधुपीयूषनिर्यापितदेहधर्माः ।१७।
न तेऽजराक्षभ्रमिरायुरेषां त्रयोदशारं त्रिशतं षष्टिपर्व ।
षण्नेम्यनन्तच्छदि यत्त्रिणाभि करालस्रोतो जगदाच्छिद्य धावत् ।१८।
एकः स्वयं सञ्जगतः सिसृक्षयाद्वितीययाऽऽत्मन्नधियोगमायया ।
सृजस्यदः पासि पुनर्ग्रसिष्यसे यथोर्णनाभिर्भगवन् स्वशक्तिभिः ।१९।
नैतद्वताधीश पदं तवेप्सितं यन्मायया नस्तनुषे भूतसूक्ष्मम् ।
अनुग्रहायास्त्वपि यर्हि मायया लसत्तुलस्या तनुवा विलक्षितः ।२०।

The sage said : Ah ! the fruit of our eyes has been fully attained today by beholding You, the repository of all goodness, whose sight, O praiseworthy Lord, is coveted even by Yogīs established in Yoga (deep meditation) after going through higher and still higher births. (13) Your lotus-feet are a veritable vessel to take one across the ocean of mundane existence. Only they who have been deprived of their senses by Your Māyā (deluding potency) worship those feet with a view to attaining the trivial and momentary pleasures of sense, that can be had even in hell. You, however, O Lord, bestow on them such pleasures of sense too. (14) You are a wish-yielding tree, while my heart is impure (tainted by carnality). Therefore, desirous of marrying a girl of like disposition, that may prove a veritable cow of plenty (yield all the three objects of human pursuit) in my married life, I too have likewise sought the shelter of Your feet, which are the source of all blessings. (15) (Constantly) smitten by desire, this world, O Lord of the universe, is bound (like a beast) by the cord of the word (Veda) uttered by You, the lord of created beings. Following the ways of the world, I too, O Embodiment of unalloyed virtue, bear offerings (in the shape of dutiful obedience) to You, who appear as Time. (16) Turning their back on worldly-minded men as well as on the (human) beasts (like me) who follow them, Your devotees seek (the protection of) Your feet, that afford shelter like an umbrella (against the sun of metempsychosis), and meet the requirements of the body (in the shape of hunger, thirst and so on) by drinking the inebriating nectar of Your praises uttered before one another. (17) Your wheel (in the shape of Time), which has three navels (in the shape of three divisions of the year, consisting of four months each) rotates round the axle of the imperishable Brahma; it has thirteen spokes (representing thirteen months , including the additional month intercalated every third year), three hundred and sixty joints (corresponding to the same number of days comprised in a year), six rims (in the shape of the six seasons) and numberless leaves (in the shape of moments) carved on it. Though cutting short the span of life of the entire creation by its revolution, this wheel of tremendous velocity cannot touch the life-span of these (Your devotees). (18) O Lord, though one (without a second), You assume in Yourself the Yogamāyā (Your wonderful creative energy), which is no other than You, with a view to creating the universe, and with the help of potencies like Sattva etc., (emanating from the said Yogamāyā), bring forth and preserve and will then reabsorb the universe into Yourself, even as the spider spins a

cobweb, maintains it and then swallows it up. (19) Although (we know) it is not liked by You, O Supreme Lord, that You should provide us (Your devotees) by dint of Your Māyā (deluding potency), with the pleasures of sense, let them come to us for our ultimate good (final beatitude), when You have appeared before us in a form adorned with a splendid wreath of Tulasī (basil) leaves—a form which looks finite through Māyā. (20)

तं त्वानुभूत्योपरतक्रियार्थं स्वमायया वर्तितलोकतन्त्रम् ।
नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामवर्षम् ।२१।

Although by virtue of Your Self-Realization You have ever ignored the consequences of Your activity, You have conducted the affairs of the world by Your own Māyā (sportive will) and shower the desired blessings even on those who adore You with some interested motive. I repeatedly bow to You, whose lotus-feet are worthy of reverence to all. (21)

ऋषिरुवाच

इत्यव्यलीकं प्रणुतोऽब्जनाभस्तमाबभाषे वचसामृतेन ।
सुपर्णपक्षोपरि रोचमानः प्रेमस्मितोद्वीक्षणविभ्रमद्भ्रूः ।२२।

Maitreya resumed : Sincerely extolled in the aforesaid words, Lord Viṣṇu, (whose navel is distinguished by a lotus and) who shone on the shoulders of Garuḍa, replied in accents sweet as nectar, His eyebrows gracefully moving as He regarded the sage with a smile full of affection. (22)

श्रीभगवानुवाच

विदित्वा तव चैत्यं मे पुरैव समयोजि तत् । यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ।२३।
न वै जातु मृषैव स्यात्प्रजाध्यक्ष मदर्हणम् । भवद्विधेष्वतितरां मयि संगृभितात्मनाम् ।२४।
प्रजापतिसुतः सम्राण्मनुर्विख्यातमङ्गलः । ब्रह्मावर्तं योऽधिवसन् शास्ति सप्तार्णवां महीम् ।२५।
स चेह विप्र राजर्षिर्महिष्या शतरूपया । आयास्यति दिदृक्षुस्त्वां परश्वो धर्मकोविदः ।२६।
आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम् । मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ।२७।
समाहितं ते हृदयं यत्रेमान् परिवत्सरान् । सा त्वां ब्रह्मन्नृपवधूः काममाशु भजिष्यति ।२८।
या त आत्मभृतं वीर्यं नवधा प्रसविष्यति । वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः ।२९।
त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः । मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे ।३०।
कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् । मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम् ।३१।
सहाहं स्वांशकलया त्वद्वीर्येण महामुने । तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ।३२।

The Lord said : Having come to know what was in your mind, I have already arranged that for which you have worshipped Me well through discipline of the mind and senses etc. (23) Worship offered to Me by those who have solely fixed their mind on Me, particularly by people like you, O lord of created beings, can never go in vain. (24) (You know) Emperor Swāyambhuva Manu (son of Brahmā), who is celebrated for his righteous acts, rules over the earth bounded by the seven oceans, having his seat in Brahmāvarta.* (25) Accompanied by his spouse, Queen Śatarūpā, that royal sage, who knows the secret of Dharma (right conduct), will come to see you,

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* The territorial limits of Brahmāvarta (the modern Kurukṣetra) have been specified as below :—

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् । तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

"The tract lying between the two heavenly rivers, Saraswatī and Dṛṣadvatī, and owing its existence to the gods, is called Brahmāvarta."

O holy Brāhmaṇa, the day after tomorrow and will give away his dark-eyed daughter—who has attained the marriageable age, is possessed of a noble character and commendable virtues and is on the look-out for a match—to you, who are (in everyway) worthy of her, O lord of created beings. (26-27) Being just the type on which you have set your heart all these long years, that princess, O holy sage, will soon be yours and will serve you to your heart's content. (28) She will bring forth nine daughters out of the seed sown in her by you, and through the daughters sprung from your loins sages (like Marīci) will duly beget children. (29) And, with your heart cleansed by properly carrying out My command and having resigned to Me the fruit of all your acts, you will finally attain to Me. (30) Showing compassion to living beings (in your married life), you will attain Self-Realization; and, giving assurance of safety to all (as a recluse), you will perceive your own self as well as the universe identified in Me and Myself in you. (31) Manifesting a part of My divine Being through your wife Devahūti, along with your nine daughters, O great sage, I shall instruct her in the system of philosophy (known by the name of Sāṅkhya) that deals with the ultimate principles or categories (such as Prakṛti, Puruṣa, Īśwara and so on). (32)

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः। जगाम बिन्दुसरसः सरस्वत्या परिश्रितात्।३३।
निरीक्षतस्तस्य यावदशेषसिद्धेश्वराभिष्टुतसिद्धमार्गः।
आकर्णयन् पत्ररथेन्द्रपक्षैरुद्गारितं स्तोममुदीर्णसाम।३४।

Maitreya went on : Having thus spoken to him (the sage Kardama), the Lord, who reveals Himself only when the senses are turned inward, departed (for His own Abode, Vaikuṇṭha) from (his hermitage on the strand of) the lake called Bindusarovara, which was encircled by the river Saraswatī. (33) While the sage stood looking on, the Lord left by the path leading to Vaikuṇṭha—a path which is extolled by all great Siddhas—listening to the hymns forming the basis of the Sāmaveda and uttered by the wings* of Garuḍa (the lord of the feathered kingdom). (34)

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः। आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन्।३५।
मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम्। आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम्।३६।
तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत्। उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत्।३७।
यस्मिन् भगवतो नेत्राज्यपतन्नश्रुबिन्दवः। कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम्।३८।
तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम्। पुण्यं शिवामृतजलं महर्षिगणसेवितम्।३९।
पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः। सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम्।४०।
मत्तद्विजगणैर्घुष्टं मत्तभ्रमरविभ्रमम्। मत्तबर्हिनटाटोपमाह्वयन्मत्तकोकिलम्।४१।
कदम्बचम्पकाशोककरञ्जबकुलासनैः। कुन्दमन्दारकुटजैश्चूतपोतैरलङ्कृतम्।४२।
कारण्डवैः प्लवैर्हंसैः कुररैर्जलकुक्कुटैः। सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम्।४३।
तथैव हरिणैः क्रोडैः श्वाविद्वयकुञ्जरैः। गोपुच्छैर्हरिभिर्मर्कैर्नकुलैर्नाभिभिर्वृतम्।४४।

Even after the departure of the Lord the worshipful sage Kardama stayed (in his hermitage) on the strand of the Bindusarovara, awaiting the time (predicted by the Lord). (35) (On this side), Swāyambhuva Manu with his spouse (Śatarūpā) mounted his goldplated chariot and,

* The Śruti says : 'बृहद्रथन्तरे पक्षौ' (Bṛhad and Rathantara, the two metrical divisions of Sāmaveda, form the two wings of Garuḍa). It is mentioned at more than one places in the Bhāgavata itself that the hymns of the Sāmaveda proceed from the wings of Garuḍa whenever he takes a flight.

taking his daughter (Devahūti) along with him and journeying all over the globe, reached the aforementioned hermitage of the sage (Kardama)—who had just completed his vow (of austerity)—on the very day foretold by the Lord, O Vidura. (36-37) The holy Bindusarovara—which overflowed with the water of the river Saraswatī and was resorted to by hosts of eminent sages, and whose water was not only wholesome but also sweet as nectar—was so-called because drops of tears had fallen thereon from the eyes of the Lord, overwhelmed as he was by extreme compassion directed towards the sage, who had sought His protection. (38-39) The lake was rich in fruits and flowers of all seasons inasmuch as it was surrounded by clusters of sacred trees and creepers affording shelter to holy beasts and birds that uttered various cries, and was adorned with rows of forest trees. (40) It resounded with the notes of overjoyed birds and was the scene of the humming of intoxicated bees; merry, peacocks proudly danced (in the forest surrounding the lake) and merry cuckoos called one another (by their sweet notes).(41) The lake was hemmed round by Kadamba, Campaka, Aśoka, Karañja, Bakula, Asana, Kunda, Mandāra, Kuṭaja and young mango trees, and echoed with the pleasing notes of Kāraṇḍavas (a species of duck), Plavas, swans, ospreys, water-fowls, cranes, Cakrawākas and Cakoras. (42-43) And it was infested with deer, boars, porcupines, Gayals (a species of wild animals closely resembling the cow), elephants, baboons, lions, monkeys, mongooses and musk-deer.(44)

प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः। ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम्।४५।
विद्योतमानं वपुषा तपस्युग्रयुजा चिरम्। नातिक्षामं भगवतः स्निग्धापाङ्गावलोकनात्।
तद्व्याहृतामृतकलापीयूषश्रवणेन च।४६।
प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम्। उपसंश्रित्य मलिनं यथार्हणमसंस्कृतम्।४७।
अथोटजमुपायातं नृदेवं प्रणतं पुरः। सपर्यया पर्यगृह्णात्प्रतिनन्द्यानुरूपया।४८।

Entering that most sacred spot with his daughter (Devahūti) and going near the sage, the first monarch (Swāyambhuva Manu) saw him sitting there (in his hermitage), having propitiated the sacred fire (by pouring oblations into it). He shone most brilliant with his body, which, though engaged in austere penance for a long time, was not much emaciated because the Lord had cast His affectionate glance at him and he had also quaffed with his ears the nectar flowing from the moon-like words of the Lord. The sage was of high stature, had eyes big as the petals of a lotus, wore matted locks (on his head), was clad in rags and looked untidy like an unpolished gem. (45—47) Seeing the monarch come to his hermitage and bowing before him the sage greeted him (with benedictions) and received him with due honour. (48)

गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः। स्मरन् भगवदादेशमित्याह श्लक्ष्णया गिरा।४९।
नूनं चङ्क्रमणं देव सतां संरक्षणाय ते। वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी।५०।
योऽर्केन्द्वग्नीन्द्रवायूनां यमधर्मप्रचेतसाम्। रूपाणि स्थान आधत्से तस्मै शुक्लाय ते नमः।५१।
न यदा रथमास्थाय जैत्रं मणिगणार्पितम्। विस्फूर्जद्दण्डकोदण्डो रथेन त्रासयन्नघान्।५२।
स्वसैन्यचरणक्षुण्णं वेपयन्मण्डलं भुवः। विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव।५३।
तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः। भगवद्रचिता राजन् भिद्येरन् बत दस्युभिः।५४।
अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः। शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति।५५।
अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः। तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा।५६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकविंशोऽध्यायः।२१।

When the king had sat down calm and collected after receiving the sage's attentions, the

latter, who recalled the instructions of the Lord, spoke to him (as follows), delighting him with his soft accents : (49) "The tour undertaken by you, O lord, is surely intended to protect the virtuous and kill the wicked, embodying as you do the protecting energy of Śrī Hari. (50) It is you who assume the forms of the sun-god, the moon-god, the god of fire, Indra (the lord of paradise), the wind-god, Yama (the god of punishment), Dharma (the god of piety) and Varuṇa (the god presiding over the waters), as and when necessary. Hail to you, who are no other than Lord Viṣṇu. (51) If you do not go about (the world), like the sun, in your bejewelled chariot—that ever leads you to victory—twanging your fierce bow, inspiring terrorin the heart of the wicked by (the presence of) your very chariot, taking a huge army (behind you) and shaking the terrestrial globe by the tread of your hosts, all the moral laws governing the various Varṇas (grades of society) and Āśramas (stages in life) and made by the Lord Himself, O king, will be broken that very moment by impious men, which will be a deplorable state of things. (52—54) Nay, unrighteousness will flourish on account of grasping and unruly men. If you give up all thought of the world, it will fall into the clutches of impious men and perish. (55) Nevertheless I ask you, O valiant king, the purpose for which you have come here; with a glad heart we shall meet your wishes." (56)

Thus ends the twenty-first discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The sage Kardama accepts the hand of Devahūti

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम्। सव्रीड इव तं सम्राडुपारतमुवाच ह । १ ।

Maitreya continued : The emperor felt abashed as it were to hear his exalted virtues and exploits thus extolled and replied to the sage, who was leading a retired life (as follows): (1)

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया। छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान् । २ ।
तत्त्राणायासृजच्चास्मान्दोःसहस्रात्सहस्रपात् । हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते । ३ ।
अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः। रक्षति स्माव्ययो देवः स यः सदसदात्मकः । ४ ।
तव सन्दर्शनादेवच्छिन्ना मे सर्वसंशयाः। यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः । ५ ।
दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम्। दिष्ट्या पादरजः स्पृष्टं शीर्ष्णा मे भवतः शिवम् । ६ ।
दिष्ट्या त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान्। अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीर्गिरः । ७ ।

The Manu said : The Cosmic Being, who is Veda personified, evolved you (the Brāhmaṇas), rich in austere penance, learning and Yoga (concentration of mind), and averse to the pleasures of sense, from his mouth for the protection (continuance) of his own self in the form of the Vedas. (2) And for the protection of the Brāhmaṇas the same thousand-footed Being evolved us (the Kṣatriyas) from His thousand arms. Hence they speak of the Brāhmaṇa race as His heart and the Kṣatriya race as His outer limbs (arms). (3) That is why the Brāhmaṇa and the Kṣatriya protect each other as well as their own self; while, as a matter of fact, the Lord Himself, who is both the cause and the effect and yet immutable, protects them (through each other). (4) All my doubts have been resolved by your very sight inasmuch as your holiness has of your own accord lovingly pointed out the

duties of a king who is anxious to protect his subjects. (5) It is my good fortune that I have been able to see you; for you cannot be easily perceived by those who have not subdued their mind. And I am all the more fortunate in that I have touched with my head the blessed dust of your feet. (6) Luckily enough I have been instructed by you (in the duties of kings) and thus a great favour has been bestowed on me; and thank God I have listened with open (eager) ears to your charming words. (7)

स भवान्दुहितृस्नेहपरिक्लिष्टात्मनो मम। श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने। ८।
प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम। अन्विच्छति पतिं युक्तं वयः शीलगुणादिभिः। ९।
यदा तु भवतः शीलश्रुतरूपवयोगुणान्। अशृणोन्नारदादेषा त्वय्यासीत्कृतनिश्चया।१०।
तत्प्रतीच्छ द्विजाग्र्येमां श्रद्धयोपहृतां मया। सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु।११।
उद्यतस्य हि कामस्य प्रतिवादो न शस्यते। अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः।१२।
य उद्यतमनादृत्य कीनाशमभियाचते। क्षीयते तद्यशः स्फीतं मानश्चावज्ञया हतः।१३।
अहं त्वाशृणवं विद्वन् विवाहार्थं समुद्यतम्। अतस्त्वमुपकुर्वाणः प्रत्तां प्रतिगृहाण मे।१४।

Be graciously pleased to listen, O sage, to the prayer of my humble self, troubled in mind due to affection for my daughter (Devahūti). (8) This daughter of mine, a sister to Priyavrata and Uttānapāda, is on the look-out for a match worthy of her in point of age, character and good qualities etc. (9) The moment she heard from the sage Nārada of your noble character, learning, comely appearance, young age and other virtues, she fixed her mind on you. (10) Therefore, accept her (as your wife), O chief of the Brāhmaṇas, since I offer her with reverence (to you) and because she is in everyway fit to be your helpmate in (the discharge of) your household duties. (11) It is not commendable—even on the part of one who is absolutely free from attachment, much less of him who is addicted to the pleasures of sense—to spurn an object of desire that has come of itself. (12) He who rejects an object offered to him and begs it of a miser loses his widespread reputation and his pride is humbled by the disrespectful behaviour of others. (13) I heard of you, O wise man, that you were prepared to marry. Therefore, accept her hand, which is being offered by me, since you have not taken a vow of perpetual celibacy. (14)

ऋषिरुवाच

बाढमुद्वोढुकामोऽहमप्रत्ता च तवात्मजा। आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः।१५।
कामः स भूयान्नरदेव तेऽस्याः पुत्र्याः समाम्नायविधौ प्रतीतः।
क एव ते तनयां नाद्रियेत स्वयैव कान्त्या क्षिपतीमिव श्रियम्।१६।
यां हर्म्यपृष्ठे क्वणदङ्घ्रिशोभां विक्रीडतीं कन्दुकविह्वलाक्षीम्।
विश्वावसुर्न्यपतत्स्वाद्विमानाद्विलोक्य सम्मोहविमूढचेताः।१७।
तां प्रार्थयन्तीं ललनाललाममसेवितश्रीचरणैरदृष्टाम्।
वत्सां मनोरुच्चपदः स्वसारं को नानुमन्येत बुधोऽभियाताम्।१८।
अतो भजिष्ये समयेन साध्वीं यावत्तेजो बिभृयादात्मनो मे।
अतो धर्मान् पारमहंस्यमुख्यान् शुक्लप्रोक्तान् बहु मन्येऽविहिंस्रान्।१९।
यतोऽभवद्विश्वमिदं विचित्रं संस्थास्यते यत्र च वावतिष्ठते।
प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः।२०।

The sage replied : Certainly I have a desire to marry and your daughter too has not yet been affianced (to anyone else). Hence our marriage according to (what is known as) the Brāhma* method (the best of all methods) will be quite in the fitness of things. (15) That desire

* The Brāhma form of marriage is that in which a girl is given away, duly adorned according to one's means, to a

of mine, which has been duly recognized in the procedure laid down in your scriptures (for conducting the nuptials), may be realized through this daughter of yours. Who would not accept with honour (the hand of) your daughter (Devahūti), who overshadows as it were by her artless splendour the very lustre of her ornaments? (16) (The other day), when she was sporting on the top of her royal mansion, following her ball with bewildered eyes, the elegance of her person heightened by the tinkling of ornaments on her feet, Viśwāvasu (a Gandharva well-known for his comeliness) was stupefied with infatuation to see her and fell down from his aerial car. (17) What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Swāyambhuva Manu (yourself) and sister of Uttānapāda, who cannot even be perceived by those that have not adored the gracious feet of the Lord, and who has come of her own accord, seeking my hand? (18) Therefore, I shall take to wife this noble girl on condition that I shall remain with her till she bears (in her womb) through me a ray of the Supreme Spirit. Thereafter I am thinking of mostly devoting myself to practices (like self-control) which do not involve destruction of life and characterize the life of a Saṁnyāsī (recluse), and which have been directly taught* (to me) by the Lord Himself. (19) To me the highest authority in this behalf is the immortal Lord Śrī Hari, the Ruler even of all Prajāpatis (lords of created beings), from whom this wonderful universe has emanated, in whom it rests and in whom again, it will disappear. (20)

मैत्रेय उवाच

स उग्रधन्वन्नियदेवाबभाष आसीच्च तूष्णीमरविन्दनाभम्।
धियोपगृह्णन् स्मितशोभितेन मुखेन चेतो लुलुभे देवहूत्याः ।२१।
सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम्। तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ।२२।
शतरूपा महाराज्ञी पारिबर्हान्महाधनान्। दम्पत्योः पर्यदात्प्रीत्या भूषावासःपरिच्छदान् ।२३।
प्रत्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः। उपगुह्य च बाहुभ्यामौत्कण्ठ्योन्मथिताशयः ।२४।
अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः। आसिञ्चदम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ।२५।
आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः। प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ।२६।
उभयोर्ऋषिकुल्यायाः सरस्वत्याः सुरोधसोः। ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ।२७।
तमायान्तमभिप्रेत्य ब्रह्मावर्तात्प्रजाः पतिम्। गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः ।२८।
बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता। न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ।२९।
कुशाः काशास्त एवासन् शश्वद्धरितवर्चसः। ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे ।३०।
कुशकाशमयं बर्हिरास्तीर्य भगवान्मनुः। अयजद्यज्ञपुरुषं लब्धा स्थानं यतो भुवम् ।३१।

Maitreya went on : The sage, O Vidura (the wielder of a fierce bow), said only this much and became silent, clinging with his mind to the Lord whose navel is adorned by a lotus. His countenance, which was graced with a smile, captivated the heart of Devahūti. (21) Having further unmistakably known the mind of the queen as well as of Devahūti, the emperor most gladly gave away to the sage, who was endowed with hosts of virtues, his daughter, who matched him well. (22) Empress Śatarūpā lovingly bestowed on the bride and the bridegroom most valuable presents, suited to the occasion in the form of jewellery, raiment and other articles intended for household use. (23) Relieved of all agony, the emperor enclosed within his arms his daughter—who had been bestowed on a suitable person—with a heart

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bridegroom invited for the purpose—
शक्त्या कन्यामलंकृत्याहूय यत्र प्रदीयते। स ब्राह्म ।
It is this form of marriage which is mostly prevalent among the twice-born classes in the Hindu society today and is declared in the Śāstras as conferring great religious merit on the bride's father. Seven more forms of marriages have been mentioned in our scriptures; but they are all more or less prohibited in the Kali age. (Vide Manusmṛti, Chap. III.)

* Vide verse 31 of Discourse XXI above.

agitated with extreme fondness for her. (24) Unable to bear separation from her, he shed tears again and again, and drenched with them his daughter's looks, crying, "My daughter, my darling!" (25) Bidding adieu to the great sage and obtaining his leave, the monarch mounted his chariot along with his spouse and drove to his capital, followed by his retinue and witnessing the beauty of the hermitages of the tranquil-minded seers on both the charming banks of the Saraswatī, a river so agreeable to sages. (26-27) Overjoyed to know of his arrival (beforehand), his subjects sallied forth from Brahmāvarta to greet their lord with songs, panegyrics and instrumental music. (28) The city of Barhiṣmatī (the capital of Swāyambhuva Manu), which was rich in all kinds of wealth, was so-called because it was here that the hair of Lord Viṣṇu (manifested in the form of the divine Boar) dropped from His body as He shook it and it was these very hair that turned into blades of the ever-green Kuśa grass (also known by the name of Barhiṣ) and Kāśas (another species of grass used for mats, roofs, etc.), by means of which the sages got rid of those (demons etc.) who interfered with the performance of their sacrifices, and worshipped Lord Viṣṇu (through those sacrifices). (29-30) It was here, again, that the worshipful Manu spread a seat of Kuśas and Kāśas and propitiated the Lord presiding over sacrifices, from whom he had secured a footing in the shape of the terrestrial globe. (31)

बर्हिष्मतीं नाम विभुर्यां निर्विश्य समावसत्। तस्यां प्रविष्टो भवनं तापत्रयविनाशनम्।३२।
सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः। सङ्गीयमानसत्कीर्तिः सस्त्रीभिः सुरगायकैः।
प्रत्यूषेष्वनुबद्धेन हृदा शृण्वन् हरेः कथाः।३३।
निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम्। यदा भ्रंशयितुं भोगा न शेकुर्भगवत्परम्।३४।
अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः। शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः।३५।

स एवं स्वान्तरं निन्ये युगानामेकसप्ततिम्। वासुदेवप्रसङ्गेन परिभूतगतित्रयः।३६।
शारीरा मानसा दिव्या वैयासे ये च मानुषाः। भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम्।३७।
यः पृष्टो मुनिभिः प्राह धर्मान्नानाविधाञ्छुभान्। नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा।३८।
एतत्त आदिराजस्य मनोश्चरितमद्भुतम्। वर्णितं वर्णनीयस्य तदपत्योदयं शृणु।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वाविंशोऽध्यायः।२२।

Having arrived at the city of Barhiṣmatī, where the Manu resided, he entered his palace there, which drove away the three types of agony (1. that which proceeds from bodily and mental causes within one's self, 2. that which proceeds from divine or natural causes, and 3. that which is caused by other beings). (32) (There) in the company of his wife and children he enjoyed the pleasures of sense that did not interfere with the pursuit of other objects of human aspiration (viz., Dharma, Artha and Mokṣa). At daybreak (everyday) celestial musicians along with their wives sang in chorus his fair renown; but with a loving heart he listened to the stories of Śrī Hari alone. (33) Although Swāyambhuva Manu was a past master in the art of creating objects of sense-enjoyment, the latter could not in the least drag him down (from his exalted mood), devoted as he was to the Lord and given to contemplation. (34) Consequently his hours, that gradually brought to an end his long life consisting of a whole Manvantara, were not spent in vain, engaged as he ever was in listening to, contemplating on, composing and narrating the stories of Lord Viṣṇu. (35) Having transcended the threefold destinies* (brought about by the preponderance of any one of the three Guṇas—Sattva,

* The threefold destiny referred to above is the same as has been mentioned by the Lord in the following verse of Śrīmad Bhagavadgītā—

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः। जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ (XIV. 18)

"Those who abide in the quality of Sattva (harmony) rise upwards (to heaven and other spheres); while those of a

Rajas and Tamas), he thus spent the whole of his Manvantara consisting of seventy-one rounds of the four Yugas (Satya, Tretā, Dwāpara and Kali) in pursuits connected with Lord Vāsudeva (such as meditation on His divine Form, chanting His names and virtues etc., and worshipping His images and so on). (36) How can bodily and mental troubles and those attributable to some divine or human agency or to other living beings, O Vidura (son of Vyāsa), afflict him who has sought refuge with Śrī Hari? (37) I have thus narrated to you the wonderful story of the first king, Swāyambhuva Manu, who deserved all praise and who in reply to the questions asked by certain sages taught the diverse sacred duties of men in general as well as of the different Varṇas (grades of society) and Āśramas (stages in life) in particular, friendly disposed as he was to all living beings. Now hear of the glory of his daughter (Devahūti). (38-39)

Thus ends the twenty-second discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

Amorous pastimes of Kardama and Devahūti

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा। नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम्। १।
विश्रम्भेणात्मशौचेन गौरवेण दमेन च। शुश्रूषया सौहृदेन वाचा मधुरया च भोः। २।
विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम्। अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत्। ३।
स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम्। दैवाद्गरीयसः पत्युराशासानां महाशिषः। ४।
कालेन भूयसा क्षामां कर्शितां व्रतचर्यया। प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत्। ५।

Maitreya continued : When the parents of Devahūti had left (for their capital), that virtuous girl, who could easily read the mind of her lord, daily attended to his comforts with the same delight as Goddess Pārvatī looks after Her Consort, Lord Śiva. (1) Forswearing lust deceit,malice, covetousness, vanity and forbidden acts (of every kind), nay, ever vigilant and active, she won the pleasure of her glorious husband through fidelity, purity of mind and body, reverence, control of the senses, service and love,as well as by her affable speech, O Vidura! (2-3) That daughter of Manu, who looked upon her lord as greater even than Providence and was fully devoted to him, expected great blessings from him. Nay, having served him for a long time, she had grown weak and emaciated on account of her religious observances. Kardama (the foremost of celestial sages) was, therefore, oppressed with a feeling of commiseration for her and spoke to her in accents faltering with love. (4-5)

Rājasika disposition stay in the middle (in the terrestrial region). And those of a Tāmasika temperament, enveloped as they are in the Tamoguṇa (dullness), sink down to the abysmal depths of hell."

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।
यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः समुचितः क्षपितुं मदर्थे । ६ ।
ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्यभयानशोकान् । ७ ।
अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भविभ्रंशितार्थरचनाः किमुरुक्रमस्य ।
सिद्धासि भुङ्क्ष्व विभवान्निजधर्मदोहान् दिव्यान्नरैर्दुरधिगान्नृपविक्रियाभिः । ८ ।

Kardama said : O daughter of Manu, you have shown great respect to me and I am pleased today with your most faithful service and supreme devotion. You ungrudgingly wasted your body for my sake (in my service)—body which is extremely dear to all living beings and deserves every attention. (6) I, therefore, confer on you supernatural vision : thereby see for yourself the divine blessings (in the shape of unearthly enjoyments) that were secured by me through concentrated application to austere penance, Samādhi (abstract or deep meditation) and worship of God, and through devotion to my own duty—blessings which are free from fear and grief and to which you have also won a title through services rendered to me. (7) Of what account (in comparison to these) are other enjoyments (including those obtained in heaven), aspirations in regard to which are frustrated by the mere contraction of a brow on the part of the Lord, who possesses infinite power ? You have now attained your object (through fidelity to me); therefore, enjoy the extensive unearthly pleasures earned through devotion to your (wifely) duties, and which can be had with difficulty by human beings due to false notions of their royal dignity etc. (8)

एवं ब्रुवाणमबलाखिलयोगमायाविद्याविचक्षणमवेक्ष्य गताधिरासीत् ।
सम्प्रश्रयप्रणयविह्वलया गिरेषद्व्रीडावलोकविलसद्धसिताननाऽऽह । ९ ।

When the sage spoke thus, Devahūti felt relieved to discover that he was the master of all Yogic powers and an adept in all forms of worship. Her face brightening with a smile and bashful glances, she spoke in voice choked with modesty and love. (9)

देवहूतिरुवाच

राद्धं बत द्विजवृषैतदमोघयोगमायाधिपे त्वयि विभो तदवैमि भर्तः ।
यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो भूयाद्गरीयसि गुणः प्रसवः सतीनाम् । १० ।
तत्रेतिकृत्यमुपशिक्ष यथोपदेशं येनैष मे कर्शितोऽतिरिरंसयाऽऽत्मा ।
सिद्ध्येत ते कृतमनोभवधर्षिताया दीनस्तदीश भवनं सदृशं विचक्ष्व । ११ ।

Devahūti said : I know it, my lord : all that you have said, O chief of the Brāhmaṇas, is something natural to you, a master of unfailing Yogic powers that you are, O great one. Now let the promise you made (in the presence of my father) about allowing me the contact of your body but once be redeemed; for it is a rare boon for virtuous wives to have a progeny through a highly venerable husband. (10) Kindly instruct me what arrangements have to be made and what requisites to be got together (in the shape of unguents, scents, wearing apparel and nourishing food etc.) according to the injunctions of the scriptures (works on erotics), by resorting to which my poor body, emaciated through intense passion, may be rendered fit for union, smitten as I am with darts of love excited by you. And also think of (getting) a suitable house (for the purpose), my lord. (11)

मैत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् । १२ ।

सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम्। सर्वर्द्धर्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ।१३।
दिव्योपकरणोपेतं सर्वकालसुखावहम्। पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ।१४।
स्रग्भिर्विचित्रमाल्याभिर्मञ्जुशिञ्जत्षडङ्घ्रिभिः । दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ।१५।
उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक्। क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ।१६।
तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम्। महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ।१७।
द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत्। शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिश्रितम् ।१८।
चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः। जुष्टं विचित्रवैतानैर्महार्हैर्हेमतोरणैः ।१९।
हंसपारावतव्रातैस्तत्र तत्र निकूजितम्। कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च ।२०।
विहारस्थानविश्रामसंवेशप्राङ्गणाजिरैः । यथोपजोषं रचितैर्विस्मापनमिवात्मनः ।२१।

Maitreya went on : Seeking to oblige his beloved spouse, the sage Kardama, O Vidura, exercised his wonderful Yogic power and instantly produced an aerial mansion which could range at will. (12) It was a wonderful structure, containing all sorts of jewels, adorned with pillars of precious stones and capable of yielding whatever one desired, and was equipped with every form of wealth, which tended to multiply in course of time (instead of diminishing by use). (13) It was provided with supernatural articles of domestic use, was comfortable in all seasons and was decorated with buntings and flags of variegated colours. (14) It was further embellished with wreaths of charming flowers, that attracted the sweet humming of bees, as well as with tapestries of linen, silk and other fabrics of various kinds. (15) The house looked charming with cushions, beds, fans and seats separately arranged in the several storeys rising one above another. (16) Its beauty was enhanced by (engravings and other) works of art (on the walls etc.) here and there; and it was provided with pavements of emerald and coral daises. (17) Its entrances shone with coral thresholds and had doors of diamond. Its domes of sapphire were crowned with gold pinnacles. (18) With the choicest of rubies set in its diamond walls it appeared as though possessed of eyes; and it was furnished with wonderful canopies and highly valuable festoons of gold. (19) It resounded with the cries of swans and pigeons, which flew up to their likenesses (set up there), thinking them to be their own kind. (20) With its pleasure-grounds, resting-chambers, bed-rooms and inner and outer yards, designed with an eye to the comfort (of the occupant), it caused astonishment as it were to the sage himself (who had produced it). (21)

ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा। सर्वभूताशयाभिज्ञः प्रावोचत्कर्दमः स्वयम् ।२२।
निमज्ज्यास्मिन् ह्रदे भीरु विमानमिदमारुह। इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ।२३।

The sage Kardama, who could read the mind of all living beings, perceived that Devahūti did not regard even such a house with a much delighted heart, and said to her of his own accord :— (22) "Bathe in the yonder lake, O timid one, and ascend this aerial mansion. Having been consecrated by Lord Viṣṇu Himself (who dropped His tears in it), this sacred lake is capable of granting all the desires of human beings (who resort to it)." (23)

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा। सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ।२४।
अङ्गं च मलपङ्केन संछन्नं शबलस्तनम्। आविवेश सरस्वत्याः सरः शिवजलाशयम् ।२५।
सान्तःसरसि वेश्मस्थाः शतानि दश कन्यकाः। सर्वाः किशोरवयसो ददर्शोत्पलगन्धयः ।२६।
तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः। वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ।२७।

Bowing to that command of her lord, the lotus-eyed princess—who had a soiled cloth (on her person) and wore matted locks (on her head), and whose frame was coated with a thick layer of dirt and breasts discoloured—dived into the lake, which contained the sacred waters

of the Saraswatī. (24-25) Inside the lake she saw in a house one thousand maids, all in the prime of youth and emitting the fragrance of a lotus. (26) Seeing her, the damsels suddenly rose and said to her with joined palms : "We are your maid-servants; tell us what shall we do for you." (27)

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम्। दूकुले निर्मले नूत्ने ददुरस्यै च मानदाः ।२८।
भूषणानि परार्ध्यानि वरीयांसि द्युमन्ति च। अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ।२९।
अथादर्शे स्वमात्मानं स्त्रग्विणं विरजाम्बरम्। विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ।३०।
स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम्। निष्कग्रीवं वलयिनं कूजत्काञ्चननूपुरम् ।३१।
श्रोण्योरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया। हारेण च महार्हेण रुचकेन च भूषितम् ।३२।
सुदता सुभ्रुवा श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा। पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् ।३३।
यदा सस्मार ऋषभमृषीणां दयितं पतिम्। तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः ।३४।
भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा। निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ।३५।

The girls, who showed every respect to the princess, bathed the proud lady with costly oil, perfumed powder etc., and gave her a pair of new stainless pieces of fine cloth (to cover her body with), superb, most agreeable and brilliant jewels, food containing all good qualities and sweet inebriating drinks (other than spirituous liquor). (28-29) Then in a mirror she beheld (the reflection of) her person rid of dirt, adorned with a garland, clad in unsullied robes, decorated with auspicious marks and made much of by the maids. (30) Her body had not only been washed up to the neck* but bathed from head to foot and decked with all kinds of ornaments, particularly with a gold ornament about her neck, bangles about her wrists and tinkling anklets of gold (about her ankles). (31) She had a girdle of gold, set with numerous jewels, about her hips and was further adorned with a precious pearl necklace and auspicious materials (such as saffron-paste and so on). (32) Her countenance shone with beautiful rows of teeth, charming eyebrows, eyes distinguished by lovely and soft corners and vying with lotus-buds, and dark tresses. (33) The moment she thought of her beloved spouse, the foremost of sages, she found herself along with those damsels just where that lord of created beings was. (34) She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his Yogic power. (35)

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत्। आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम् ।३६।
विद्याधरीसहस्रेण सेव्यमानां सुवाससम्। जातभावो विमानं तदारोहयदमित्रहन् ।३७।
तस्मिन्नलुप्तमहिमा प्रिययानुरक्तो विद्याधरीभिरुपचीर्णवपुर्विमाने ।
बभ्राज उत्कचकुमुद्वणवानपीच्यस्ताराभिरावृत इवोडुपतिर्नभःस्थः ।३८।
तेनाष्टलोकपविहारकुलाचलेन्द्रद्रोणीस्वनङ्गसखमारुतसौभगासु ।
सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु रेमे चिरं धनदवल्ललनावरूथी ।३९।

The sage perceived that Devahūti had washed herself clean and shone forth as though she was no longer her former self. She had regained her original beauty, was clad in excellent robes, her charming breasts duly wrapped round, and was waited upon by a thousand Vidyādhara girls. He conceived a fondness for her and helped her to ascend the

* The Smṛtis make it obligatory for ladies to wash their body up to the neck alone on ordinary days and to bathe from head to foot only on special days of the week and on festive occasions etc. The former type of ablution is called 'Malasnāna' or 'Snāna' while the latter is known by the name of 'Śiraḥsnāna'. The famous commentator, Vijayadhwaja, quotes the following Smṛti-text in this connection—

कुलस्त्री तु शिरःस्नानमुत्सवे स्नातु तैलतः । वारे वा पैतृके कर्मण्यन्यदाऽऽकण्ठसम्प्लवा ॥

aerial mansion, O destroyer of enemy (in the form of passion). (36-37) Though (seemingly) attached to his beloved consort and with Vidyādhara damsels ministering to his bodily comfort (and gazing on his person), the sage did not lose his glory (mastery over his self) and shone in that aerial mansion as charming as the moon with his consort (the star Rohiṇī) in the midst of the other lunar mansions in the vault of heavens, causing rows of lilies to open.(38) Waited upon by a bevy of charming damsels and extolled by hosts of Siddhas, he revelled in the aerial mansion like Kubera (the god of riches) for long long years over the valleys of Mount Meru (the prince of the leading mountains on the globe), the pleasure-ground of the guardians of the four quarters and the four intermediate points of the compass*—valleys which are rendered all the more delightful by cool, gentle and fragrant breezes that stimulate passion and echo the auspicious sound of the fall of the heavenly stream (the holy Gaṅgā). (39)

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके। मानसे चैत्ररथ्ये च स रेमे रामया रतः ।४०।
भ्राजिष्णुना विमानेन कामगेन महीयसा। वैमानिकानत्यशेत चरँल्लोकान् यथानिलः ।४१।
किं दुरापादनं तेषां पुंसामुद्दामचेतसाम्। यैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः ।४२।

Similarly, he fondly enjoyed himself with his wife in (the heavenly gardens known by the names of) Vaiśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya as well as over the Mānasarovara lake. (40) Coursing through the various spheres, as the air, on that brilliant and great aerial mansion, that could fly at will, Kardama surpassed even the gods coursing through the air (whose movements are restricted to their own particular sphere). (41) What is difficult of achievement for those self-possessed men who have taken refuge in the feet of the Lord—feet that are the source of sacred rivers (like the Gaṅgā) and put an end to the sorrows (of mundane life)? (42)

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया। वह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ।४३।
विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम्। रामां निरमयन् रेमे वर्षपूगान्मुहूर्तवत् ।४४।
तस्मिन् विमान उत्कृष्टां शय्यां रतिकरीं श्रिता। न चाबुध्यत तं कालं पत्यापीच्येन सङ्गता ।४५।
एवं योगानुभावेन दम्पत्यो रममाणयोः। शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ।४६।
तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित्। नोधा विधाय रूपं स्वं सर्वसङ्कल्पविद्विभुः ।४७।
अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः। सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः ।४८।
पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती सती। स्मयमाना विक्लवेन हृदयेन विदूयता ।४९।
लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया। उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ।५०।

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* The names of the gods presiding over the four quarters and the four intermediate points of the compass are given below:—

Name of god	Quarter or point of the compass over which he presides
1. Indra (the lord of paradise)	East
2. Agni (the god of fire)	South-East
3. Yama (the god of punishment)	South
4. Nirṛti	South-West
5. Varuṇa (the god presiding over the waters)	West
6. Vāyu (the wind-god)	North-West
7. Kubera (the god of riches)	North
8. Īśāna (Lord Śiva)	North-East

Having shown to his wife the whole extent of the terrestrial globe, which is full of many wonders because of its arrangement (into so many Dwīpas and Varṣas etc.), Kardama (the great Yogī) returned to his own hermitage. (43) In order to delight his spouse Devahūti (the daughter of Swāyambhuva Manu), who longed for sexual pleasure, the sage divided his self into nine (assumed nine forms) and enjoyed himself (with her) for years together as if it was for an hour only. (44) Sharing with her most handsome lord the excellent and delightful bed in that aerial mansion, she did not notice (the passing away of) that (long) period. (45) While the couple, who eagerly longed for the pleasures of sense, were thus enjoying themselves by virtue of Yogic powers, a hundred autumns passed like a brief space of time. (46) Lovingly regarding her as a counterpart of his own self, the enlightened sage, who could read the thoughts of all and was also capable of granting their wishes, divided his self into nine and impregnated her. (47) Immediately afterwards the said Devahūti bore on the same day (nine) female issues, who were all charming of every limb and breathed the fragrance of a red lotus. (48) Thereafter when she found her lord about to leave the home as a recluse (according to the understanding at the time of wedding), the virtuous lady, who yet longed for a male child, scratched the ground with her foot, radiant with the lustre of its gem-like nails, her head bent low; and, suppressing her tears, she spoke in slow yet winning accents with an agitated and aching heart, though wearing a smile on her face. (49-50)

देवहूतिरुवाच

सर्वं तद्भगवान्मह्यमुपोवाह प्रतिश्रुतम्। अथापि मे प्रपन्नाया अभयं दातुमर्हसि ।५१।
ब्रह्मन्दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः। कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् ।५२।
एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो। इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः ।५३।
इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः। अजानन्त्या परं भावं तथाप्यस्त्वभयाय मे ।५४।
सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया। स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ।५५।
नेह यत्कर्म धर्माय न विरागाय कल्पते। न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ।५६।
साहं भगवतो नूनं वञ्चिता मायया दृढम्। यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ।५७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने त्रयोविंशोऽध्यायः ।२३।

Devahūti said : Your venerable self has redeemed all the promises made to me; yet be pleased to grant me immunity from fear, since I have taken refuge in you. (51) Your daughters, O holy sage, will have to find a suitable match for themselves; and there must be someone to rid me of sorrow when you have left for the woods. (52) Enough with the time that has so far been spent by me in enjoying the objects of senses, ignoring the Supreme Spirit.(53) Not knowing your transcendent glory, I have loved you, while remaining attached to the objects of senses. Let the affinity I have borne to you nonetheless rid me of all fear.(54) The same love which, when bestowed on the wicked through ignorance, is conducive to rebirth, rids one of all attachment when it is directed towards holy men. (55) He whose activity in this world neither tends to religious merit nor to dispassion, nor to the service of the Lord whose feet are the source of all sacred places, is verily dead, though living. (56) Indeed I have been badly deceived by the Lord's Māyā (deluding potency) in that I failed to seek liberation from the bondage of mundane life even after securing you, the bestower of final beatitude. (57)

Thus ends the twenty-third discourse, forming part of the narrative of Lord Kapila, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

Descent of Lord Kapila

मैत्रेय उवाच

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः। दयालुः शालिनीमाह शुक्लाभिव्याहृतं स्मरन्। १ ।

Maitreya resumed : When Devahūti (the daughter of Swāyambhuva Manu), who was worthy of all praise, spoke such words, full of dispassion, the merciful sage recalled the words of Lord Viṣṇu and replied (as follows). (1)

ऋषिरुवाच

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते। भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते। २ ।
धृतव्रतासि भद्रं ते दमेन नियमेन च। तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज। ३ ।
स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः। छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः। ४ ।

The sage said : Worry not about yourself, O princess of irreproachable conduct. The immortal Lord will enter your womb at no distant date. (2) You have undertaken sacred vows, God bless you. Hence do you adore the Lord with reverence through control of the senses and religious observances as well as through austere penance and charitable gifts of money. (3) Propitiated by you, Lord Viṣṇu will be born as a son to you, thereby spreading my renown too, and will cut the knot of ignorance (in the form of self-identification with the material sheaths), existing in your heart, by instructing you in the knowledge of the Spirit. (4)

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः। सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम्। ५ ।
तस्यां बहुतिथे काले भगवान्मधुसूदनः। कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि। ६ ।
अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः। गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा। ७ ।
पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः। प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च। ८ ।
तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम्। स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात्। ९ ।
भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन्। तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट्।१०।
सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम्। प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात्।११।

Maitreya went on : Reposing full faith in the message of the sage Kardama (a lord of created beings), out of great regard for him, Devahūti too betook herself to the worship of the immutable Supreme Person as the Preceptor of the world. (5) After a pretty long time Lord Viṣṇu (the Slayer of the demon Madhu) manifested Himself first through the generative fluid of Kardama and then through Devahūti, even as fire appears through firewood. (6) At the time of His descent on earth gods in the form of raining clouds sounded musical instruments (in the shape of thunder-claps) in the sky; the Gandharvas (celestial musicians) sang praises to Him; while Apsarās (celestial nymphs) danced through joy. (7) Heavenly flowers rained by the gods flying in the air dropped (from the heavens); and all the quarters as well as the waters (of lakes, rivers etc.) and the minds of the people too became clear. (8) Brahmā (the self-born) went

along with Marīci and the other sages to that (celebrated) hermitage of Kardama surrounded by the river Saraswatī. (9) Brahmā, who is naturally possessed of true wisdom, already knew that the Lord, who is no other than the supreme Brahma, had descended through pure Sattva for imparting the knowledge of the Sāṅkhya system of philosophy (which determines the nature of the fundamental principles), O vanquisher of foes. (10) Welcoming with a guileless mind the intention of the Lord, the creator spoke thus to Kardama and Devahūti with all his senses greatly delighted. (11)

ब्रह्मोवाच

त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकतः। यन्मे सञ्जगृहे वाक्यं भवान्मानद मानयन्।१२।
एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः। बाढमित्यनुमन्येत गौरवेण गुरोर्वचः।१३।
इमा दुहितरः सभ्य तव वत्स सुमध्यमाः। सर्गमेतं प्रभावैः स्वैर्बृंहयिष्यन्त्यनेकधा।१४।
अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि। आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि।१५।
वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया। भूतानां शेवधिं देहं बिभ्राणं कपिलं मुने।१६।
ज्ञानविज्ञानयोगेन कर्मणामुद्धरन् जटाः। हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः।१७।
एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः। अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति।१८।
अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः। लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः।१९।

Brahmā said : You have truly worshipped me, dear son, in that you reverently carried out my behest, O respecter (of elders)! (12) This is the service that ought to be rendered by the sons to their father, viz., that they should bow to the command of their father with due deference, saying "Very well !" (13) These slender-waisted daughters of yours, my worthy child, will multiply this creation manifold through their descendants. (14) Therefore, give away your daughters this very day to the foremost of the sages with due regard to the girls' temperament and liking, and thereby spread your fame all over the globe. (15) I know the most ancient Person, the bestower of all boons on living beings, has descended through His own Māyā (wonderful creative energy) in the person of Kapila, O Kardama. (16) (Turning to Devahūti, he said,) with golden hair, lotus-like eyes and lotus-feet, whose soles bear the mark of a lotus, it is Lord Viṣṇu (the Slayer of the demon Kaiṭabha) who has been born of you, O Devahūti (daughter of Swāyambhuva Manu), to tear up the roots of Karma (in the form of latent desires) through the instrumentality of Śāstrīya knowledge and realization. Having cut the knot of ignorance and misapprehension, He will roam about the earth. (17-18) He will be the Lord of the Siddhas, held in great esteem by the teachers of the Sāṅkhya system of philosophy. He will be known all over the world by the name of Kapila and will spread your fame. (19)

मैत्रेय उवाच

तावाश्वास्य जगत्स्रष्टा कुमारैः सहनारदः। हंसो हंसेन यानेन त्रिधामपरमं ययौ।२०।
गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः। यथोदितं स्वदुहितॄः प्रादाद्विश्वसृजां ततः।२१।
मरीचये कलां प्रादादनसूयामथात्रये। श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम्।२२।
पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम्। ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम्।२३।
अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते। विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत्।२४।
ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम्। प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम्।२५।

Maitreya continued : Having thus reassured the couple, Brahmā, the creator of the universe, rode on his mount, the swan, and returned to Satyaloka (the highest of the spheres

stretching beyond the three worlds) along with Sanaka and his three brothers and accompanied by Nārada (who are all lifelong celibates, leaving behind the other sages, Marīci and the rest, so as to enable them to espouse the hand of Kardama's nine daughters).(20) After the departure of Brahmā, O Vidura, the sage Kardama immediately gave away his daughters to the lords of created beings (Marīci and others), as directed by the creator, according to the injunctions of the Śāstras. (21) He gave (the hand of) Kalā to Marīci and Anasūyā to Atri; Śraddhā he gave away to Aṅgirā, and Havirbhū to Pulastya. (22) He further gave Gati, who was worthy of Pulaha, to the latter and the virtuous Kriyā to Kratu, Khyāti to Bhṛgu and even so Arundhatī to Vasiṣṭha. (23) And to Atharvā he gave (the hand of) Śānti, through whom a sacrifice is successfully accomplished. When they were duly married, Kardama propitiated these foremost sages as well as their wives (with kind attentions). (24) Being thus married, the sages thereupon took leave of Kardama and departed, full of joy, each for his own hermitage. (25)

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम्। विविक्त उपसङ्गम्य प्रणम्य समभाषत ।२६।
अहो पापच्यमानानां निरये स्वैरमङ्गलैः। कालेन भूयसा नूनं प्रसीदन्तीह देवताः ।२७।
बहुजन्मविपक्वेन सम्यग्योगसमाधिना। द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ।२८।
स एव भगवानद्य हेलनं नगणय्य नः। गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ।२९।
स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे। चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः ।३०।
तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव। यानि यानि च रोचन्ते स्वजनानामरूपिणः ।३१।
त्वां सूरिभिस्तत्त्वबुभुत्सयाद्धा सदाभिवादार्हणपादपीठम्।
ऐश्वर्यवैराग्ययशोऽवबोधवीर्यश्रिया पूर्त्तमहं प्रपद्ये ।३२।
परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम्।
आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ।३३।
आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णार्ण उताप्तकामः।
परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन् विशोकः ।३४।

Having come to know that it was Lord Viṣṇu Himself (who is possessed of three pairs of divine attributes, viz., power and affluence, piety and renown, wisdom and dispassion, in their entirety), the foremost of the gods, who had been born (as a son to him), the sage approached Him when He was all alone, and, bowing to Him, said : (26) "Alas! on those who are burning in this hell of transmigration as a result of their own evil deeds, the gods shower their grace after a long time. (27) Contrary to this, the Lord whose truth striving souls seek to realize in lonely places through concentrated practice of Devotion matured through many lives, and who promotes the cause of His devotees, has this time appeared in the house of sensual men like us, not minding the ignominy incident to such a birth. (28-29) Intent on enhancing the dignity of His devotees, You have been born into my house just to redeem Your pledge and to found the Sāṅkhya system (which leads to true Knowledge). (30) O Lord, Your transcendent forms alone are worthy of You; even so the human semblances that appeal to Your own devotees are as well liked by You, even though You are devoid of a material form. (31) I take refuge in You, whose footstool is always fit to be saluted by sages keen to know the Truth, and who are perfect in power and energy, wisdom and dispassion, fame and affluence. (32) I take refuge in Kapila, the supreme Lord, who has all the potencies at His beck and call, who appears as Primordial Matter, the Spirit, the Mahat-tattva or the principle of cosmic intelligence, the Time-Spirit, the threefold (Sāttvika, Rājasika and

Tāmasika) Ego and the various spheres as well as their guardians, and then reabsorbs all these phenomena into Himself by virtue of His energy in the form of Consciousness and who is the all-witnessing Seer. (33) Acquitted of the debt I owed to my father (Brahmā, who had commanded me to marry and beget children), and having gained all my desires through You, I now take leave of You, the Lord of all created beings. Treading the path of recluses, I would roam (at will), free from sorrow, contemplating on You in my heart." (34)

श्रीभगवानुवाच

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके। अथाजनि मया तुभ्यं यदवोचमृतं मुने।३५।
एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात्। प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने।३६।
एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा। तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम्।३७।
गच्छ कामं मयाऽऽपृष्टो मयि संन्यस्तकर्मणा। जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज।३८।
मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम्। आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि।३९।
मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम्। वितरिष्ये यया चासौ भयं चातितरिष्यति।४०।

The Lord replied : Whatever I say is an authority to the world in matters secular as well as sacred. Therefore, it is only to redeem what I said to you (vide verse 32 of Discourse XXI,above) that I have been born as your son, O sage. (35) My present birth in this world is meant only for expounding the true nature of the categories so helpful in Self-Realization to those seeking release from their subtle body. (36) This mysterious path of Self-Knowledge had been obscured through long ages. Know that this personality has been assumed by Me in order to revive that path. (37) Allowed by Me, go wherever you like and, conquering death, which is exceedingly difficult to conquer, through actions dedicated to Me, adore Me with a view to attaining immortality. (38) Beholding Me—the supreme self-effulgent Spirit dwelling in the heart of all beings—in your own heart through your intellect, you will be freed from all sorrow and attain the fearless state (viz., final beatitude). (39) To My mother (Devahūti) as well I shall impart that spiritual Knowledge, which frees one from the bondage of all actions and by virtue of which she will get over the fear of transmigration and attain supreme joy. (40)

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः। दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह।४१।

Maitreya resumed : Thus addressed by the celebrated Kapila, Kardama (a lord of created beings) went round the Lord (as a mark of respect) and straightaway withdrew to the forest, full of joy. (41)

व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः। निःसङ्गो व्यचरत्क्षोणीमनग्निरनिकेतनः।४२।
मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम्। गुणावभासे विगुण एकभक्त्यानुभाविते।४३।
निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक्। प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः।४४।
वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि। परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः।४५।
आत्मानं सर्वभूतेषु भगवन्तमवस्थितम्। अपश्यत्सर्वभूतानि भगवत्यपि चात्मनि।४६।
इच्छाद्वेषविहीनेन सर्वत्र समचेतसा। भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः।४७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये चतुर्विंशोऽध्यायः।२४।

Observing a vow of non-violence, practised by hermits, and exclusively depending on Śrī Hari (the Supreme Spirit), the sage renounced the sacrificial fire as well as a permanent dwelling and roamed about the globe, free from attachment. (42) He fixed his mind on Brahma (the Infinite), who is beyond both cause and effect, who, though devoid of the three

Guṇas (modes of Prakṛti), yet brings them to light, and who had been realized through exclusive Devotion. (43) Free from egotism and the sense of mineness, indifferent to pairs of opposites (such as heat and cold, pleasure and pain, joy and sorrow, etc., etc.), and viewing all with the same eye, Kardama perceived his own self everywhere. His mind had turned inward and was perfectly composed, and the self-possessed sage looked like an ocean without waves. (44) His mind being fixed through supreme Devotion on the all-knowing Lord Vāsudeva, the Self (Inner Controller) of all embodied souls, he was now free from the bondage of ignorance. (45) He perceived the Lord, his own Self, as present in all living beings, and all living beings in the Lord, His own Self. (46) In this way Kardama, who had no desire and was free from malice, who was even-minded towards all, and who had developed Devotion to the Lord, attained union with Him. (47)

Thus ends the twenty-fourth discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV
Lord Kapila expatiates on the glory of Devotion in response to the query of mother Devahūti

शौनक उवाच

कपिलस्तत्त्वसंख्याता भगवानात्मायया। जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम्। १।

न ह्यस्य वर्ष्मणः पुंसां वरिष्णोः सर्वयोगिनाम्। विश्रुतौ श्रुतदेवस्य भूरि तृष्यन्ति मेऽसवः। २।

यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया। तानि मे श्रद्दधानस्य कीर्तन्यान्यनुकीर्तय। ३।

Śaunaka said : Kapila, who expounded the true nature of the fundamental principles, was no other than the birthless Lord (Nārāyaṇa), descended of his own free will and through His own Māyā (wonderful creative energy) in order to teach humanity the truth of the Self. (1) Although I have often heard the stories of the Lord, my senses are not sated with hearing the glory of Lord Kapila, the best of all men and the foremost of all Yogīs. (2) Having assumed by His own Māyā a personality conforming to the will of His devotees, whatever the Lord does is all worth singing. Therefore, kindly narrate all those doings to me, full of reverence as I am. (3)

सूत उवाच

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा। प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः। ४।

Sūta said : Urged in this way to expound the true nature of the fundamental principles, the worshipful Maitreya, a friend of the sage Dwaipāyana, (Vedavyāsa) addressed Vidura as follows according to the spirit of his enquiry. (4)

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया। तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल। ५।

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम्। स्वसुतं देवहूत्याह धातुः संस्मरती वचः। ६।

Maitreya said : When Kardama (Lord Kapila's father) had left for the forest, Lord Kapila stayed (in the latter's hermitage) on the strand of the same Bindusarovara in order to please His mother (Devahūti). (5) (One day) when Kapila (Devahūti's son), who was capable of showing to her the culmination of the fundamental principles, sat at leisure, Devahūti recalled the words of Brahmā (vide verse 18 of the preceding discourse) and spoke to Him (as follows). (6)

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात्। येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो। ७।
तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम्। सद्यक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात्। ८।
य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल। लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः। ९।
अथ मे देव सम्मोहमपाक्रष्टुं त्वमर्हसि। योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया।१०।
तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम्।
जिज्ञासयाहं प्रकृतेः पूरुषस्य नमामि सद्धर्मविदां वरिष्ठम्।११।

Devahūti said : I am awfully sick of the craving (for enjoyment) of my wicked senses, O Perfect One! It is because of my unremitting efforts to gratify this craving that I have fallen into the deep abyss of ignorance, O Lord. (7) In this present birth, which (I am sure) is going to be the last of a long series, I have now, by Your grace, secured in You an excellent eye to enable me to see through this thick veil of darkness, which is so difficult to penetrate. (8) You are no other than the Lord, the most ancient Person and the Ruler of all embodied souls, who has appeared, like the sun, as an eye to the world blinded by ignorance. (9) Now be pleased, my lord, to dispel my great delusion; for the feeling of I-ness with reference to the body and that of mine-ness in respect of all that is connected with it have been inspired by You. (10) For ascertaining the true nature of Prakṛti (Matter) and Puruṣa (Spirit) I have sought refuge in You, who afford protection to all and are a veritable axe to the tree of metempsychosis in the case of Your devotees. I bow to You, the foremost of those knowing the secret of true religion. (11)

मैत्रेय उवाच

इति स्वमातुर्निरवद्यमीप्सितं निशम्य पुंसामपवर्गवर्धनम्।
धियाभिनन्द्यात्मवतां सतां गतिर्बभाष ईषत्स्मितशोभिताननः।१२।

Maitreya continued : On hearing of His mother's innocent desire, which was calculated to stimulate in men the longing for liberation, the Lord, who is the goal of noble souls that have subdued their self, mentally approved of it and spoke as follows, His countenance beaming with a gentle smile. (12)

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे। अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च।१३।
तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे। ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम्।१४।
चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम्। गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये।१५।
अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः। वीतं यदा मनः शुद्धमदुःखमसुखं समम्।१६।
तदा पुरुष आत्मानं केवलं प्रकृतेः परम्। निरन्तरं स्वयंज्योतिरणिमानमखण्डितम्।१७।
ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना। परिपश्यत्युदासीनं प्रकृतिं च हतौजसम्।१८।

न युज्यमानया भक्त्या भगवत्यखिलात्मनि। सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये।१९।
प्रसङ्गमजरं पाशमात्मनः कवयो विदुः। स एव साधुषु कृतो मोक्षद्वारमपावृतम्।२०।

The Lord said : In my opinion the only means to final beatitude is Yoga in the form of contemplation on the Supreme Spirit, which is characterized by absolute cessation of both joy and sorrow. (13) I shall now explain to you that very Yoga, which is perfect in every limb, and which I taught of yore to sages (like Nārada), who were keen to hear of it, O virtuous lady. (14) Mind alone is held responsible for the bondage and emancipation of the soul. Attached to the objects of senses, it leads to bondage; when, however, it develops affinity to the Supreme Person, it brings liberation to the soul. (15) When the mind is purged of its impurities in the form of lust, greed etc.—which have their root in the sense of I-ness and mine-ness—and becomes pure, it grows indifferent to pleasure and pain and gets equipoised. (16) With a mind equipped with true knowledge and dispassion as well as with Devotion, the Jīva (individual soul) then perceives the Self as one (without a second), undifferentiated, self-effulgent, subtle, indivisible, unattached and beyond Prakṛti (Matter), and Prakṛti as reduced in strength. (17-18) For striving souls there is no blissful road to God-Realization like Devotion directed towards the Lord, who is the Soul of the universe. (19) The wise consider attachment as an unyielding fetter for the soul. The same, however, serves as an open door to liberation, when it is directed towards saints. (20)

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्। अजातशत्रवः शान्ताः साधवः साधुभूषणाः।२१।
मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम्। मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः।२२।
मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च। तपन्ति विविधास्तापा नैतान्मद्गतचेतसः।२३।
त एते साधवः साध्वि सर्वसङ्गविवर्जिताः। सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते।२४।
सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति।२५।
भक्त्या पुमाञ्जातविराग ऐन्द्रियाद् दृष्टश्रुतान्मद्रचनानुचिन्तया।
चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः।२६।
असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहावरुन्धे।२७।

Saints are forbearing, compassionate and composed; they are friendly to all living beings and inimical to none and follow the injunctions of the Śāstras. Their good disposition itself serves as an ornament to them. (21) With an undivided heart they practise unflinching devotion to Me; and for My sake they abandon even their obligatory duties and forsake their kinsmen and relatives. (22) Nay, they listen to and narrate delightful stories relating to Me, their mind ever set on Me. Afflictions of various kinds, therefore, never torment such people. (23) Such are holy men, free from all attachment, O virtuous lady. Attachment to such holy men must be sought for by you; for they counteract the pernicious effects of attachment.(24) Through the fellowship of saints one gets to hear My stories, leading to a correct and full knowledge of My glory and pleasing to the heart as well as to the ear. By hearing such stories one is sure to develop one after another reverence and fondness for and Devotion to the Lord, whose realization is preceded by the cessation of ignorance. (25) Developing distaste for the pleasures of sense, belonging to this world as well as to the next, through Devotion engendered by contemplation on My pastimes connected with the creation, preservation and dissolution of the universe, the man who enjoys the fellowship of saints will diligently and devoutly strive to subdue his mind through easy processes of Yoga (Devotion).(26)

Through renunciation of the material objects of sense, through wisdom supplemented by dispassion, through Yoga (concentration of mind) and through Devotion directed towards Me, man attains to Me, the Self of all embodied souls, in that very life. (27)

देवहूतिरुवाच

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा। यया पदं ते निर्वाणमञ्जसान्वाश्नवा अहम्।२८।
यो योगो भगवद्वाणो निर्वाणात्मंस्त्वयोदितः। कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम्।२९।
तदेतन्मे विजानीहि यथाहं मन्दधीहरे। सुखं बुद्ध्येय दुर्बोधं योषा भवदनुग्रहात्।३०।

Devahūti said : What kind of Devotion is worth developing towards You, and what is the type fit to be practised by me, through which I may easily and immediately attain to Your Being, a synonym for Liberation? (28) What is the character of the Yoga (discipline) referred to by You, O Embodiment of supreme bliss, as a direct means to God-Perception (like an arrow which goes straight to its target) as well as to the realization of Truth; and how many are the processes supplementary to the same? (29) Kindly explain all this to me in such a way that I, a dull-witted woman, O Hari, may understand the difficult process with ease by Your grace. (30)

मैत्रेय उवाच

विदित्वार्थं कपिलो मातुरित्थं जातस्नेहो यत्र तन्वाभिजातः।
तत्त्वाम्नायं यत्प्रवदन्ति सांख्यं प्रोवाच वै भक्तिवितानयोगम्।३१।

Maitreya resumed : Having thus learnt the object of His mother (Devahūti) through whom He had appeared in a human semblance, Lord Kapila was filled with affection for her and expounded the system of philosophy which teaches the fundamental principles (such as Prakṛti, Puruṣa and so on) and which they call Sāṅkhya, as well as the elaborate course of Devotion and Yoga (the process of meditation and the other methods of mind-control). (31)

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम्। सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या।३२।
अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी। जरयत्याशु या कोशं निगीर्णमनलो यथा।३३।
नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि।३४।
पश्यन्ति ते मे रुचिराण्यम्ब सन्तः प्रसन्नवक्त्रारुणलोचनानि।
रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति।३५।
तैर्दर्शनीयावयवैस्उदारविलासहासेक्षितवामसूक्तैः ।
हृतात्मनो हृतप्राणांश्च भक्तिरनिच्छतो मे गतिमण्वीं प्रयुङ्क्ते।३६।
अथो विभूतिं मम मायाविनस्तामैश्वर्यमष्टाङ्गमनुप्रवृत्तम्।
श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते तु लोके।३७।
न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः।
येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम्।३८।

The Lord said : Motiveless devotion to the Lord may be defined as the natural inclination—towards the Lord, who is an embodiment of Sattva (goodness)—of the senses of a man of undivided mind, which are the only means of perceiving the objects, as well as of his organs of action, which are engaged in activities enjoined by the Vedas. Devotion (as

defined above) is superior to final beatitude itself in that it speedily dissolves the subtle body even as the gastric fire digests the food that is devoured. (32-33) Some devotees of the Lord—who ever delight in the service of My feet and are engaged in activites only for My sake, and who lovingly sing to one another of My exploits alone—crave not even for absorption into My Being. (34) The aforesaid saints, O mother, behold My charming and divine forms possessed of a smiling face and ruddy eyes—forms which confer boons on them—and have talks with them, which are the envy even of the greatest sages. (35) Their devotion (to Me) secures to them (a place in) My subtle Abode even though they never seek it, their mind and senses fascinated by those forms with attractive limbs, captivating playful gestures, glances accompanied with a smile and delightful speech. (36) They no longer crave for the wealth and enjoyments of Satyaloka (the highest heaven) and the other spheres falling within My jurisdiction as the Lord of Māyā, nor for the eight kinds of supernatural powers that come to them of their own accord as a sequel to Devotion, nor even for the wealth and splendour of the Lord's own realm (Vaikuṇṭha), which are full in every respect; yet they do enjoy these in that Abode of the Supreme. (37) They who depend on Me, nay, to whom I am the only object of love, nay, the very self, the son, the friend, the preceptor, the kith and kin and the chosen deity, are never deprived of these enjoyments in Vaikuṇṭha (which consists of pure Sattva); nor does My weapon in the shape of Time ever devour them. (38)

इमं लोकं तथैवामुमात्मानमुभयायिनम्। आत्मानमनु ये चेह ये रायः पशवो गृहाः ।३९।
विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम्। भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ।४०।
नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात्। आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ।४१।
मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात्। वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ।४२।
ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः। क्षेमाय पदामूलं मे प्रविशन्त्यकुतोभयम् ।४३।
एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः। तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने पञ्चविंशोऽध्यायः ।२५।

I take them once for all to the other side of death (the ocean of birth and death), who worship Me with exclusive devotion in the aforesaid manner, realizing My presence in every quarter and renouncing this world and the next, nay, even their own conditioned self (in the shape of their subtle body), which wanders through both, and all those who are connected with the same here (viz., one's near and dear ones) as well as (one's possessions such as)wealth, cattle and houses and everything else. (39-40) The terrible fear of birth and death can never be got rid of by resorting to anyone other than Myself, the almighty Lord, the Ruler of both Prakṛti and Puruṣa (Matter and Spirit), the Self of all living beings. (41) It is through fear of Me that the wind blows; it is through fear of Me that the sun shines; it is through fear of Me that Indra (the god of rain) sends forth showers, fire burns and death goes about (taking its toll). (42) For lasting happiness the Yogīs (striving souls) betake themselves through the practice of Devotion, accompanied by spiritual Knowledge and Dispassion, to My feet, which are free from fear (of every kind). (43) A mind fixed on Me through the intense practice of Devotion and steadied thereby—that is the only means for men in this world to attain final beatitude. (44)

Thus ends the twenty-fifth discourse, forming part of the "Story of Lord Kapila"
in Book Three of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Samhitā.

अथ षड्विंशोऽध्यायः

Discourse XXVI

The process of evolution of the Mahat-tattva and other fundamental principles

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक्। यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः। १।
ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम्। यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम्। २।
अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः। प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम्। ३।
स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः। यदृच्छयैवोपगतामभ्यपद्यत लीलया। ४।
गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः। विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया। ५।
एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान्। कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते। ६।
तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम्। भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः। ७।
कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः। भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम्। ८।

The Lord continued: Now I shall tell you, one by one, the distinctive features of the different categories, by knowing which a man is freed once for all from (the yoke of) the modes of Prakṛti. (1) I shall (also) explain to you the nature of Knowledge in the form of Self-Realization, which, by cutting the knot of egotism existing in the heart, leads the Jīva to final beatitude: so declare the wise. (2) The Puruṣa is no other than the Spirit, who is beginningless, devoid of attributes, existing beyond Prakṛti (Matter), revealed in the heart (of all beings) and self-effulgent, nay, pervaded by whom the universe presents itself to our view.(3) This all-pervading Puruṣa accepted of his own free will the unmanifest divine Prakṛti, consisting of the three Guṇas, that sought him in her playful mood.(4) (Already) abiding in Prakṛti, the Puruṣa fell a prey to her charms, that obscure knowledge, and forgot himself the moment he saw her evolving through her Guṇas (Sattva, Rajas and Tamas) progeny of various kinds with forms conforming to either of the three Guṇas. (5) By identifying himself with Prakṛti, who is other than himself, the Puruṣa attributes the doership of actions which are being performed by the Guṇas of Prakṛti to himself. (6) It is this feeling of doership which binds him to actions, although (really speaking) he is a mere witness and therefore a non-doer. And it is this bondage through action which makes him helpless (in the matter of pleasurable and painful experiences), although he is independent (in reality), and subjects him to repeated births and deaths even though he is blissful by nature. (7) The knowers of Truth recognize Prakṛti as responsible for the identification of the soul with body, with the senses and mind as well as with the agents (the deities presiding over the senses etc.). As for the experience of pleasure and pain they hold the Puruṣa (identifying himself with Prakṛti) to be responsible, although (as a matter of fact) he is beyond Prakṛti. (8)

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम। ब्रूहि कारणयोरस्य सदसच्च यदात्मकम्। ९।

Devahūti said: Kindly also tell me, O Supreme Person, the characteristics of Prakṛti and Puruṣa, the two causes of this universe, which in its gross and subtle forms is nothing but a manifestation of these.(9)

श्रीभगवानुवाच

यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम्। प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत्। १०।

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ।११।
महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः । तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ।१२।
इन्द्रियाणि दश श्रोत्रं त्वग्दृग्रसननासिकाः । वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते ।१३।
मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् । चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ।१४।
एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह । सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ।१५।
प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् । अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ।१६।
प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः स भगवान् काल इत्युपलक्षितः ।१७।
अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वेत्येष सत्त्वानां भगवानात्ममायया ।१८।

The Lord resumed : The wise speak of Pradhāna (Primordial Matter) as Prakṛti—the Pradhāna, which consists of the three Guṇas (Sattva, Rajas and Tamas), nay, which is unmanifest and eternal and exists both as cause and effect and which, though undifferentiated (in its causal state) is the source of distinct categories (such as Mahat-tattva and so on). (10) The aggregate of twenty-four categories—viz., the five gross elements, the five subtle elements, the four internal senses, the five senses of perception and the five organs of action—is known to be an evolute of the Pradhāna. (11) The gross elements are only five, viz., earth, water, fire, air and ether. The number of the subtle elements too is in My opinion just the same: they are smell, taste, colour, touch and sound. (12) The Indriyas (the senses of perception and the organs of action) are ten in number, viz., the auditory sense, the tactile sense, the sense of sight, the sense of taste, the olfactory sense, the organ of speech, the hands, the feet, the organ of generation and the organ of defecation, which is said to be the tenth. (13) The internal sense is seen to have four aspects in the shape of mind, understanding, ego and reason. Their distinction lies in their functions which represent their characteristics. (14) The disposition of the conditioned Brahma (Brahma manifested through the Guṇas of Prakṛti) has been recognized (by the knowers of Truth) as consisting of the twenty-four principles just enumerated by Me and no other, Kāla (Time) being the twenty-fifth.(15) Some people speak of Kāla as a potency (destructive power) of the Puruṣa (God), which causes fear to the doer (the individual soul) who has come to associate himself with Prakṛti and is deluded by egotism (arising out of self-identification with body etc.). (16) As a matter of fact, O daughter of Swāyambhuva Manu, the Lord Himself, who activates Prakṛti—which is only another name for the equilibrium of the three Guṇas (Sattva, Rajas and Tamas), and which (in that state) admits of no particular name or form—is designated as Kāla (Time). (17) In this way the Lord Himself, who by His own Māyā (wonderful divine energy) abides unaffected within all living beings as the Puruṣa (their Inner Controller) and outside them as Kāla (is the twenty-fifth category).(18)

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् । आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ।१९।
विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः । स्वतेजसापिबत्तीव्रमात्मप्रस्वापनं तमः ।२०।

When the Supreme Person placed His energy(in the form of Cit-Śakti or the power of intelligence) in His own Māyā, the source of all created beings, the equilibrium of whose Guṇas had been disturbed by the destiny of the various Jīvas, the Māyā gave birth to the Mahat-tattva, Mahat-tattva (the principle of cosmic intelligence), which is full of light. (19)The which knew no languor or distraction etc., and represented the shoot of the tree of the universe, drank off by its own effulgence the thick gloom (prevailing at the time of universal dissolution)—which had once swallowed the Mahat-tattva—in order to manifest the universe, which lay in it in a subtle form.(20)

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम्। यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम्।२१।
स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः। वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा।२२।
महत्तत्त्वाद्विकुर्वाणाद्भगवद्वीर्यसम्भवात्। क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत।२३।
वैकारिकस्तैजसश्च तामसश्च यतो भवः। मनसश्चेन्द्रियाणां च भूतानां महतामपि।२४।
सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते। सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम्।२५।
कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम्। शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः।२६।
वैकारिकाद्विकुर्वाणान्मनसस्तत्त्वमजायत। यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः।२७।
यद्विदुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम्। शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः।२८।
तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति। द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः।२९।
संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च। स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक्।३०।
तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः। प्राणस्य हि क्रिया शक्तिर्बुद्धेर्विज्ञानशक्तिता।३१।

Citta (the faculty of reason)—which abounds in the quality of Sattva, is pure and free from passion and is the place where one can realize God—is spoken of as the Mahat-tattva and is also called by the name of Vāsudeva (because it is through the cosmic Citta that they worship Vāsudeva, the foremost of the Lord's four forms).(21) Just as water in its natural state (when it is free from foam and ripples etc.), before its coming in contact with earth etc., is clear (as crystal), sweet and unruffled, even so transparency, freedom from languor and distraction etc., and serenity are predicated of Citta (reason) as its characteristic traits.(22) From the Mahat-tattva, evolved from the Lord's own energy (in the form of Cit-Śakti or the power of intelligence), as it underwent transformation, sprang up Ahaṅkāra (the Ego), which is predominantly endowed with active power and is of three kinds—Sāttvika, Rājasika and Tāmasika. From these three types of Ahaṅkāra were severally evolved the mind, the Indriyas (the senses of perception as well as the organs of action) and the gross elements. (23-24) This (threefold) Ahaṅkāra—the source of the gross elements, the Indriyas and the mind, and hence identical with them (because it is the cause which reproduces itself as the effect)—is the same as (symbolic of) the Puruṣa called Saṅkarṣaṇa (the second of the four forms of the Lord), whom the Vaiṣṇavas speak of as no other than Lord Ananta with a thousand heads.(25) The Ahaṅkāra is characterized as a doer (when conceived in the form of deities presiding over the Indriyas and the mind), an instrument (in the form of the Indriyas) and an effect (in the form of the gross elements). It is further characterized as serene, active or dull (according as it is Sāttvika, Rājasika or Tāmasika). (26) From the Vaikārika (Sāttvika) type of Ahaṅkāra, as it underwent transformation, was evolved the mind, whose thoughts and reflections give rise to desire.(27) It is mind which is known by the name (recognized as a symbol) of Lord Aniruddha (the fourth of the four forms of the Lord), the supreme Ruler of the Indriyas, who is possessed of a form swarthy as the blue lotus growing in autumn, and who is slowly won by the Yogīs.(28) From the Rājasika ego, as it underwent transformation sprang up the principle of Buddhi (understanding), O virtuous lady. Ascertaining the nature of objects on their coming to view and helping the senses (in their work of perceiving objects)—these are the functions of Buddhi (known by the name of Pradyumna, the third form of the Lord). (29) Doubt, misapprehension, correct apprehension, memory and sleep are said to be the distinct characteristics of Buddhi as determined by their functions*. (30) The senses of perception as well as the organs of action—both the types of Indriyas too are

* Maharṣi Patañjali too attributes the same functions to Buddhi in his "Aphorisms on Yoga":—
"प्रमाणविपर्ययविकल्पनिद्रास्मृतयः।" (I. i .6)

evolutes of the Taijasa (Rājasika) ego alone, since the power of action belongs to Prāṇa (the vital air) and the power of perception inheres in Buddhi (and both these—Prāṇa and Buddhi—are evolutes of the Taijasa ego).(31)

तामसाच्च विकुर्वाणाद्भगवद्वीर्यचोदितात्। शब्दमात्रमभूत्तस्मान्नभः श्रोत्रं तु शब्दगम्।३२।

अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च। तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः।३३।

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च। प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम्।३४।

From the Tāmasika ego, as it underwent transformation, impelled by the Lord's energy (Cit-Śakti), sprang up the principle of sound; and from the latter was evolved ether and the auditory sense too, which catches sound. (32)The knowers of truth define sound as that which conveys the idea of an object (not within sight), indicates the presence of a speaker screened from view and constitutes the subtle form of ether.(33) Even so ether is characterized as that which affords room to living beings, gives rise to the notions of inside and outside and is the abode of Prāṇa (the vital air), the Indriyas and the mind.(34)

नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः। स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः।३५।

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च। एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः।३६।

चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः। सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम्।३७।

From ether, which is an evolute of the principle of sound, as it underwent transformation under the impulse of Time, sprang up the principle of touch and thence the air as well as the tactile sense, by which we perceive touch. (35) Softness and hardness, and even so cold and heat are the distinguishing attributes of touch and it is further characterized as the subtle form of air. (36) Even so shaking (the boughs of trees etc.), bringing together (straws lying apart), having access everywhere, bearing particles of substances containing smell etc., to the olfactory and other senses, and sound to the auditory sense and giving strength and vitality to all the Indriyas—these are the characteristic functions of air. (37)

वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत्। समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम्।३८।

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च। तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः।३९।

द्योतनं पचनं पानमदनं हिममर्दनम्। तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च।४०।

From air—which is a product of the principle of touch—impelled by the destiny of the various Jīvas, was evolved the principle of colour and thence fire as well as the sense of sight, which enables us to perceive colour.(38) To appear in the same form as the material substance (in which it inheres), to depend (for its existence) on the substance, to have the same spatial relation as the substance and to constitute the essential nature of fire—these, O virtuous lady, are the functions of the principle of colour. (39) To give light, to cook and digest food, to destroy cold, to dry (moisture etc.), to give rise to hunger and thirst and to drink and eat through them—these are the functions of fire. (40)

रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात्। रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः।४१।

कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा। भौतिकानां विकारेण रस एको विभिद्यते।४२।

क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम्। तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः।४३।

From fire—which is an evolute of the principle of colour—impelled by the destiny of the various Jīvas, proceeded the principle of taste and thence water as well as the sense of taste, which enables us to perceive taste. (41) Taste, though one (sweet only), becomes manifold as astringent, sweet, bitter, pungent, sour and salt, due to contact with other substances.(42) Even so to wet substances, to bring about cohesion, to cause satisfaction, to maintain

life*, to refresh by slaking thirst, to soften things, to drive away heat and to be in a state of incessant supply (in wells etc.)—these are the functions of water. (43)

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात्। गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ।४४।
करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक्। द्रव्यावयववैषम्याद्बहुधैको विभिद्यते ।४५।
भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम्। सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ।४६।

From water—which is an evolute of the principle of taste— impelled by the destiny of the various Jīvas, proceeded the principle of smell and thence earth as well as the olfactory sense, which enables us to perceive odour alone. (44) Smell, though one, becomes many—as mixed, offensive,fragrant, mild, strong, acid and so on,according to the proportion of connected substances. (45) Even so to give form (through images etc.) to the concept of Brahma (the Infinite); to remain in position (without any support other than water etc., which are its causes); to hold (water and other substances); to limit (the unlimited space through walls of houses etc.) and to manifest the bodies as well as the distinctive qualities (sex etc.) of all living beings—these are the characteristic functions of earth.(46)

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते। वायोर्गुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ।४७।
तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते। अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः।
भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ।४८।
परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात्। अतो विशेषो भावानां भूमावेवोपलक्ष्यते ।४९।
एतान्यसंहत्य यदा महदादीनि सप्त वै। कालकर्मगुणोपेतो जगदादिरुपाविशत् ।५०।
ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम्। उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ।५१।
एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः। तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ।५२।
हिरण्मयादण्डकोशादुत्थाय सलिलेशयात्। तमाविश्य महादेवो बहुधा निर्बिभेद खम् ।५३।
निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत्। वाण्या वह्निरथो नासे प्राणोतो घ्राण एतयोः ।५४।
घ्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः। तस्मात्सूर्यो व्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ।५५।
निर्बिभेद विराजस्त्वग्रोमश्मश्रूवादयस्ततः। तत ओषधयश्चासन् शिश्नं निर्बिभिदे ततः ।५६।
रेतस्तस्मादाप आसन्निरभिद्यत वै गुदम्। गुदादपानोऽपानाच्च मृत्युर्लोकभयङ्करः ।५७।
हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट्। पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ।५८।
नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम्। नद्यस्ततः समभवन्नुदरं निरभिद्यत ।५९।
क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत्। अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ।६०।
मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः। अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ।६१।

The sense whose object of perception is sound (the distinctive characteristic of ether), is called the auditory sense. And that whose object of perception is touch (the distinctive characteristic of air) is known as the tactile sense.(47) Even so the sense whose object of perception is colour (the distinctive characteristic of fire) is spoken of as the sense of sight. Again, that whose object of perception is taste (the distinctive characteristic of water) is known as the sense of taste. And (finally) that whose object of perception is odour (the distinctive characteristic of earth) is called the olfactory sense. (48) Since a cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the

* The Śruti too says:— आपोमयः प्राणः। "Life depends on water."

peculiarities of all the elements are found (to exist) in earth alone. (49) When the Mahat-tattva, the ego and the five gross elements—these seven stood disunited, Lord Nārāyaṇa (the Cause of the universe) entered them taking with Him Time, the destiny of the various Jīvas and the Guṇas (modes of Prakṛti). (50) From these seven principles, roused into activity and united by the presence of the Lord, arose an unintelligent egg, from which appeared the well-known Cosmic Being.(51) This egg, which is known by the name of Viśeṣa, is enveloped on all sides by belts of water, fire, air, ether, the ego and the Mahat-tattva, each ten times larger than that which it encloses, and these six being enveloped by the outermost belt of Pradhāna (Primordial Matter). All the fourteen worlds, which are a manifestation of Śrī Hari Himself, are spread within this egg. (52) Shaking off an attitude of indifference to that shining egg, which lay on the causal waters, the Cosmic Being (now) presided over it and manifested the seats of the various Indriyas out of it. (53) First of all appeared in Him a mouth and thence came forth the organ of speech and along with it the god of fire (the deity presiding over the organ of speech). Then appeared a pair of nostrils and in them the olfactory sense along with Prāṇa (the vital air). (54) In the wake of the olfactory sense came the wind-god (the god presiding over that sense)* and thereafter appeared (in Him) a pair of eyes and in them the sense of sight. In the wake of this sense came the sun-god(the god presiding over the same) and next appeared (in Him) a pair of ears and in them the auditory sense and in the wake of it the Digdevatās (the deities presiding over the latter). (55) Then appeared in the Cosmic Being the skin and thereon the hair (on the body as well as on the head), a pair of moustaches and a beard. In the wake of these came the herbs and annual plants (the deities presiding over the hair, which represent the sense abiding in the skin), and then appeared in Him an organ of generation. (56) In the latter appeared the faculty of procreation and thereafter the god presiding over the waters. Next appeared in Him an anus and in the wake of it the organ of defecation and thereafter came the god of death, the terror of the world. (57) Then sprouted forth in Him a pair of hands and in them the capacity of grasping and dropping things and thereafter came the god Indra (the deity presiding over the hands). Next shot forth in Him a pair of feet and in them appeared the power of locomotion and thereafter appeared Lord Viṣṇu (the deity presiding over that power). (58) Next appeared in Him the blood vessels and thereafter came forth blood (the power of circulation). In the wake of it came the rivers (the deities presiding over the blood vessels)and then appeared an abdomen. (59) Next grew therein a feeling of hunger and thirst and in their wake came the ocean (the deity presiding over the abdomen). Then appeared in Him a heart and in the wake of the heart a mind. (60) After the mind appeared the moon (the deity presiding over the mind) as well as Buddhi (the faculty of understanding); and in the wake of Buddhi came Brahmā (the lord of speech and the deity presiding over Buddhi). Next appeared in Him the ego and thereafter Lord Rudra (the deity presiding over the ego); and last of all appeared in Him a Citta (reason) and then the Kṣetrajña (the Inner Controller, the deity presiding over reason).(61)

एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशकन्। पुनराविविशुः खानि तमुत्थापयितुं क्रमात्।६२।
वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट्। घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट्।६३।
अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट्। श्रोत्रेन कर्णौ च दिशो नोदतिष्ठत्तदा विराट्।६४।
त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट्। रेतसा शिश्नमापस्तु नोदतिष्ठत्तदा विराट्।६५।
गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट्। हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट्।६६।

* In Brahmā's creation it is the twin-gods Aświnīkumāras who preside over the olfactory sense. In the body of the Cosmic Being, however, it is the wind-god who is mentioned as presiding over this sense.

विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट्। नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट्।६७।
क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराट्। हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट्।६८।
बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट्। रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट्।६९।
चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा। विराट् तदैव पुरुषः सलिलादुदतिष्ठत।७०।
यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः। प्रभवन्ति विना येन नोत्थापयितुमोजसा।७१।
तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया। भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत्।७२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये तत्त्वसमाम्नाये

षड्विंशोऽध्यायः।२६।

When all the aforesaid deities (with the exception of the Inner Controller), though active, were unable to rouse the Cosmic Being into activity, they re-entered each his own seat in order to rouse Him one by one. (62) The god of fire entered His mouth along with the organ of speech; but the Cosmic Being could not be roused even then. The wind-god entered His nostrils along with the olfactory sense; but the Cosmic Being refused to wake up even then.(63) The sun-god entered His eyes along with the sense of sight; but the Cosmic Being failed to get up even then. The Digdevatās entered His ears along with the auditory sense; but the Cosmic Being could not be stirred into activity even then. (64) The herbs and annual plants (the deities presiding over the skin) entered the skin along with the hair on the body; but the Cosmic Being refused to get up even then. The god presiding over the waters entered His organ of generation along with the faculty of procreation; but the Cosmic Being would not rise even then. (65) The god of death entered His anus along with the organ of defecation; but the Cosmic Being could not be spurred into activity even then. The god Indra entered the hands along with their power (of grasping and dropping things); but the Cosmic Being would not get up even then. (66) Lord Viṣṇu entered His feet along with the faculty of locomotion; but the Cosmic Being refused to stand up even then. The rivers entered His blood vessels along with blood (the power of circulation); but the Cosmic Being could not be made to stir even then. (67) The ocean entered His abdomen along with hunger and thirst; but the Cosmic Being refused to rise even then. The moon-god entered the heart along with the mind; but the Cosmic Being would not be roused yet. (68) Brahmā too entered the heart along with reason (Buddhi); but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered the heart along with the ego; but even then the Cosmic Being could not be made to rise. (69) When, however, the Inner Controller, the deity presiding over Citta (reason),entered the heart along with reason, that very moment the Cosmic Being rose from the causal waters. (70) Even as Prāṇa (the vital air), the Indriyas (the senses of perception as well as the organs of action), the mind as well as the understanding are unable to awaken an embodied soul, who is fast asleep, by their own power, without the presence of the Inner Controller, similarly they could not do so in the case of the Cosmic Being. (71) Therefore, through Devotion, dispassion and spiritual wisdom acquired through a concentrated mind one should contemplate on that Inner Controller as present in this very body, though apart from it. (72)

Thus ends the twenty-sixth discourse, forming part of the teaching of Lord Kapila on the nature of the fundamental principles, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तविंशोऽध्यायः

Discourse XXVII

How to attain Liberation through the differentiation of Matter and Spirit ?

श्रीभगवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् । १ ।
स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते । २ ।
तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु । ३ ।
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा । ४ ।
अत एव शनैश्चित्तं प्रसक्तमसतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् । ५ ।
यमादिभिर्योगपथैरभ्यसन् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च । ६ ।
सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः । ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा । ७ ।
यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ् मुनिः । विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् । ८ ।
सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् । ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च । ९ ।
निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः । उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् । १० ।
मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते । सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् । ११ ।

The Lord continued : Just as the sun, though seen reflected in water, remains unaffected by the attributes of water (such as coolness, unsteadiness and so on), so the Spirit, though abiding in a material body, remains unaffected by its pleasurable and painful experiences, being devoid of attributes and doership and, therefore, free from change. (1) When, however, he gets attached to the Guṇas (modes) of Prakṛti, he begins to look upon himself as a doer, being completely deluded by egotism. (2) Due to this sense of doership he loses his peace of mind through evils attaching to action (in the shape of virtue and sin) and brought about by association with Matter and, helplessly thrown into wombs of good, evil and mixed types, has to undergo repeated births and deaths. (3) Just as a dreaming man experiences sorrow—even though there is no real cause for it—(because he takes the things seen in the dream to be real), even so for the man who dwells on the objects of senses, the round of births and deaths does not cease, even though those objects do not exist in reality.(4)Therefore, through concentrated practice of Devotion as well as through dispassion one should gradually bring under control one's mind, addicted to the pursuit of sense-objects. (5) Practising concentration of mind through Yama (self-control in the form of non-violence etc.) and other paths of Yoga with reverence, he who has realized the Self (as distinct from Prakṛti) by means of sincere devotion to Me, and by listening to My stories, by even-mindedness towards all beings and absence of enmity or attachment to any, by practising continence and observing a vow of silence, and by devotion to one's own duty in a spirit of dedication to God; who remains contented with whatever is got by chance (as a dispensation of Providence) and takes food in a measured quantity, is ever given to contemplation, lives in seclusion, and is calm and composed, friendly (to all), compassionate and self-possessed; nay, by virtue of wisdom acquired through the perception of reality of both Matter and Spirit, he who ceases to identify himself with his body and to regard those

connected with it as his own, who transcends the three states of consciousness (waking, dream and deep sleep), and therefore no longer sees anything else than God—such a man is able to perceive his true Self with his purified intellect even as one sees the sun with his eyes, and (forthwith) attains to that Brahma who is one without a second, who is free from all adjuncts (such as body), who shines as the only reality through the false ego, who is the foundation of Prakṛti,(the material cause of the universe), nay, who reveals the Mahat-tattva and other evolutes and interpenetrates everything—both cause and effect. (6—11)

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते। स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः।१२।
एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः। स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक्।१३।
भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया। लीनेष्वसति यस्तत्र विनिद्रो निरहंक्रियः।१४।
मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा। नष्टेऽहङ्करणे द्रष्टा नष्टवित्त इवातुरः।१५।
एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते। साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः।१६।

Just as a reflection of the sun in water (existing in a pot in a corner of some house) is discovered (by the inmates of the house) with the help of a reflection of that reflection on a wall of the house, and the sun in the heavens can be seen with the help of its own reflection in water, even so the threefold (Sāttvika, Rājasika and Tāmasika) ego (which reflects the Spirit) is revealed through its reflections on the body, the Indriyas and the mind; and through the ego, which contains a reflection of the Spirit, is seen God, who is possessed of true wisdom, is absolutely free from egotism and keeps awake even when the subtle elements (in the shape of sound etc.), the Indriyas, the mind and the intellect etc., get merged in the Unmanifest (Primordial Matter) on account of sleep (during the state of deep slumber).(12—14) Although (in waking life)the existence of the Self can be vividly felt as the seer (of objects of perception such as sound etc.), he falsely takes himself as lost, though not lost, because of the disappearance of the ego (which forms its adjunct) during the state of deep sleep, just as a man who has lost his fortune feels distressed and takes himself as lost. (15) Pondering thus, a man of understanding realizes his own Self, who is the substratum and revealer of all fundamental principles including the ego. (16)

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित्। अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो।१७।
यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः। अपां रसस्य च यथा तथा बुद्धेः परस्य च।१८।
अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः। गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम्।१९।
क्वचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम्। अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते।२०।

Devahūti said : Matter, O divine sage, can never leave the Spirit, the two being interdependent and co-eternal, O Lord. (17) Just as odour and earth and (similarly)taste and water can never exist apart, so can Buddhi (understanding, which is an evolute of Matter) and the Spirit never remain dissociated from each other. (18) Hence how can there be any freedom for the soul so long as the Guṇas (modes) of Prakṛti continue to exist—Guṇas that bind the soul, who is a non-doer, to actions?(19) Even if the great fear of such bondage is averted through an enquiry into (the nature of) the fundamental principles in any particular case; the same may appear again, since the cause of it (in the shape of the aforesaid Guṇas) has not ceased.(20)

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना। तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम्।२१।
ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा। तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना।२२।

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम्। तिरोभवित्री शनकैरग्नेर्योनिरिवारणिः ।२३।
भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः। नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ।२४।
यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत्। स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ।२५।
एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम्। युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ।२६।
यदैवमध्यात्मरतः कालेन बहुजन्मना। सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ।२७।
मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा। निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ।२८।
प्राप्नोतीहाञ्जसा धीरः स्वदृशा छिन्नसंशयः। यद्गत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे ।२९।
यदा न योगोपचितासु चेतो मायासु सिद्धस्य विषज्जतेऽङ्ग।
अनन्यहेतुष्वथ मे गतिः स्याद् आत्यन्तिकी यत्र न मृत्युहासः ।३०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने सप्तविंशोऽध्यायः ।२७।

The Lord replied : Assailed day and night by intense devotion to Me—developed by hearing My stories for a long time with a heart purified by doing one's duties in a disinterested spirit—by spiritual enlightenment which enables one to perceive the truth, by strong dispassion, by practice of meditation accompanied by sacred vows and religious observances, and by thorough concentration of mind, Prakṛti, which binds the soul, gradually withdraws, even as the wooden stick used for kindling the sacred fire by attrition is consumed by the very fire it produces.(21—23) Ever recognized to be a source of evil and abandoned after enjoyment, she no longer does any harm to the soul, who stands supreme in his glory (blissful nature) and is now absolutely independent. (24) Just as the dream of a sleeping man is fraught with many evils, but the same does not conduce to his infatuation once he is awake, so Prakṛti can never do any harm to him who, having realized the truth, ever keeps his mind fixed on Me and who (consequently) delights in his own Self.(25-26) When a man who is given to contemplation remains absorbed (as aforesaid) in (meditation on) the Self for a period extending over many births, he develops a distaste for everything as far as (the enjoyments of) Brahmaloka (the highest heaven, the abode of Brahmā). (27) Having realized the Self by My abundant grace, that strong-minded devotee of Mine has all his doubts resolved by Self-vision and, when freed from his astral body, easily attains in that very life the supremely blissful state known by the name of final beatitude, which is his essential character and rests on Me, and having attained which a Yogī never returns to (the cycle of) birth and death.(28-29) If the mind of the accomplished Yogī, O beloved mother, does not get attached to the (eight kinds of) superhuman powers (such as the faculty of reducing one's body to the size of an atom and so on, which are products of Māyā), developed through Yoga, which is the only means of acquiring them, he is sure to attain My immortal state, where death has no power. (30)

Thus ends the twenty-seventh discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

The process of the eightfold Yoga

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे। मनो येनैव विधिना प्रसन्नं याति सत्पथम्। १।
स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम्। दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम्। २।
ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा। मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम्। ३।
अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः। ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम्। ४।
मौनं सदाऽऽसनजयस्थैर्यं प्राणजयः शनैः। प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि। ५।
स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम्। वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः। ६।
एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम्। बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः। ७।

The Lord continued : (Now) I shall tell you, O princess, the character of Yoga (meditation) with some object to rest upon, by practising which—and in no other way—the mind gets purified and takes to the path of God. (1) To do one's allotted duty to the best of one's ability and to shrink from prohibited acts; to remain contented with whatever is got as a dispensation of Providence; to adore the feet of one who has realized the Self and to cease from duties connected with the pursuit of religious merit, worldly possessions and sensuous enjoyment; even so to take delight in duties tending to final beatitude; to take pure food in a measured quantity*; to dwell permanently in a place which is not only secluded but also free from molestation; to practise non-violence (in thought, word and deed); to speak the truth, to abstain from thieving, to limit one's possessions to the extent of one's barest needs, to abstain from sexual commerce, to practise austere penance, to observe purity (of body and mind), to study the Vedas and other sacred texts, to worship the Deity, to observe silence, to acquire steadiness by firmness in the very best postures, to control one's breath by slow degrees, to withdraw one's senses from their objects and direct them towards the heart with the help of the mind, to fix one's mind as well as the vital air on any mystical circle in one's body, to contemplate without break on the pastimes of Lord Viṣṇu and thereby to compose one's mind—by these and other such methods.(e.g., observing fasts, bestowing gifts and so on) one should diligently control one's breath and then gradually curb one's wicked mind, addicted to evil ways,with the help of one's reason and apply it to contemplation on God.(2—7)

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम्। तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत्। ८।
प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः। प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम्। ९।
मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः। वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम्। १०।
प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषान्। प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान्। ११।
यदा मनः स्वं विरजं योगेन सुसमाहितम्। काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः। १२।

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* The quantity of food one should take has been indicated in the following Smṛti-text, quoted by Śrīdhara Swāmī:—
द्वौ भागौ पूरयेदन्नैस्तोयेनैकं प्रपूरयेत्। मारुतस्य प्रचारार्थं चतुर्थमवशेषयेत्॥
"One should fill two quarters of one's belly with articles of food and one quarter with water. The fourth quarter should be kept empty for the free passage of air."

Having controlled one's posture, one should spread a seat (consisting of Kuśa grass, deerskin and so on) in an undefiled spot. And sitting there in an easy posture, keeping the body erect, one should practise control of breath.(8) (At the very outset) the striver should clear the passage of the breath by first inhaling the air to his utmost capacity, then holding the breath and finally exhaling it, or by reversing the process(i. e., by exhaling the air in the first instance, then holding the breath outside and finally inhaling it), so that the mind may become steady and free from distraction.(9) Even as gold throws off its dross when heated (and melted) by the force of air and fire, so the mind of the striver who has controlled his breath gets purified before long.(10) A striver should (therefore) eradicate the disorders of the three humours of the body (wind, bile and phlegm) by the (aforesaid three) processes of breath-control, his sins by concentrating his mind, contacts (with sense-objects) by withdrawing the senses from their objects and the characteristics which are contrary to the Lord's divine nature (such as attachment and aversion etc.), by means of meditation. (11) When his mind gets purified and concentrated by the practice of Yoga, he should meditate on the form of the Lord (as indicated hereafter) with his gaze fixed on the tip of his nose.(12)

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम्। नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम्।१३।
लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम्। श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम्।१४।
मत्तद्विरेफकलया परीतं वनमालया। परार्घ्यहारवलयकिरीटाङ्गदनूपुरम्।१५।
काञ्चीगुणोल्लसच्छ्रोणिं हृदयाम्भोजविष्टरम्। दर्शनीयतमं शान्तं मनोनयनवर्धनम्।१६।
अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम्। सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम्।१७।
कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम्। ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः।१८।
स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम्। प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा।१९।
तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम्। विलक्ष्यैकत्र संयुञ्ज्यादङ्गे भगवतो मुनिः।२०।

The Lord has a cheerful lotus-like countenance, eyes ruddy like the interior of a lotus, and a body swarthy (of complexion) like the petals of a blue lotus and bearing a conch, discus and mace (in three of His four hands). (13) He has wrapped round His loins a shining piece of silk yellow as the filaments of a lotus, bears the mark of Śrīvatsa (a curl of white hair) on His bosom and has the brilliant Kaustubha gem suspended from His neck. (14) He also wears round His neck a garland of sylvan flowers, that has attracted a swarm of bees drunk with its delicious fragrance and sweetly humming about it, and is further adorned with a pearl necklace and a crown, and pairs of armlets, wristlets and anklets, all superb.(15) With His loins and hips graced by a girdle He stands on the lotus of His devotee's heart, is most charming to look at, wears a serene aspect and gladdens the soul and eyes of those who behold Him.(16) Eternally continuing in the prime of youth, He has a captivating appearance, is ever greeted by the entire universe and is impatient to show His grace to His servants.(17) His glory is worth singing and sanctifies all; nay, He confers glory even on men of sacred renown (like the demon king Bali). In this way one should meditate on the integral form of the Lord till the mind does not shake. (18) The pastimes of the Lord are all attractive to the sight; hence with a mind full of sincere devotion one should visualize Him as standing, moving, sitting, lying or dwelling in one's heart. (19) Having ascertained that his mind, though fixed on the aforementioned form of the Lord, only takes a collective view of all His limbs, the practicant should fix it on each individual limb of the Lord (as follows).(20)

सञ्चिन्तयेद्भगवतश्चरणारविन्दं वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम्।
उत्तुङ्गरक्तविलसन्नखचक्रवालज्योत्स्नाभिराहतमहद्धृदयान्धकारम्।२१।

यच्छौचनिःसृतसरित्प्रवरोदकेन तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत्।
ध्यातुर्मनःशमलशैलनिसृष्टवज्रं ध्यायेच्चिरं भगवतश्चरणारविन्दम्।२२।

The devotee should (first of all) concentrate his thought on the Lord's lotus-feet—adorned with the marks (in the form of lines) of a thunderbolt, a goad, a banner and a lotus—the splendour of whose prominent, ruddy and brilliant nails, resembling the orb of the moon, dispels the thick gloom of one's heart. (21) The blessed Lord Śiva became all the more blessed by bearing on His head the holy waters of the Gaṅgā (the foremost of all rivers), which has its source in the water that washed the Lord's lotus-feet. Again, His feet are like a thunderbolt hurled to shatter the mountain of sins stored in the mind of the devotee meditating upon them. One should meditate on these for a long time.(22)

जानुद्वयं जलजलोचनया जनन्या लक्ष्म्याखिलस्य सुरवन्दितया विधातुः।
ऊर्वोर्निधाय करपल्लवरोचिषा यत् संलालितं हृदि विभोरभवस्य कुर्यात्।२३।
ऊरू सुपर्णभुजयोरधिशोभमानावोजोनिधी अतसिकाकुसुमावभासौ।
व्यालम्बिपीतवरवाससि वर्तमानकाञ्चीकलापपरिरम्भि नितम्बबिम्बम्।२४।
नाभिह्रदं भुवनकोशगुहोदरस्थं यत्रात्मयोनिधिषणाखिललोकपद्मम्।
व्यूढं हरिन्मणिवृषस्तनयोरमुष्य ध्यायेद् द्वयं विशदहारमयूखगौरम्।२५।
वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसा मनोनयननिर्वृतिमादधानम्।
कण्ठं च कौस्तुभमणेरधिभूषणार्थं कुर्यान्मनस्यखिललोकनमस्कृतस्य।२६।

Then the devotee should impress on his heart the knees (as well as the shanks) of the birthless Lord (who cuts short the transmigration of His devotees), which are fondled by Lakṣmī (the goddess of fortune), the lotus-eyed mother of Brahmā—the maker of the universe—and the adored of the gods, with Her shining sprout-like hands, placing them (the knees) on Her thighs. (23) Next he should fix his mind on the Lord's thighs, the storehouse of energy, that possess the (blue)lustre of the linseed flower and appear most graceful when borne on the shoulders of Garuḍa (the king of the birds). Similarly he should contemplate on His rounded hips, encircled by a girdle resting on the exquisite yellow silk that covers them and extends up to His ankles. (24) Now he should meditate on His pool-like navel at the centre of His belly, the abode of the entire system of the worlds, from which sprang the lotus representing all the spheres and forming the home of Brahmā (the self-born). Likewise he should concentrate his thought on the Lord's nipples, resembling a pair of most excellent emeralds, which look whitish on account of the rays of the milk-white pearl necklaces (adorning His chest). (25) He should then fix his mind on the bosom of the Supreme Person, the abode of Goddess Mahālakṣmī—which brings delight to the mind and eyes of men (who contemplate on it). He should also imprint on his mind an image of the neck of the Lord who is adored by the whole universe—a neck which serves to enhance the beauty of the Kaustubha gem itself. (26)

बाहूंश्च मन्दरगिरेः परिवर्तनेन निर्णिक्तबाहुवलयानधिलोकपालान्।
सञ्चिन्तयेद्दशशतारमसह्यतेजः शङ्खं च तत्करसरोरुहराजहंसम्।२७।
कौमोदकीं भगवतो दयितां स्मरेत दिग्धामरातिभटशोणितकर्दमेन।
मालां मधुव्रतवरूथगिरोपघुष्टां चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे।२८।

He should further focus his thought on the Lord's four arms, the abode of the guardians of the various spheres, the ornaments (armletsetc.),on which were burnished by revolving Mount Mandara (at the time of churning the milk ocean along with the gods at the dawn of

creation). He should also duly contemplate on the Lord's discus (Sudarśana), containing a thousand spokes and possessing a dazzling lustre, as well as on the conch, which looks like a swan in His lotus-like palm. (27) He should then call to mind the Lord's beloved mace, known by the name of Kaumodakī and besmeared with the clotted blood of enemy warriors; His garland (of sylvan flowers), attended with the humming of a swarm of bees; and the gem (Kaustubha) adorning His neck and representing the pure essential character of the Jīvas (viz., the Spirit). (28)

भृत्यानुकम्पितधियेह गृहीतमूर्तेः सञ्चिन्तयेद्भगवतो वदनारविन्दम् ।
यद्विस्फुरन्मकरकुण्डलवल्गितेन विद्योतितामलकपोलमुदारनासम् ।२९।
यच्छ्रीनिकेतमलिभिः परिसेव्यमानं भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ।३०।

Next he should rivet his thought on the lotus-like countenance of the Lord, who reveals His form in this world out of compassion for His devotees—a countenance which is distinguished by a prominent nose and whose crystalline cheeks are irradiated by the oscillation of His glittering alligator-shaped ear-rings. (29) Adorned with curly tresses and possessed of lotus-like eyes, the Lord's face, which is further characterized by dancing eyebrows, puts to shame by its elegance a lotus (the abode of Goddess Lakṣmī) swarming with bees, with a pair of fish throbbing on it. With an alert mind he should dwell on a conceptual image of the aforesaid countenance.(30)

तस्यावलोकमधिकं कृपयातिघोरतापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं ध्यायेच्चिरं विततभावनया गुहायाम् ।३१।
हासं हरेरवनताखिललोकतीव्रशोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य ।३२।
ध्यानायनं प्रहसितं बहुलाधरोष्ठभासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोर्भक्त्याऽऽर्द्रयार्पितमना न पृथग्ददृक्षेत् ।३३।

With full devotion he should contemplate for a long time in his heart on the glances frequently cast out of compassion by His eyes in order to soothe the most fearful threefold agony of His devotees—glances which are accompanied by loving smiles and are full of abundant grace.(31) He should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which dries away the ocean of tears—caused by intense grief—of all those who bow to Him, as well as on His arched eyebrows manifested by dint of His own Māyā (wonderful creative energy) in order to charm the god of love (whose ensign bears the emblem of an alligator) for the good of hermits (who are molested by him).(32) Full of devotion steeped in love, he should finally fix his thought on the laughter of Lord Viṣṇu, visualized as abiding in the cavity of his heart—a laughter which is so captivating that it can be easily meditated upon, and in the course of which come to view the rows of His small teeth, resembling jasmine buds, rendered rosy by the profuse (crimson) splendour of His lips. And having (exclusively) devoted his mind to the same, he should no more desire to see anything else.(33)

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमानस्तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ।३४।
मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ।३५।

सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्यत् स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ।३६।
देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ।३७।
देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ।३८।

By following the above course of meditation the devotee develops love for Śrī Hari: his heart melts through Devotion, the hair on his body stand erect through excessive joy and he is constantly bathed in a stream of tears occasioned by intense love, so that he now gradually withdraws (from the object of meditation) even the mind, which was (till now) being used by him as a means to attract Śrī Hari (just as a hook is used for capturing fish). (34) Even as the flame of a lamp is extinguished (i.e., becomes one with its cause, viz., the element of fire) when the oil etc., are burnt and the lamp broken, so the mind gets immediately dissolved (becomes one with Brahma or the Absolute) the moment it is cut off from its moorings in the shape of the soul and, rid of passion, it ceases to think of anything. The adjuncts of the soul in the shape of body etc. (which are nothing but a continuous flow of the Guṇas or modes of Prakṛti), being withdrawn at this stage, the striver sees pervading everywhere the one Absolute having no distinction of subject, object and so on. (35) Having established himself in the glory of his own being (viz., Brahma)—which transcends joy and sorrow—through the dissolution of his mind, brought about by the practice of Yoga and divorced from ignorance, the striver realizes the truth of the Supreme Self, and discovers that pleasure and pain as well as their experience, which he attributed till now to his own self, are attributable to the ego, which is a product of ignorance.(36) Even as a man blinded by intoxication caused by spirituous liquor sees not whether the cloth wrapped round his loins is still there or has dropped therefrom, so the enlightened soul who has attained this final stage no longer discerns whether the body (which they still call his own) is seated or has risen from its seat, whether it has shifted (from the place where it was) by the will of Providence or whether it has come back (to that place) by the will of the same Providence; for he has realized his essential character. (37) The body too, which is (now) subject to the will of Providence, survives along with the senses till the destiny which contributed to its existence has not been reaped. Yet the enlightened soul who has attained to the heights of Yoga culminating in Samādhi (abstract meditation) and (consequently) realized the truth no longer regards that body or those connected with it (e.g., wife, children and so on) as his own, even as a man who is awake no longer thinks of the body etc. —seen in a dream—as his own.(38)

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते । अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ।३९।
यथोल्मुकाद्विस्फुलिङ्गाद्धूमाद्वापि स्वसम्भवात् । अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ।४०।
भूतेन्द्रियान्तःकरणात्प्रधानाज्जीवसंज्ञितात् । आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ।४१।
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ।४२।
स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते । योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ।४३।
तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये साधनानुष्ठानं
नामाष्टाविंशोऽध्यायः ।२८।

Just as a man is realized (on a little thought) as distinct from his son and possessions,

that are regarded (by the common people) as their own self (on account of excessive fondness), so is the perceiving subject recognized as distinct from the body, senses and other adjuncts, which are generally identified with one's own self (due to ignorance).(39) (To take another illustration) just as fire is distinct from a piece of burning wood, a spark or even from the smoke arising from it, and just as it is distinct even from a torch, which is recognized as identical with it, so the perceiving subject is distinct from the elements, the senses and the internal sense; the all-pervading Self, which is called Brahma is distinct even from the perceiving subject, which is called Jīva (an individual soul); and the Lord (the Supreme Person) is distinct from Prakṛti (which is activated by Him). (40-41) One should see the Self as identical in all living beings and all beings as identical in the Self, even as all (the four species of) living beings (viz., mammals, oviparous animals, sweat-born creatures and those sprouting from the earth) are seen as identical in essence with the gross elements (being products of the same). (42) Just as fire, though one (undifferentiated) appears as diversified in the media (pieces of wood etc.) manifesting it, due to the diverse characteristics (size, shape etc.) of those media, so the Self, though one, appears different as abiding in the various material bodies, due to the diverse characteristics (species etc.) of those bodies.(43) Therefore, conquering (by the grace of the Lord) this divine Prakṛti (Māyā)—which veils the true character, and brings about the bondage of the Jīva, a fragment of the Lord, nay, which appears both as cause and effect and is so difficult to comprehend—a devotee of the Lord realizes his true being.(44)

Thus ends the twenty-eighth discourse entitled "The pursuit of disciplines for God-Realization", forming part of the "Teachings of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

True meaning of devotion and the glory of Time

देवहूतिरुवाच

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च। स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम्। १ ।
यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते। भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो। २ ।
विरागो येन पुरुषो भगवन् सर्वतो भवेत्। आचक्ष्व जीवलोकस्य विविधा मम संसृतीः। ३ ।
कालस्येश्वररूपस्य परेषां च परस्य ते। स्वरूपं बत कुर्वन्ति यद्धेतोः कुशलं जनाः। ४ ।
लोकस्य मिथ्याभिमतेरचक्षुषश्चिरं प्रसुप्तस्य तमस्यनाश्रये।
श्रान्तस्य कर्मस्वनुविद्धया धिया त्वमाविरासीः किल योगभास्करः।५।

Devahūti said : You have told me, as described in works on the Sāṅkhya system of philosophy, the characteristics of Mahat-tattva (the principle of cosmic intelligence)as well as of Prakṛti (Primordial Matter) and Puruṣa (the Spirit)—characteristics which reveal their true (and distinctive nature); now be pleased to reveal to me at length, O Lord, the path of

Bhaktiyoga (the discipline of devotion), which is said to be the end of the above discussion. (1-2) Pray, also tell me the various destinies (in the form of birth in different species as well as of death) attained by the Jīvas, by hearing an account of which man may develop a distaste for everything (in this world as well as in the next), O almighty Lord ! (3) Further let me know the essential character of the all-powerful Time, who is the Ruler even of Brahmā and others and identical with You, and for fear of whom people do that which is good. (4) You have appeared as a sun to diffuse the light of Yoga for awakening men, who having lost the eye (of wisdom), have identified themselves with objects (such as the body) possessing no reality and who, feeling fatigued on account of their mind being attached to action, have long been lying asleep in the bottomless darkness of ignorance. (5)

मैत्रेय उवाच

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः । आबभाषे कुरुश्रेष्ठ प्रीतस्तां करुणार्दितः । ६ ।

Maitreya continued : The great sage (Kapila) greeted these charming words of His mother and overwhelmed with compassion and full of delight, O crest-jewel of the Kurus, replied to her (as follows). (6)

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते । ७ ।
अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा । संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः । ८ ।
विषयानभिसन्धाय यश ऐश्वर्यमेव वा । अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः । ९ ।
कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् । यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः । १० ।
मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ । ११ ।
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे । १२ ।
सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः । १३ ।
स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः । येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते । १४ ।

The Lord said : The discipline of devotion, O noble lady, is recognized as manifold according to our ways of approach (attitudes of mind with regard) to it; and men's attitude of mind varies according to the diversity of their natural characteristics. (7) A man who is given up to anger and views Me as distinct from himself, and who practises devotion to Me with a mind full of violence, hypocrisy and jealousy, is a devotee of the Tāmasika type. (8) He who worships Me through an image etc., as distinct from himself with a view to acquiring objects of senses, fame and power is a devotee of the Rājasika type. (9) And he who adores Me as distinct from himself, aiming at the eradication of his sins or with the intention of offering his actions to the Supreme or again with the feeling that it is his duty to worship Me is a devotee of the Sāttvika type.(10) The uninterrupted flow of the mind-stream towards Me, dwelling in the heart of all—like that of the waters of the Gaṅgā towards the ocean—at the mere mention of My virtues, combined with motiveless and unremitting love to Me, the Supreme Person, is spoken of as the distinguishing character of unqualified Bhaktiyoga. (11-12) My devotees accept not, in exchange for My service (the five forms of final beatitude, viz.) Sālokya (residence in My divine realm), Sārṣṭi (enjoying My powers), Sāmīpya (living in My presence), Sārūpya (possessing a form similar to Mine) and Sāyujya (absorption into My Being), even when they are offered to him (by Me). (13) The aforesaid Bhaktiyoga has been declared as the highest (final) goal; for transcending the realm of the three Guṇas (modes of Prakṛti) the devotee thereby becomes qualified for My state (without any effort). (14)

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा। क्रियायोगेन शस्तेन नातिहिंस्रेण नित्यशः ।१५।
मद्विष्ण्यदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः । भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ।१६।
महता बहुमानेन दीनानामनुकम्पया। मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ।१७।
आध्यात्मिकानुश्रवणान्नामसङ्कीर्तनाच्च मे। आर्जवेनार्यसङ्गेन निरहंक्रियया तथा ।१८।
मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः। पुरुषस्याञ्जसाभ्येति श्रुतमात्रगुणं हि माम् ।१९।

By devoutly performing one's duties (both of an obligatory nature and those arising out of a special occasion) in a disinterested spirit; by following everyday a course of worship (enjoined by the Pāñcarātra and other sacred works) involving no destruction of life and actuated by no worldly desire; by beholding, touching, adoring, extolling and bowing to My images etc., by regarding all living beings as My own manifestations; by resorting to patience and dispassion; by showing great respect to exalted souls, commiserating with the afflicted and behaving in a friendly manner with one's equals; by practising the five Yamas (non-violence, truthfulness, non-thieving, abstaining from sexual commerce and possessing things not exceeding the bare necessaries of life) and the five Niyamas (viz., external and internal purity, contentment, undergoing penance, study of sacred texts and meditation on God); by hearing spiritual discourses and chanting the divine names; by unity of mind, speech and body, fellowship with holy men and absence of egotism, the mind of the man engaged in activities intended to please Me gets thoroughly purified and conceives a liking for Me without any effort the moment My virtues enter his ears. (15—19)

यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात्। एवं योगरतं चेत आत्मानमविकारि यत् ।२०।
अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा। तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ।२१।
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम्। हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ।२२।
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः। भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ।२३।
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे। नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ।२४।
अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत्। यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ।२५।
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम्। तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ।२६।
अथ मां सर्वभूतेषु भूतात्मानं कृतालयम्। अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ।२७।

Just as odour wafted from its source through the vehicle of a breeze catches the olfactory sense, so an equipoised mind engaged in the pursuit of Yoga (Devotion) embraces Me. (20) I am ever present in all living beings as their very Self (Inner Controller). A man (therefore) who worships Me through an idol, showing disrespect to Me (as abiding in all creatures), makes a travesty of worship. (21) Ignoring Me, the Supreme Ruler, the Self present in all living beings, he who stupidly resorts to idol-worship alone throws oblations into the ashes.(22)The mind of a man who, full of pride, hates Me, abiding in the body of another, views Me as distinct from himself and bears deep-rooted malice to living creatures can never find peace.(23) I am not pleased, even though adored through an image by means of formal worship carried on with costly or cheap materials, O sinless mother, by a man slighting other creatures. (24) Performing his (allotted) duties, a man should worship Me, the Supreme Ruler, through images etc., only so long as he does not realize Me as present in his own heart as well as in (the heart of) other living beings. (25) Figuring as Death, I cause great fear to him who makes the least discrimination between himself and another because of his differential outlook.(26) Therefore, through charitable gifts and attentions as well as through friendly behaviour and by viewing all alike, one should propitiate Me, abiding in all creatures as their very Self. (27)

जीवाःश्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे। ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः।२८।
तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः। तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः।२९।
रूपभेदविदस्तत्र ततश्चोभयतोदतः। तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात्।३०।
ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तम। ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः।३१।
अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत्। मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः।३२।
तस्मान्मय्यर्पिताशेषक्रियार्थात्मा निरन्तरः। मय्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणः।
न पश्यामि परं भूतमकर्तुः समदर्शनात्।३३।
मनसैतानि भूतानि प्रणमेद्बहु मानयन्। ईश्वरो जीवकलया प्रविष्टो भगवानिति।३४।

Living beings are superior to the inanimate creation, while animals are superior to (other) living beings, O blessed mother. Higher than the animals are beings gifted with consciousness and still higher than these are those endowed with sense-perception. (28) Again, among the creatures endowed with sense-perception, those endowed with the sense of taste (such as fish) are superior to those having the sense of touch alone. Higher than those capable of perceiving taste are those endowed with the olfactory sense (bees etc.) and still higher are those capable of sensing sound (snakes etc.). (29) Higher than these latter are those capable of perceiving the differences of colour(crows etc.) and still higher are those having teeth both in the upper and lower jaws. Of these latter, those endowed with a number of feet are superior to those having no feet; the quadrupeds are higher than those possessed of many feet; while a biped (human being) is superior to the quadrupeds. (30) The members of the four castes are superior to other human beings; while the Brāhmaṇa ranks the foremost among the four castes. Of the Brāhmaṇas, again, the knower of Veda is the best; and higher still is the man who knows the meaning of the Vedas. (31) Higher than the latter is he who can clear doubts (a master of the Mīmāṁsā system of philosophy) and higher still is the man who performs his own duty. Superior to him is he who is free from attachment and performs his duty in a disinterested spirit (expecting no reward for the same either here or hereafter). (32) Higher than the latter is the man who has dedicated all his actions as well as their consequences, nay, his very self (his body) to Me and thus sees no difference between himself and Me. And I find no living being higher than the man who has given his mind and offered his actions to Me, who has no sense of doership and regards all with the same eye.(33) Treating all living beings with great respect under the belief that it is the almighty Lord who has entered their body as the Inner Controller of the soul tenanting it, one should mentally bow to them. (34)

भक्तियोगश्च योगश्च मया मानव्युदीरितः। ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत्।३५।
एतद्भगवतो रूपं ब्रह्मणः परमात्मनः। परं प्रधानं पुरुषं दैवं कर्मविचेष्टितम्।३६।
रूपभेदास्पदं दिव्यं काल इत्यभिधीयते। भूतानां महदादीनां यतो भिन्नदृशां भयम्।३७।
योऽन्तः प्रविश्य भूतानि भूतैरत्त्यखिलाश्रयः। स विष्वाख्योऽधियज्ञोऽसौ कालः कयलतां प्रभुः।३८।
न चास्य कश्चिद्दयितो न द्वेष्यो न च बान्धवः। आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत्।३९।
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्। यद्भयाद्वर्षते देवो भगणो भाति यद्भयात्।४०।
यद्वनस्पतयो भीता लताश्चौषधिभिः सह। स्वे स्वे कालेऽभिगृह्णन्ति पुष्पाणि च फलानि च।४१।
स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्यतः। अग्निरिन्धे सगिरिभिर्भूर्न मज्जति यद्भयात्।४२।
नमो ददाति श्वसतां पदं यन्नियमाददः। लोकं स्वदेहं तनुते महान् सप्तभिरावृतम्।४३।
गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्भयात्। वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम्।४४।

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः। जनं जनेन जनयन्मारयन्मृत्युनान्तकम्।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे 'कापिलेयोपाख्याने' एकोनत्रिंशोऽध्यायः। २९।

The Yoga (discipline) of Devotion as well as the Yoga with eight limbs have (thus) been expounded by Me, O daughter of Swāyambhuva Manu! By following either of these two Yogas a man can attain to the Supreme Person.(35) The aforesaid aspect of the Lord—who is the same as the Absolute (of the Vedāntī) and the Supreme Spirit (of the Yogī), nay, who figures both as Prakṛti (Primordial Matter) and Puruṣa (the Spirit) and yet lies beyond the two—is also known by the name of Providence, who brings into play the activity of Karma (the destiny of the different Jīvas in the shape of birth in the various species of life).(36) It also bears the appellation of Kāla (Time), which brings about the transformation of things and is possessed of wonderful prowess, nay, which is a source of (constant) terror to those who regard themselves as a separate entity and have identified themselves with Mahat-tattva (the principle of cosmic intelligence) and other products of Matter. (37) Kāla (the Time-spirit), who is the Ruler of rulers (Brahmā and others) and who, being the support of all, enters the heart of all living beings (as their Inner Controller) and devours (destroys) them through other beings, is no other than the deity presiding over sacrifices and known by the name of Viṣṇu. (38) Although there is none dear or hateful to Him nor anyone His Kinsman, He is ever on the alert and attacks and destroys the man who (having forgotten the Lord) wallows in the error of sensuality.(39) For fear of Him blows the wind; for fear of Him the sun shines; for fear of Him the god of rain pours forth showers and for fear of Him the host of heavenly bodies shed their lustre. (40) Afraid of Him, trees and creepers along with herbs or annual plants (that die the moment their fruit ripens) put forth blossoms and fructify each in its own season. (41) Afraid of Him, rivers flow and the ocean never overflows. Nay, for fear of Him fire burns and the earth with its mountains sinks not (into the waters supporting it). (42) Subject to His control the yonder sky allows room to living beings and Mahat-tattva (the principle of cosmic intelligence) expands its own (sprout-like) form into this (vast) universe enveloped by seven sheaths (in the shape of earth, water, fire, air, ether, the ego and Prakṛti). (43) For fear of Him the deities presiding over the (three) Guṇas or modes of Prakṛti (viz., Brahmā, Viṣṇu and Śiva),who hold sway over the entire creation consisting of animate and inanimate beings, remain engaged in their duties of creating, preserving and destroying it from time to time.(44) That imperishable Time-Spirit, who, though beginningless, is the first maker (of the universe) and who, though endless, brings about the end of the phenomenal world, carries on the work of creation by bringing into existence one individual (a son) through another (his father) and likewise dissolves the universe by destroying even Yama (the lord of death) through Himself (the Destroyer even of Death). (45)

Thus ends the twenty-ninth discourse, forming part of the "Story of Lord Kapila," in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिंशोऽध्यायः

Discourse XXX

Downfall of men attached to their body, house etc.

कपिल उवाच

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम्। काल्यमानोऽपि बलिनो वायोरिव घनावलिः। १।

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे। तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते। २।
यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः। ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च। ३।
जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत्। तस्यां तस्यां स लभते निर्वृतिं न विरज्यते। ४।
नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति। नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः। ५।
आत्मजायासुतागारपशुद्रविणबन्धुषु । निरूढमूलहृदय आत्मानं बहु मन्यते। ६।
सन्दह्यमानसर्वाङ्ग एषामुद्वहनाधिना। करोत्यविरतं मूढो दुरितानि दुराशयः। ७।
आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया। रहोरचितयाऽऽलापैः शिशूनां कलभाषिणाम्। ८।
गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः। कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही। ९।
अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान्। पुष्णाति येषां पोषेण शेषभुग्यात्यधः स्वयम्।१०।
वार्तायां लुप्यमानायामारब्धायां पुनः पुनः। लोभाभिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम्।११।
कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः। श्रिया विहीनः कृपणो ध्यायञ्छ्वसिति मूढधीः।१२।

Lord Kapila continued : Just as a mass of clouds knows not the inordinate strength of the mighty wind-god, though driven (here and there) by the latter, so this Jīva surely does not know the enormous power of the omnipotent Kāla though being subjected to repeated births and deaths (by the latter). (1) The almighty Time-Spirit destroys each and every object the Jīva acquires with great pains for the sake of happiness, and for whose loss he grieves much. (2) That is because the stupid creature foolishly regards as everlasting the house, lands and wealth etc., belonging to one's transient body and those connected with it (viz., one's wife, son and so on, who are equally perishable). (3) The Jīva in this world finds delight in whatever species of life he is born into, and never feels aversion for it. (4) Deluded by the Lord's Māyā, the Jīva feels little inclined to cast off his body even in hell, taking delight in the infernal enjoyments. (5) With his heart deeply attached to body, wife, progeny, house, animals, wealth and relations, he deems himself blessed.(6) Burning all over with anxiety to maintain them all, the evil-minded fool incessantly commits sins. (7) Nay, with his mind and senses captivated by the charms wrought on him in the private chamber by lewd women, as well as by the talks of lisping infants, the householder remains attached to his home life, which is mainly full of trouble and the duties of which involve the practice of wiles; and if, while scrupulously performing these duties, he succeeds in averting calamity, he deems himself happy as it were.(8-9) Through moneys procured from here and there by practising great violence, he maintains those people (the members of his family) by fostering whom he goes down to perdition, himself enjoying only what is left after nourishing them. (10) When he finds his business hampered, though renewed again and again, he loses patience and, overwhelmed with greed, longs for others' wealth. (11) His efforts coming to nought through bad luck, he becomes moneyless and is no longer able to maintain his family. Nay, puzzled in mind, he is reduced to a wretched plight, and full of anxiety, heaves deep sighs. (12)

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा। नाद्रियन्ते यथापूर्वं कीनाशा इव गोजरम्।१३।
तत्राप्यजातनिर्वेदो म्रियमाणः स्वयम्भृतैः। जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे।१४।
आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन्। आमयाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः।१५।
वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिकः। कासश्वासकृतायासः कण्ठे घुरघुरायते।१६।
शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः। वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः।१७।

Seeing him unable to support them as aforesaid, his wife and others treat him not with

the same respect as before, even as the miserly cultivators do not accord the same treatment to their old and worn-out oxen. (13) Yet he feels no aversion for them. Maintained by those whom he had (once) brought up himself and deformed on account of old age, he falls a prey to diseases like dyspepsia; his diet and activity both diminish and he remains confined to his house, awaiting his death and living like a dog on whatever is thrown despisingly (by his sons and wife). (14-15) (At the approach of death) his eye-balls are shot out by the action of the life-breath trying to find an exit; his wind-pipe gets choked with phlegm, coughing and breathing cause him exertion and death-rattle is heard from his throat. (16) Lying (in his bed) surrounded by his sorrowing relations and caught in the noose of Death, he cannot utter a word even when addressed. (17)

एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः । म्रियते रुदतां स्वानामुरुवेदनयास्तधीः ।१८।
यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ । स दृष्ट्वा त्रस्तहृदयः शकृन्मूत्रं विमुञ्चति ।१९।
यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् । नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ।२०।
तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेपथुः । पथि श्वभिर्भक्ष्यमाण आर्तोऽघं स्वमनुस्मरन् ।२१।
क्षुत्तृट्परीतोऽर्कदवानलानिलैः सन्तप्यमानः पथि तप्तवालुके ।
कृच्छ्रेण पृष्ठे कशया च ताडितश्चलत्यशक्तोऽपि निराश्रमोदके ।२२।
तत्र तत्र पतञ्छ्रान्तो मूर्च्छितः पुनरुत्थितः । पथा पापीयसा नीतस्तमसा यमसादनम् ।२३।
योजनानां सहस्राणि नवतिं नव चाध्वनः । त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाः ।२४।
आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः । आत्ममांसादनं क्वापि स्वकृत्तं परतोऽपि वा ।२५।
जीवतश्चान्त्राभ्युद्धारः श्वगृध्रैर्यमसादने । सर्पवृश्चिकदंशाद्यैर्दशद्भिश्चात्मवैशसम् ।२६।
कृन्तनं चावयवशो गजादिभ्यो भिदापनम् । पातनं गिरिशृङ्गेभ्यो रोधनं चाम्बुगर्तयोः ।२७।
यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः । भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः ।२८।
अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ।२९।

He whose mind is thus engrossed in the thought of maintaining his family and who has failed to subdue his senses dies in the midst of his weeping kinsmen, rendered unconscious or thrown out of his wits by excessive agony. (18) Trembling at heart to see a couple of frightful messengers of Death arrived at the moment, their eyes full of wrath, he passes stool and urine. (19) Clothing his soul in a special (aerial) body* fit for undergoing the tortures of hell and binding him with cords about the neck, they forcibly drag him along a long road (to the abode of Yama) even as the constables of a king drag a convict (to gaol). (20) With his heart cleft by their threats and trembling (with fear) he feels deeply distressed at the thought of his sins when bitten on the way by dogs. (21) Nay, overcome by hunger and thirst, oppressed by sunshine, forest fire and hot winds and flogged on the back with whips, he trudges along, though unable to walk, on that road, which has no shelter or water and is covered by burning sands. (22) Dropping down now and then and fainting due to exhaustion and rising again, he is quickly taken by that exceedingly troublesome path to the abode of Yama (the god of punishment). (23) Dragged along this road, which is ninety-nine thousand Yojanas (7,92,000 miles) long, within two to three hours, he suffers the tortures (indicated hereafter). (24) Placed in the midst of burning pieces of wood, his limbs are set on fire, while in some cases he is made to eat his own flesh cut out either by himself of by others. (25) His entrails are pulled out by the hounds and vultures of hell, even though he is still alive (to see

* It is mentioned in our scriptures that sinners condemned to hell are invested with an aerial body, which, though subjected to tortures in various forms, is wonderfully tenacious and does not perish till the sinner has fully served the sentence.

it); and he is subjected to torment by serpents, scorpions, gnats etc., that bite (or sting) him (26) Nay, his limbs are lopped of one by one and rent asunder by elephants;(in some cases) he is hurled down from hill-tops and is also held up either in water or in a cave. (27) Whether man or woman, one has to suffer in the regions of hell known by the names of Tāmisra, Andhatāmisra, Raurava and so on (enumerated hereafter in Book Five), tortures brought about by association with one another in sinful acts. (28)Some people aver that heaven and hell exist in this very world, O mother; for the tortures which are experienced in hell are seen even here.(29)

एवं कुटुम्बं बिभ्राण उदरम्भर एव वा। विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम्।३०।
एकः प्रपद्यते ध्वान्तं हित्वेदं स्वकलेवरम्। कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम्।३१।
दैवेनासादितं तस्य शमलं निरये पुमान्। भुङ्क्ते कुटुम्बपोषस्य हृतवित्त इवातुरः।३२।
केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः। याति जीवोऽन्धतामिस्रं चरमं तमसः पदम्।३३।
अधस्तान्नरलोकस्य यावतीर्यातनादयः। क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने कर्मविपाको नाम त्रिंशोऽध्यायः।३०।

He who supports his family in the aforesaid manner (vide verses 7,10 and 11 above) or simply nourishes his own body leaves both (his family as well as his body) here and, departing hence, reaps the fruit of his actions as indicated above (in verses 20 to 28). (30) Shuffling off his body, which he nourished by marring the interests of other creatures, he goes down to the dark region of hell alone, carrying a wallet of sins (on his head). (31) Man reaps in hell the evil consequences, inflicted by Providence, of (the sins committed by him in) maintaining his family, and feels distressed like a man who has lost his wealth.(32)The man who is keen to support his family by recourse to purely unrighteous ways goes to the darkest region of hell known by the name of Andhatāmisra.(33) Having gone through in a regular order all the tortures of hell and passed through the lowest forms of animal life preceding human birth (such as that of a dog, swine and so on), and thus purged of his sins, he is reborn as a human being on this earth.(34)

Thus ends the thirtieth discourse entitled "the fruit of actions pursuing those who commit them through subsequent existences", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The stages of growth of a human embryo

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये। स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः।१।
कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम्। दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम्।२।

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ।३।
चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृडुद्भवः । षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ।४।
मातुर्जग्धान्नपानाद्यैरेधद्धातुरसम्मते । शेते विण्मूत्रयोर्गर्ते स जन्तुर्जन्तुसम्भवे ।५।
कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् । मूर्च्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ।६।
कटुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुल्बणैः । मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ।७।
उल्बेन संवृतस्तस्मिन्नन्त्रैश्च बहिरावृतः । आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ।८।
अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे । तत्र लब्धस्मृतिर्दैवात्कर्म जन्मशतोद्भवम् ।
स्मरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ।९।

The Lord resumed : By force of Karma (destiny), as directed by Providence, the soul (destined to be born as a man) enters the womb of a woman through the generative fluid of a man for the formation of a body. (1) In the course of a night it is integrated by being united with the ovum, and in five nights it is rounded into the shape of a bubble. In a period of ten days it becomes as hard as a plum and later on it develops into the shape of a ball of flesh or an egg (in the case of oviparous creatures).(2) In the course of a month a head is formed and at the end of two months hands, feet and other limbs take shape. By the end of three months the nails (of fingers and toes), the hair on the body, bones and skin appear, as also the organ of generation and the other apertures in the body (those of eyes, nostrils, ears, mouth and anus).(3) In as many as four months the seven essential ingredients of the body (viz., chyle, blood, flesh, fat, bone, marrow and semen) come into being; while at the end of five months hunger and thirst make themselves felt: In the course of six months the foetus is enclosed by an amnion and begins to move in the right side of the abdomen (or in the left if it is a female). (4) Deriving its nutrition from the food and drink etc., taken by the mother, the foetus grows and remains in that abominable receptacle of faeces and urine, the breeding-place of worms.(5) Bitten again and again all over the body by the hungry worms in the abdomen itself, the creature suffers terrible agony on account of its tenderness and swoons away moment after moment.(6) Nay, adversely affected by the bitter, pungent, hot, salt, dry, acid and other such irritating substances consumed by its mother, the foetus experiences a painful sensation in every part of its body. (7) Enclosed by the amnion and covered outside by the intestines, it remains lying in one side of the abdomen with its head turned towards the belly and with its back and neck arched (like a bow).(8) Unable to move its own limbs like a bird which cannot freely move in a cage, the creature in the womb finds its memory awakened by the will of Providence and recollects its doings committed during hundreds of previous lives and feels suffocated for a long time. What peace of mind can it have under such circumstances? (9)

आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः । नैकत्रास्ते सूतिवातैर्विष्ठाभूरिव सोदरः ।१०।
नाथमान ऋषिभीतः सप्तवध्रिः कृताञ्जलिः । स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ।११।

The foetus, though endowed with consciousness from the seventh month of its conception, is tossed by the winds that press the embryo downwards during the weeks preceding delivery, and cannot remain at one place like the worm born of faeces in the same abdominal cavity. (10) Tied to the physical body, made up of the seven ingredients (mentioned in verse 4 above), which are like so many cords to bind it, the human soul, which regards the body as his own self, is much afraid (of the process of gestation being repeated in other such births), and with joined palms he entreats and extols Him by whom he was cast into the womb, in a tone full of agony. (11)

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयात्तनानातनोर्भुवि चलच्चरणारविन्दम् ।
सोऽहं व्रजामि शरणं ह्यकुतोभयं मे येनेदृशी गतिरदर्श्यसतोऽनुरूपा ।१२।
यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोधमात्मप्यमानहृदयेऽवसितं नमामि ।१३।
यः पञ्चभूतरचिते रहितः शरीरेच्छन्नो यथेन्द्रियगुणार्थचिदात्मकोऽहम् ।
तेनाविकुण्ठमहिमानमृषिं तमेनं वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ।१४।
यन्मायया उरुगुणकर्मनिबन्धनेऽस्मिन् सांसारिके पथि चरंस्तदभिश्रमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोकं युक्त्या कया महदनुग्रहमन्तरेण ।१५।
ज्ञानं यदेतददधात्कतमः स देवस्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम ।१६।

The human soul says : I take shelter in the lotus-feet, which once trod the earth and bring immunity from all fear, of Him who of His own sweet will assumes various forms in order to protect the universe—which has sought His protection (from time to time)—and by whom I have been thrown into such a condition as this, which is quite becoming of my wicked self. (12) I bow to Him who, having embraced Māyā in the form of this psychophysical organism (consisting of the gross elements, the Indriyas and the mind) in this womb, appears as bound by virtuous and sinful acts, and has His reality screened by Māyā, but who flashes on my afflicted heart as absolutely pure(untainted by Māyā), immutable and possessed of wisdom which knows no break. (13) Though bodiless (in reality), I appear as clothed in a body made up of the five elements and as consisting of the Indriyas, the Guṇas (modes of Prakṛti),the objects of senses and the ego (a reflection of the intelligent Spirit). Therefore, I adore the all-knowing Supreme Person, the Controller of both Prakṛti (Matter) and Puruṣa (Spirit), whose glory can never be obscured by such veils (the body etc.). (14) Having forgotten his own self under the influence of the Lord's Māyā, the embodied soul traverses the path of Saṁsāra (transmigration)—strewn with numerous shackles of Karma, having their source in the three Guṇas—undergoing hardships of many kinds. By what other expedient, then, than through the grace of that Supreme Being can he expect to realize his true nature?(15) Who else than that Lord has bestowed upon me this knowledge of the past, present and future? For it is He who dwells in all animate and inanimate beings as the Inner Controller, who is no other than a part manifestation of the Lord Himself. Therefore, for soothing our threefold agony it is Him that we adore—we who are playing the role of a Jīva as a result of our Karma (destiny). (16)

देह्यन्यदेहविवरे जठराग्निनासृग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान् निर्वास्यते कृपणधीर्भगवन् कदा नु ।१७।
येनेदृशीं गतिमसौ दशमास्य ईश संग्राहितः पुरुदयेन भवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ।१८।

Fallen into a sink of blood, faeces and urine within the abdomen of another body (the body of the mother) and with his own body scorched by the (mother's) gastric fire, this embodied soul (my own self) is anxious to get out of it, counting his months (the period of gestation). Oh, when shall this wretched soul be released (from this confinement), O Lord? (17)

Overflowing with compassion, it is Your peerless Self, O Lord, that has imparted to this creature, who is (hardly) ten months old, such (incomparable) wisdom. May that Protector of the afflicted (Yourself) be pleased with His own (benevolent) act (the bestowal of wisdom); for who can ever repay His obligations except by joining his palms(out of gratitude)?(18)

पश्यत्ययं धिषणया ननु सप्तवध्रिः शारीरके दमशरीर्यपरः स्वदेहे ।
यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ।१९।
सोऽहं वसन्नपि विभो बहुदुःखवासं गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ।२०।
तस्मादहं विगतविक्लव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।
भूयो यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ।२१।

The other type of embodied souls (viz., birds, beasts and so on) perceives (experiences) by instinct only the agreeable and disagreeable sensations in its body. I, however, endowed as I am with a (human) body capable of practising self-control (and other spiritual disciplines), behold that most ancient Person, both without and within my heart, by virtue of reason conferred on me by the selfsame Person, who is as manifest as my own self, referred to as 'I' (19) Though living in this womb a life full of numerous troubles, O Lord, I have no desire to get out of it and descend into the pitfall of the outside world; for the Lord's (Your) Māyā overtakes the soul who goes there, and in the wake of Māyā appear the false notion of 'I' (with reference to the body) and the consequent cycle of births and deaths.(20) Therefore, having installed (in my heart) the feet of Lord Viṣṇu and shaking off all distraction of mind, I shall quickly redeem myself from the ocean of worldly existence with the help of reason, which is my greatest friend, so that this calamity (in the shape of transmigration), entailing many rounds of gestation, may not befall me again. (21)

कपिल उवाच

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ।२२।
तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः । विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः ।२३।
पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते । रोरूयति गते ज्ञाने विपरीतां गतिं गतः ।२४।

Lord Kapila went on : When the ten-month-old Jīva, who has thus resolved even while in the womb, extols the Lord as aforesaid, the wind that helps parturition propels him forthwith, with his face turned downward, in order that the child may be born. (22) Pushed downwards all of a sudden by the wind, the child issues out (of the womb) with great trouble, head downward, breathless and deprived of memory out of agony. (23) Fallen on earth in a pool of blood and urine (discharged by the mother), the new-born babe tosses like a worm sprung from ordure, and having lost its wisdom (acquired in the womb) and reduced to a state (of self-identification with the body) which is just the reverse of wisdom, cries loudly.(24)

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ।२५।
शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ।२६।
तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः । रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ।२७।

Being nourished by people who do not know the mind of another, it is given something which was not intended; and (the pity of it is that) the child is unable to refuse it.(25) Laid on a foul bed infested by sweat-born creatures the (poor) creature is incapable even of scratching its limbs (to relieve itching), much less of sitting up, standing or moving itself.(26) Just as smaller worms bite a big worm, even so gnats, mosquitoes, bugs and other creatures

sting or bite the babe, who is most tender of skin and deprived of its wisdom (acquired in the womb), cries (bitterly). (27)

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च। अलब्धाभीप्सितोऽज्ञानाद्धिन्मन्युः शुचार्पितः ।२८।
सह देहेन मानेन वर्धमानेन मन्युना। करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ।२९।
भूतैः पञ्चभिरारब्धे देहे देह्यबुधोऽसकृत्। अहंममेत्यसद्ग्राहः करोति कुमतिर्मतिम् ।३०।
तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम्। योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः ।३१।
यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः। आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ।३२।
सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः क्षमा। शमो. दमो भगश्चेति यत्सङ्गाद्याति सङ्क्षयम् ।३३।
तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु। सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च ।३४।
न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः। योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ।३५।
प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः। रोहिद्भूतां सोऽन्वधावद्दृक्षरूपी हतत्रपः ।३६।
तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान्। ऋषिं नारायणमृते योषिन्मय्येह मायया ।३७।
बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम्। या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ।३८।

Having similarly gone through the painful experiences of infancy and boyhood too, the man (on attaining his youth) flares up due to ignorance when he fails to attain his desired object and is overcome by grief.(28) His pride and anger growing with age, that seeker of sensuous enjoyment enters into hostility with (other) pleasure-seeking men for his own destruction. (29) Clinging to the unreal, the foolish Jīva of misguided intellect constantly regards the body, made up of the five elements, as his own self or something belonging to him.(30) For the sake of this body—which is a source of constant trouble to him and ever follows him, bound by ties of ignorance and destiny—he performs actions (of various kinds), tied to which he goes through repeated births and deaths.(31)If under the influence of sensually-minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate he delights in their ways again, he goes to hell as before. (32) One should never cultivate the fellowship of those wicked fools, the toys of women, who are ever fidgety, have identified themselves with the body and therefore deserve to be pitied, nay, by whose company truthfulness, purity, compassion, control over the tongue, wisdom, prosperity, modesty, fair name, forbearance, control of mind and the senses and good fortune are blotted out of existence.(33-34) The infatuation and bondage which accrue to a man form attachment to any other object are not so complete as those resulting from attachment to women and from the fellowship of men fond of women. (35) At the sight of his own daughter (Saraswatī) Brahmā (the lord of created beings) was bewitched by her charms and shamelessly ran after her in the form of a stag when she took the form of a hind. (36) Among the creatures (gods, human beings and so on) begotten by Kaśyapa and others, (who had sprung from the loins of Marīci and the other sages, the mind-born sons of Brahmā), then, what male is there, save the (divine) sage Nārāyaṇa, whose mind is not distracted by the Lord's Māyā in the form of woman? (37) Behold the might of My Māyā in the shape of woman, who by the mere play of her eyebrows treads under foot even the conquerors of the four quarters.(38)

सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः।
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ।३९।
योषयाति शनैर्माया योषिद्देवविनिर्मिता। तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ।४०।

He who aspires to reach the culmination of Yoga (in the shape of God-Realization) or who has realized his true nature by adoring Me should never cultivate the fellowship of young

women, whom the scriptures declare as a gate to hell for him.(39) Woman is a personification of Māyā (illusion) created by the Lord and slowly entraps man (under the pretext of service etc.). One should, therefore, regard her as death to oneself, even as a well whose mouth is covered with grass (is to an unwary traveller). (40)

यां मन्यते पतिं मोहान्मन्मायामृषभायतीम्। स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ।४१।
तामात्मनो विजानीयात्पत्यपत्यगृहात्मकम्। दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ।४२।
देहेन जीवभूतेन लोकाल्लोकमनुव्रजन्। भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ।४३।
जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः। तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः ।४४।
द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा। तत्पञ्चत्वमहंमानादुत्पत्तिर्द्रव्यदर्शनम् ।४५।
यथाक्षणोर्द्रव्यावयवदर्शनायोग्यता यदा। तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः ।४६।
तस्मान्न कार्यः सन्त्रासो न कार्पण्यं न सम्भ्रमः। बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ।४७।
सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया। मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ।४८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने

जीवगतिर्नामैकत्रिंशोऽध्यायः ।३१।

Similarly the Jīva who has been endowed with the form of a women as a result of attachment to a woman (in his previous life) foolishly looks upon My Māyā, figuring as a man, as her husband, the bestower of wealth, progeny, house and so on.(41) A woman should, therefore, know that Māyā as veritable death to her—in the form of a husband, progeny and house etc.—preordained by Fate, even as the song of a hunter (is to the deer).(42) Moving from one sphere (the earth) to another (heaven or hell) with the subtle body, which is (falsely) recognized as the very self of a Jīva, the human soul goes on reaping the fruit of his actions (performed in previous existences) and unceasingly at the same time performing fresh actions (thus paving the way for future births).(43) The subtle body (which is an adjunct of the Jīva) and that which accompanies it (viz., the physical body)—both these go to make the psycho-physical organism, which is constituted of the gross and subtle elements, the ten Indriyas and the mind. When this organism ceases to function as a whole, it is known as the death of a Jīva; while its beginning to function as a whole is spoken of as his birth.(44) Just as when the eyes lose their capacity to see colour etc. (due to a morbid affection of the optic nerve or other such diseases), the sense of sight also gets deadened that very moment and the Jīva too, the seer of both (the eyes as well as the sense of sight), loses its power of sight, similarly when the physical body(the place where the perception of objects takes place) is rendered incapable of perceiving them, that is known as death (because when the physical body ceases to function, the subtle body too is no longer there to function); and when one begins to view the physical body as one's very self, that is called birth. (45-46) Therefore, a man should neither view death with horror nor have recourse to stinginess in life nor give way to infatuation. Realizing the true nature of the Jīva, he should move about in this world free from attachment and steadfast of purpose. (47) Nay, he should relegate his body to this illusory world through his reason endowed with right vision and strengthened by Yoga (concentration of mind) and dispassion, and move about (unconcerned).(48)

Thus ends the thiry-first discourse entitled "The Fate of the Jīva", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वात्रिंशोऽध्यायः

Discourse XXXII

Destiny of the souls departing from this world by the "Bright Path", the "Dark Path" and so on, and the superiority of Bhaktiyoga

कपिल उवाच

अथ यो गृहमेधीयान्धर्मानेवावसन् गृहे। काममर्थं च धर्मान् स्वान् दोग्धि भूयः पिपर्ति तान्। १।
स चापि भगवद्धर्मात्काममूढः पराङ्मुखः। यजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयान्वितः। २।
तच्छ्रद्धयाक्रान्तमतिः पितृदेवव्रतः पुमान्। गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति। ३।
यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः। तदा लोका लयं यान्ति त एते गृहमेधिनाम्। ४।
ये स्वधर्मान्न दुह्यन्ति धीराः कामार्थहेतवे। निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः। ५।
निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः। स्वधर्माख्येन सत्त्वेन परिशुद्धेन चेतसा। ६।
सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम्। परावरेशं प्रकृतिमस्योत्पत्त्यन्तभावनम्। ७।
द्विपरार्द्धावसाने यः प्रलयो ब्रह्मणस्तु ते। तावदध्यासते लोकं परस्य परचिन्तकाः। ८।
क्ष्माम्भोऽनलानिलवियन्मनइन्द्रियार्थभूतादिभिः परिवृतं प्रतिसञ्जिहीर्षुः।
अव्याकृतं विशति यर्हि गुणत्रयात्मा कालं पराख्यमनुभूय परः स्वयम्भूः। ९।
एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः।
तेनैव साकममृतं पुरुषं पुराणं ब्रह्म प्रधानमुपयान्त्यगताभिमानाः। १०।
अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम्। श्रुतानुभावं शरणं व्रज भावेन भामिनि। ११।
आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः। योगेश्वरैः कुमाराद्यैः सिद्धैर्योगप्रवर्तकैः। १२।
भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा। कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम्। १३।
स संसृत्य पुनः काले कालेनेश्वरमूर्तिना। जाते गुणव्यतिकरे यथापूर्वं प्रजायते। १४।
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम्। निषेव्य पुनरायान्ति गुणव्यतिकरे सति। १५।

Lord Kapila continued : As for the man who, while continuing at home, performs the duties of a householder and, earning wealth and the pleasures of sense through them resorts to those actions again, he too turns his face away from the Lord, deluded as he is by desire, and worships through sacrificial performances the gods as well as the manes with reverence. (1-2) His mind being swayed by reverence for the aforesaid beings, the man undertakes vows to propitiate the gods and the manes and, having attained (thereby) to the realm of the moon (a part of the heavenly world) drinks (with them) the (inebriating) sap of the Soma plant; but (when the stock of merit that earned him an abode in the aforementioned realm is exhausted) he must return (to this mortal world).(3) When (at the end of a Kalpa) Śrī Hari, who has Ananta (the serpent-god Śeṣa) for His seat, reclines on His couch of Śeṣa (the lord of the serpents), these worlds, attained to by the householders, get dissolved (enter His body and disappear). (4) Those wise men, however, who do not perform their duties for the sake of sensuous enjoyment and wealth but offer their actions to Me, nay, who are free from attachment, most serene, pure of mind, devoted to the duties of those who have retired from the world, have no feeling of "I" and "mine" (with regard to the body and everything connected with it) and are endowed with a mind thoroughly cleansed by recourse to Sattva (the quality of goodness) passing by the name of one's own sacred duty, reach by the "Bright Path" the all pervading Supreme Person, the Lord of both Prakṛti and Puruṣa (Matter and

Spirit), the ultimate Cause (of the universe) and also responsible for the creation, preservation and dissolution of the world.(5—7) As for those who meditate on Hiraṇyagarbha (Brahmā) as no other than the Supreme, dwell in the realm of Brahmā (the highest heaven known by the name of Satyaloka) till the dissolution of Brahmā, which takes place at the end of two Parārdhas. (8) Intending to dissolve the universe enclosed by earth, water, fire, air, ether, the mind, the senses and their object and the ego (the source of the elements) and so on, and having finished his regime extending over two Parārdhas, when Brahmā (the self-born), who is higher than the other gods, identifies himself with Prakṛti (consisting of the three Guṇas) and enters the Absolute, the Yogīs that have controlled their breath and mind and are free from passion enter (the body of) the worshipful Brahmā after casting off their body, and along with him get merged into the Supreme Brahma, who is an embodiment of the highest bliss and no other than the most ancient Person, and to whom they did not attain before inasmuch as their egotism had not left them till then.(9-10) Therefore, O great lady, seek refuge with devotion in Him alone who has taken up His abode in the lotus-like heart of all living beings and of whose glory you have (just) heard (from Me). (11) On the other hand, even Brahmā (the repository of the Vedas and) the cause of the mobile and immobile creation, alongwith the sages (Marīci and others), the lords of Yoga like Sanaka and others, and other Siddhas who are the first teachers of Yoga—even after entering (at the time of final dissolution), by virtue of their disinterested action, (the body of) the first Puruṣa, the foremost of all Puruṣas, who is no other than Brahma presiding over the three Guṇas—is born again as before (if the Lord so desires) at the time of creation—when the equilibrium of the Guṇas is disturbed by the Time-Spirit, a manifestation of the Lord Himself—because of his retaining the notion of difference and due to his sense of doership. (12—14) And the sages too—after enjoying the glorious life of the highest heaven, earned by their meritorious acts—(likewise) return (by the will of the Lord as the mind-born sons of Brahmā) on the equilibrium of the Guṇas being disturbed (at the time of creation). (15)

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः। कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः ।१६।
रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः। पितॄन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः ।१७।
त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः। कथायां कथनीयोरुविक्रमस्य मधुद्विषः ।१८।
नूनं दैवेन विहता ये चाच्युतकथासुधाम्। हित्वा शृण्वन्त्यसद्गाथाः पुरीषमिव विड्भुजः ।१९।
दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते। प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ।२०।
ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति। पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः ।२१।
तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम्। तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ।२२।
वासुदेवे भगवति भक्तियोगः प्रयोजितः। जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ।२३।
यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः। न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ।२४।
स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम्। हेयोपादेयरहितमारूढं पदमीक्षते ।२५।
ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान्। दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ।२६।
एतावानेव योगेन समग्रेणेह योगिनः। युज्यतेऽभिमतो ह्यर्थो यदसङ्गस्तु कृत्स्नशः ।२७।
ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम्। अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा ।२८।
यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट्। एकादशविधस्तस्य वपुरण्डं जगद्यतः ।२९।
एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः। समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ।३०।

They, however, whose mind is attached to the world and who are full of reverence for religious rites perform actions that are actuated by desire, though not prohibited by the

scriptures, as well as those which are of an obligatory nature, in their entirety.(16) With their understanding clouded by passion, their mind full of desires and their senses uncontrolled, they worship the manes everyday, their heart finding delight in the home alone. (17) Devoted to the first three objects of human pursuit (viz., religious merit, wealth and sensuous enjoyment) only, these people are averse to the stories of Śrī Hari (the Slayer of the demon Madhu), whose knowledge takes away the fear of birth and death and whose innumerable exploits are worth recounting.(18) Abandoning the nectar-like stories of the immortal Lord, they who listen to vile talks (relating to sensual enjoyment)—even as the swine feed on filth—have surely been cheated by fate. (19) Performing religious rites from the ceremony connected with impregnation down to the obsequies, they ascend to the abode of the manes presided over by Aryamā (the lord of the manes) by the southern path (also known as the "dark path") and are (eventually) born in the line of their own progeny. (20) Thereafter, when their merit (that earned them an abode in the realm of the manes) is exhausted, they are forthwith robbed of their glorious state by the gods (in charge of that realm) and helplessly descend once more to this world (of mortals), O virtuous lady. (21) Therefore, do you worship with all your being the supreme Lord—whose lotus-like feet are worth adoring—through devotion evoked by His virtues.(22) A link formed through Devotion with Lord Vāsudeva calls forth before long dispassion and spiritual wisdom that reveals the truth of the Absolute. (23) When the mind of the devotee ceases to perceive, even through the faculty of the senses, any difference, in the shape of agreeability of otherwise, in the objects of senses, which are just the same (as being the manifestations of the same Reality, viz., Brahma), he forthwith realizes by his intellect his own self as the revealer of unity, free from attachment, devoid of merit and demerit (that which is worth accepting or rejecting) and established in its own (glorious) state. (24-25) The Lord is nothing but absolute Consciousness and is the same as the Transcendent Reality (Brahma), the Supreme Spirit, the Ruler of all and the Highest Person. Though One, He appears in diverse forms as the seer, the object seen, the means of sight and so on.(26) Absence of attachment to all—that is the only desired end to be attained through all forms of Yoga practised by a Yogī. (27) Brahma is absolute Consciousness, one and attributeless; yet, through the senses, which have an outward tendency, it erroneously appears in the form of various objects possessing sound and other attributes. (28) Just as the same supreme Brahma appeared as Mahat-tattva (the principle of cosmic intelligence), the threefold (Sāttvika, Rājasika and Tāmasika) Ego, the five gross elements and the eleven Indriyas, and the same self-effulgent Being was named as Jīva when endowed with these, even so the body of the Jīva in the form of the universe is no other than Brahma; for it is from Brahma that it has sprung.(29) Of course, he alone can perceive it as such, whose mind has been composed and rid of all attachment through reverence, Devotion, daily practice of Yoga and dispassion. (30)

इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम्। येनानुबुद्ध्यते तत्त्वं प्रकृतेः पुरुषस्य च ।३१।
ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः। द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ।३२।
यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः। एको नानेयते तद्वद्भगवान् शास्त्रवर्त्मभिः ।३३।
क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः। आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ।३४।
योगेन विविधाङ्गेन भक्तियोगेन चैव हि। धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् ।३५।
आत्मतत्त्वावबोधेन वैराग्येण दृढेन च। ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ।३६।

I have thus expounded to you, O revered mother, the wisdom which reveals the true nature of the Absolute, and by means of which one can realize the truth about Prakṛti (Matter) and Puruṣa (Spirit). (31) The discipline of Jñāna (spiritual knowledge) and the discipline of Devotion—which is free from the influence of the three Guṇas—directed towards Me, lead

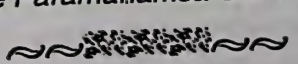
to the same goal, which is signified by the word 'Bhagavān'. (32) Just as one and the same substance possessed of several attributes (such as colour, taste and so on) is perceived in different ways through the senses, following different courses, even so the Lord, though one, is variously realized through different paths recommended by the scriptures.(33) Through works of public utility (such as the digging of wells and tanks, construction of roads etc.) and sacrifices, charitable gifts and austere penance, study of the Vedas and an enquiry into their meaning, nay, even through the control of the mind and senses ((i.e., abstaining from prohibited acts) as well as through the renunciation of action, through Yoga with different limbs (such as Yama, Niyama and so on) and likewise through the discipline of Devotion, through the twofold Dharma, viz., that which is accompanied by worldly activity and that which is characterized by renunciation, and again through the realization of the true nature of the Self and through dispassion do we attain to the same self-effulgent Lord, who is both with attributes and without attributes. (34—36)

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम्। कालस्य चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु ।३७।
जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः। यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनः ।३८।
नैतत्खलायोपदिशेन्नाविनीताय कर्हिचित्। न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च ।३९।
न लोलुपायोपदिशेन्न गृहारूढचेतसे। नाभक्ताय च मे जातु न मद्भक्तद्विषामपि ।४०।
श्रद्दधानाय भक्ताय विनीतायानसूयवे। भूतेषु कृतमैत्राय शुश्रूषाभिरताय च ।४१।
बहिर्जातविरागाय शान्तचित्ताय दीयताम्। निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियः ।४२।
य इदं शृणुयादम्ब श्रद्धया पुरुषः सकृत्। यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ।४३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेये द्वात्रिंशोध्यायः ।३२।

I have already told you the fourfold character (according as it is predominated by any-one of the three Guṇas or is absolutely free from their influence) of Bhaktiyoga (the discipline of Devotion) as well as the nature of Kāla (the Time-Spirit), whose movement cannot be perceived (through the senses) and who brings about the birth and death etc., of living beings. (37) I have also described the various states of existence of the Jīva—brought about by his actions prompted by Avidyā (ignorance)— passing through which, O mother, the soul forgets his true nature. (38) One should never teach this gospel of Mine to a wicked person(a source of annoyance to others) nor to him who is wanting in modesty, nor to an arrogant man nor again to a moral rake and in no case to a hypocrite. (39) Nor should one impart it to a man thirsting after pleasures, nor to him who is attached to his home, nor again to him who is not My devotee, nor to those who hate My devotees. (40) It may no doubt be imparted to a man full of reverence, a devotee, a meek soul, an uncavilling man, one who is friendly to living beings, and (likewise) to him who takes delight in service, one who has developed a distaste for external objects, a man who is serene of mind, one who is free from jealousy, one who is pure both within and without and above all to him who holds Me dearer than all. (41-42) With his mind fixed on Me, O mother, the man who reverently listens to or repeats this (discourse of Mine) but once will surely attain to My state.(43)

Thus ends the thirty-second discourse, forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथ त्रयस्त्रिंशोऽध्यायः

Discourse XXXIII

Devahūti receives the light of wisdom and attains final beatitude

मैत्रेय उवाच

एवं निशम्य कपिलस्य वचो जनित्री सा कर्दमस्य दयिता किल देवहूतिः ।
विस्रस्तमोहपटला तमभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ।१।

Maitreya resumed : When Devahūti, the beloved spouse of the sage Kardama and mother of Lord Kapila, heard the foregoing discourse of the Lord, the veil of her ignorance was torn asunder. She bowed to Him, the disseminator of the knowledge of Sāṅkhya—which throws light on the fundamental principles—and extolled him thus: (1)

देवहूतिरुवाच

अथाप्यजोऽन्तःसलिले शयानं भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सदशेषबीजं दध्यौ स्वयं यज्जठराब्जजातः ।२।
स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धिरात्मेश्वरोऽतर्क्यसहस्रशक्तिः ।३।
स त्वं भृतो मे जठरेण नाथ कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः ।४।
त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो विभूतये ।
यथावतारास्तव सूकरादयस्तथायमप्यात्मपथोपलब्धये ।५।
यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात् ।६।
अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ।७।
तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ।८।

Devahūti said : Brahmā (the birthless creator) saw only with his mental eyes Your (Cosmic) Body—pervaded by the (five) gross elements, the (ten) Indriyas, the (five) objects of senses and the mind—from which proceeds the stream of the three Guṇas (modes of Prakṛti), nay, which is the seed of all and lay manifest on the waters that had submerged the universe at the time of Final Dissolution, and from the lotus of whose navel Brahmā himself had sprung.(2) Though actionless, You are of unfailing resolve and possessed of countless inconceivable powers, and the Ruler of all the Jīvas. That is why, having partitioned Your energy according to the predominance of the three Guṇas, it is You who carry on the creation, preservation and dissolution of the universe. (3) How, then, could it be that You were borne in my womb—You into whose belly the whole of this universe disappears at the time of universal dissolution and who at the end of a Kalpa rest all alone on a leaf of a banyan tree in the form of an infant possessing inconceivable powers and sucking its great toe? (4) You assume a personality for the extermination of the sinful and the exaltation, O Lord, of those who abide by Your commands. Just as You appear in the semblance of a boar and so on(for various other purposes), even so this descent of Yours is intended for showing (to

the world) the path leading to Self-Realization.(5) By occasionally hearing and chanting Your names, bowing to You or even remembering You, a pariah (one who feeds on the flesh of dogs) becomes worthy of adoration in this very life as a Brāhmaṇa who has performed a Soma-sacrifice (a sacrifice which brings great sanctity and extraordinary religious merit to the sacrificer)! There could be no doubt, then, about one's attaining the object of life by Your sight. (6) Oh, how wonderful that even a pariah (who cooks the flesh of dogs) becomes highly venerable only because he has Your name on the tip of his tongue! Nay, they who utter Your name have (thereby or in their previous life) practised austere penance, poured oblations into the sacred fire, bathed (in sacred waters), conducted themselves well, and even recited the Vedas. (7) In the form of Kapila (my son) You are no other than that Supreme Reality, the Highest Person, who could be rightly conceived only in a mind that has been turned inward, and who brings to an end the stream of the three Guṇas (in the shape of transmigration) by His own effulgence. You are Lord Viṣṇu Himself, the source of the Vedas. I bow to You.(8)

मैत्रेय उवाच

ईडितो भगवानेवं कपिलाख्यः परः पुमान्। वाचा विक्लवयेत्याह मातरं मातृवत्सलः । ९ ।

Maitreya went on : Thus praised (by Devahūti), the Supreme Person bearing the name of Lord Kapila, who was full of filial affection, spoke to His mother in unfaltering accents.(9)

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे। आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ।१०।
श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः। येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ।११।

Lord Kapila said : By following the easy path pointed out by Me, O mother,you will attain before long to the supreme goal (in the shape of final beatitude). (10) Have faith in this doctrine of Mine, which has been followed even by the exponents of Veda, so that you may attain to My birthless state. Those who are ignorant of this go through the process of (birth and) death (again and again). (11)

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम्। स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ।१२।
सा चापि तनयोक्तेन योगादेशेन योगयुक्। तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ।१३।
अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान्। आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम् ।१४।
प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम्। स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ।१५।
पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः। आसनानि च हैमानि सुस्पर्शास्तरणानि च ।१६।
स्वच्छस्फटिककुड्येषु महामारकतेषु च। रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ।१७।
गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः। कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ।१८।
यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः। वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम् ।१९।
हित्वा तदीप्सिततममप्याखण्डलयोषिताम्। किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ।२०।

Maitreya continued : Having thus shown to His mother the noble way to Self-Realization, and permitted by her,who now declared that all was Brahma, Lord Kapila went His way.(12) She too applied herself to the practice of Yoga, according to the process of meditation taught by her son, in that hermitage, which stood like a diadem of flowers on (the head of) the Saraswatī, and attained peace of mind.(13) The curly locks she wore on her head turned brown on account of ablutions performed thrice a day, and became matted; while her body, which was clad in rags, grew emaciated as a result of severe penance.(14)

She renounced her incomparable house, which had been enriched by the austere penance and Yogic power of the sage Kardama, a lord of created beings, and was coveted even by the gods, furnished as it was with beds of ivory, soft and white as the foam of milk and adorned with gold, and seats of gold provided with cushions exceedingly soft to the touch. (15-16) In the walls of that house, which were made of transparent crystal and precious emerald, shone lights of jewels borne by beautiful statues of women.(17) She also deserted the garden attached to her house, charming with its many blossoming celestial trees, cooing pairs of birds and humming bees drunk with honey.(18) When she used to enter the pond in that garden, (the water of) which was scented with the fragrance of lotuses, along with Kardama, who bestowed his loving attention on her, Gandharvas and Kinnaras (the attendants of gods) sang her praises.(19) (Although she felt no compunction) while leaving that garden, which was most eagerly sought after even by the spouses of Indra (the lord of paradise), Devahūti did wear a desolate look on her face, afflicted as she was at the separation from her son. (20)

वनं प्रव्रजिते पत्यावपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ।२१।
तमेव ध्यायती देवमपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ।२२।
ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ।२३।
भक्तिप्रवाहयोगेन वैराग्येण बलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ।२४।
विशुद्धेन तदाऽऽत्मानमात्मना विश्वतोमुखम् । स्वानुभूत्या तिरोभूतमायागुणविशेषणम् ।२५।
ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये । निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽप्तनिर्वृतिः ।२६।
नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा । न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ।२७।
तद्देहः परतः पोषोऽप्यकृशश्चाध्यसम्भवात् । बभौ मलैरवच्छन्नः सधूम इव पावकः ।२८।
स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् । दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ।२९।

(She had somehow consoled herself by the presence of her son) when her husband (the sage Kardama) retired to the forest; but she felt very disconsolate, in spite of her having realized the truth, at the separation from her son (Lord Kapila), even as a cow, who is extremely fond of her calf, is grieved at the loss of the latter.(21) Fixing her thought exclusively on her son, the divine Kapila, who was no other than Śrī Hari, she soon grew indifferent, my son, even to such a house (as has been described above). (22) She (now) meditated on the form of the Lord, adorned with a cheerful countenance and spoken of by her son as worth meditating upon, fixing her thought on the same as a whole as well as in parts.(23) With a mind thoroughly depurated by the uninterrupted practice of Devotion, most intense dispassion and spiritual enlightenment leading to Brahmahood (oneness with Brahma) and resulting from a due performance of one's duties, she then contemplated on her own self as projected everywhere, having set aside by the realization of its true nature the limitations imposed on it by the modes of Prakṛti. (24-25) Her mind being now settled in Brahma, the substratum of all the Jīvas, who is no other than the Lord, she no more thought of herself as a Jīva, and was accordingly rid of all afflictions and attained final beatitude. (26) Firmly established in perpetual Samādhi (deep meditation), her misapprehension about the reality of the sense-objects now disappeared and she was no more conscious of her body than the man arisen from sleep remembers the body seen in a dream.(27) Her body, though nourished by others (the Vidyādhara damsels summoned and lodged in the hermitage by her husband to look after her), did not grow lean because there was no mental agony. Though covered with layers of dirt, it shone through it like a fire enveloped in (a mass of) smoke.(28) Her mind being fully merged in Lord Vāsudeva, she did not perceive her own body—which was completely given up to austerity and Yoga, and was being maintained by

Providence—even when her hair got loose and her clothes fell off from her body.(29)

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम्। आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ।३०।
तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम्। नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ।३१।
तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित्। स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ।३२।

In this way, by following the path pointed out by Lord Kapila, she attained before long to (the abode of) the Lord, who is eternally free and is no other than the Supreme Spirit or Brahma.(30) The most sacred spot where she attained final beatitude, O valiant Vidura, was known all over the three worlds by the name of 'Siddhapada'.(31) Her mortal frame, which had been purged through Yoga of all its dross, was transformed into a river, which ranks foremost among all streams, O gentle Vidura, confers the highest blessings (on those who bathe in it) and is (frequently) resorted to by Siddhas.(32)

कपिलोऽपि महायोगी भगवान् पितुराश्रमात्। मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।३३।
सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः । स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ।३४।
आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः। त्रयाणामपि लोकानामुपशान्त्यै समाहितः ।३५।

Having taken leave of His mother (Devahūti), Lord Kapila, the great Yogī, proceeded towards the north-east from the hermitage of His father.(33) Duly worshipped and offered an abode by Ocean himself, He continues (there even to this day) in perfect peace of mind, absorbed in deep meditation for the good of all the three worlds, and is (ever) being extolled by Siddhas, Cāraṇas (celestial bards), Gandharvas (celestial musicians) and sages as well as by hosts of Apsarās (celestial nymphs), and praised by the teachers of Sāṅkhya (Āsuri and others).(34-35)

एतन्निगदितं तात यत्पृष्टोऽहं तवानघ। कपिलस्य च संवादो देवहूत्याश्च पावनः ।३६।
य इदमनुशृणोति योऽभिधत्ते कपिलमुनेर्मतमात्मयोगगुह्यम्।
भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् ।३७।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने त्रयस्त्रिंशोऽध्यायः ।३३।

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इति तृतीयः स्कन्धः समाप्तः

॥ हरिः ॐ तत्सत् ॥

I have thus narrated to you, dear and sinless Vidura, what you asked me, viz., the holy dialogue between Lord Kapila and Devahūti (His mother).(36) He who listens to and (similarly) he (too) who expounds this teaching of the (divine) sage Kapila, which is the most secret of all the doctrines teaching the ways and means of God-Realization, is able to fix his mind on Lord Viṣṇu (who bears on His banner an emblem of Garuḍa, the king of the birds) and attains (proximity) to the Lord's feet. (37)

Thus ends the thirty-third discourse, forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK THREE

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

चतुर्थः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Four

Discourse I

The Progeny of Swāyambhuva Manu's Daughters

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे। आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः। १।
आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः। पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः। २।

Maitreya continued : (Besides his two sons, Priyavrata and Uttānapāda) three daughters were also born to Swāyambhuva Manu through Śatarūpā (his wife). They were severally known by the names of Ākūti, Devahūti and Prasūti. (1) With the concurrence of Śatarūpā he gave away Ākūti to Ruci (one of the lords of created beings), treating her as a Putrikā (a daughter married on the explicit understanding that her first male issue would be taken in adoption by her father), even though she (already) had (two) brothers. (2)

प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत्। मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना। ३।
यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक्। या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी। ४।
आनिन्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम्। स्वायम्भुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम्। ५।
तां कामयानां भगवानुवाह यजुषां पतिः। तुष्टायां तोषमापन्नोऽजनयद् द्वादशात्मजान्। ६।
तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः। इध्मः कविर्विभुः स्वह्नः सुदेवो रोचनो द्विषट्। ७।
तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे। मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः। ८।
प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ। तत्पुत्रपौत्रनप्तॄणामनुवृत्तं तदन्तरम्। ९।

The worshipful Ruci, who was a lord of created beings and invested with the spiritual glory appropriate to a Brāhmaṇa, begot through her (Ākūti) a pair—a male and a female child—after propitiating the Lord through his supreme concentration of mind (on the Lord).(3) Of them, the male was no other than Lord Viṣṇu, who takes the form of sacrifices, (and was also known by the name of Yajña). And the female was Dakṣiṇā (representing the sacrificial fee), who was a part manifestation of Lakṣmī (the goddess of fortune) and hence inseparable from the Lord. (4) Full of joy, Swāyambhuva brought his daughter's son of boundless glory to his home (as stipulated), while Ruci accepted Dakṣiṇā (as his own progeny). (5) Lord Yajña, who is the Ruler of all sacrifices, married Dakṣiṇā, who longed for Him and was (accordingly) much delighted (at her union with Him). The Lord (too) felt (highly) gratified and begot through her (as many as) twelve sons. (6) These twelve sons were Toṣa, Pratoṣa,

Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rocana. (7) It was these (twelve sons of Lord Yajña) who held the office of gods in the Swāyambhuva Manvantara and were collectively known as the Tuṣitas. Marīci and others figured as the (seven) Ṛṣis, while Lord Yajña Himself filled the place of Indra (the chief of the gods). (8) Priyavrata and Uttānapāda, who were possessed of great might, were the two sons of Manu. Their sons, grandsons and great grandsons as well as their progeny ruled for the whole length of that (Swāyambhuva) Manvantara. (9)

देवहूतिमदात्तात कर्दमायात्मजां मनुः । तत्सम्बन्धि श्रुतप्रायं भवता गदतो मम ।१०।
दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान्मनुः । प्रायच्छद्यत्कृतः सर्गस्त्रिलोक्यां विततो महान् ।११।

As for Devahūti, his (next) daughter, Manu gave her to sage Kardama (another lord of created beings), O dear Vidura. Their story has already been heard by you from my mouth almost in full. (10) And the worshipful Manu gave Prasūti (his third and youngest daughter) to Dakṣa (still another lord of created beings and) a mind-born son of Brahmā, whose numberless descendants are spread all over the three worlds. (11)

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः । तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ।१२।
पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा । कश्यपं पूर्णिमानं च ययोरापूरितं जगत् ।१३।
पूर्णिमासूत विरजं विश्वगं च परंतप । देवकुल्यां हरेः पादशौचाद्याभूत्सरिद्दिवः ।१४।
अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् । दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ।१५।

Now hear as I tell you about the sons and grandsons of the nine daughters of the sage Kardama, who became the wives of (great) Brāhmaṇa sages (the mind-born sons of Brahmā) and of whom I have already spoken. (12) The daughter of Kardama named Kalā, the wife of Marīci, bore Kaśyapa and Pūrṇimā, whose race filled the universe. (13) Pūrṇimā (the younger brother), O Vidura (a chastiser of enemies), begot Viraja and Viśwaga and Devakulyā (a daughter) who (in her next incarnation) descended in the form of the heavenly stream (Gaṅgā) from the waters washing the feet of Lord Viṣṇu.(14) Atri's wife, Anasūyā, gave birth to three well-renowned sons, Datta (Lord Dattātreya), the sage Durvāsā and the moon-god, who were severally born as (part) manifestations of Lord Viṣṇu, Lord Śiva and Brahmā (the creator). (15)

विदुर उवाच

अत्रेर्गृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः । किञ्चिच्चिकीर्षवो जाता एतदाख्यामि मे गुरो ।१६।

Vidura said: With what intention did the three foremost gods (Brahmā, Viṣṇu and Śiva), who are severally responsible for the (processes of) creation, preservation and destruction (of the universe), appear in the house of Atri ? Tell me this, my master. (16)

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावत्रिर्ब्रह्मविदां वरः । सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ।१७।
तस्मिन् प्रसूनस्तबकपलाशाशोककानने । वार्भिःस्रवद्भिरुद्घुष्टे निर्विन्ध्यायाः समन्ततः ।१८।
प्राणायामेन संयम्य मनो वर्षशतं मुनिः । अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः ।१९।
शरणं तं प्रपद्येऽहं य एव जगदीश्वरः । प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ।२०।

Maitreya replied: Urged by Brahmā to multiply creation, the sage Atri, the foremost of the knowers of Brahma, removed with his wife to the Ṛkṣa mountain, one of the principal mountain ranges (of India), intent on practising austere penance. (17) On that mountain, clothed with a forest of Palāśa and Aśoka trees, which was laden with bunches of flowers and echoed on all sides with the sound of the waters of the Nirvindhyā river falling (on its

rocks), the sage subjugated his mind by means of Prāṇāyāma (breath-control) and remained standing on one foot for a full century, subsisting on the air and defying cold and heat and other such pairs of opposites. (18-19) The thought which was foremost in his mind (all the time) was : "I resort for protection to Him who is the Lord of the (whole) universe. May He bless me with offspring like Himself."(20)

तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना । निर्गतेन मुनेर्मूर्ध्नः समीक्ष्य प्रभवस्त्रयः ।२१।
अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः । वितायमानयशसस्तदाश्रमपदं ययुः ।२२।
तत्प्रादुर्भावसंयोगविद्योतितमना मुनिः । उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षभान् ।२३।
प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः । वृषहंससुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान् ।२४।
कृपावलोकेन हसद्वदनेनोपलम्भितान् । तद्रोचिषाप्रतिहते निमील्य मुनिरक्षिणी ।२५।
चैतस्तत्प्रवणं युञ्जन्नस्तावीत्संहताञ्जलिः । श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ।२६।

Seeing the three worlds being tormented with the fire produced by the fuel of Prāṇāyāma and issuing from the crown of the sage's head, all the three lords (Brahmā, Viṣṇu and Śiva) went to his hermitage. Their glory was being sung (all the time) by Apsarās (celestial nymphs), sages, Gandharvas (celestial musicians) and (other demigods such as) Siddhas, Vidyādharas and Nāgas. (21-22) His mind being flooded with light by their simultaneous appearance, the sage stretched himself up even on one leg and saw the three foremost gods seated severally on a swan, Garuḍa (the king of the birds) and a bull (Nandī and distinguished by their characteristic marks (a Kamaṇḍalu or water-pot, a discus and a trident and so on). He greeted them by falling prostrate on the ground and paid them homage with articles of worship (such as water, flowers and so on) in the hollow of his palms, their gracious look and smiling faces bearing testimony to their pleasure. The sage closed his eyes, which were dazzled by Their splendour, and collecting his mind, which had conceived a fondness for them, extolled with joined palms and in sweet and significant words, the three gods, who were the greatest of all in the whole universe. (23—26)

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः ।
ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वस्तेभ्यः क एव भवतां म इहोपहूतः ।२७।
एको मयेह भगवान् विबुधप्रधानैश्चित्तीकृतः प्रजननाय कथं नु यूयम् ।
अत्रागतास्तनुभृतां मनसोऽपि दूराद् ब्रूत प्रसीदत महानिह विस्मयो मे ।२८।

Atri said : You are (evidently) Brahmā, Viṣṇu and Śiva, who assume a personality at the beginning of every Kalpa (round of creation) with the help of the three Guṇas (modes) of Māyā (Prakṛti), divided for the purpose of creation, preservation and destruction of the universe. I bow to You all. (Pray tell me,) of You three, who was called by me here? (27) It was the one (supreme) Lord, the foremost of all the gods, whose presence here was invoked by me in order to be able to beget children. How, then, did You all (condescend to) come here—You, who are beyond the reach even of the mind of embodied beings ? Be pleased to tell me (the secret of it); for great is my wonder at this. (28)

मैत्रेय उवाच

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः । प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमृषिं प्रभो ।२९।

Maitreya went on : Hearing these words of Atri, the three foremost divinities laughed and replied to the sage in sweet accents as follows, O mighty Vidura. (29)

देवा ऊचुः

यथा कृतस्ते संकल्पो भाव्यं तेनैव नान्यथा । सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ।३०।

अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः। भवितारोऽङ्ग भद्रं ते विस्रप्स्यन्ति च ते यशः ।३१।

The Deities said: As you willed, precisely so it must happen; it could not be otherwise. For it was your will, O Brāhmaṇa—you, who are so true of resolve. We three (taken together) represent the truth on which you contemplated. (30) Now there will be born to you, may you be blessed, three sons embodying our rays, who will themselves be celebrated throughout the world; O dear sage, and shall spread your fame too. (31)

एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः। सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ।३२।
सोमोऽभूद्ब्रह्मणोंऽशेन दत्तो विष्णोस्तु योगवित्। दुर्वासाः शंकरस्यांशो निबोधाङ्गिरसः प्रजाः ।३३।
श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः। सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ।३४।
तत्पुत्रावपरावास्तां ख्यातौ स्वारोचिषेऽन्तरे। उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ।३५।
पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि। सोऽन्यजन्मनि दह्राग्निर्विश्रवाश्च महातपाः ।३६।
तस्य यक्षपतिर्देवः कुबेरस्त्विडविडासुतः। रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ।३७।
पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान्। कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ।३८।
क्रतोरपि क्रिया भार्या वालखिल्यानसूयत। ऋषीन्षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ।३९।
ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परंतप। चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ।४०।
चित्रकेतुः सुरोचिश्च विरजा मित्र एव च। उल्बणो वसुभृद्यानो द्युमान् शक्त्यादयोऽपरे ।४१।
चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम्। दध्यङ्ङमश्वशिरसं भृगोर्वंशं निबोध मे ।४२।

Having thus granted the boon sought after by him, and duly worshipped by the Brāhmaṇa couple (Atri and his wife), the three Rulers of the gods returned thence (each to His own abode) even as the couple stood looking on with wide open eyes. (32) The moon-god was born with a portion of Brahmā, while Dattātreya, a Master of Yoga, appeared with a ray of Lord Viṣṇu and the sage Durvāsā represented a portion of Lord Śaṅkara. (Now) hear of the progeny of the sage Aṅgirā (another mind-born son of Brahmā). (33) Aṅgirā's wife, Śraddhā, gave birth to four daughters—Sinīvālī, Kuhū and Rākā, Anumati being the fourth.* (34) Besides these, they had a couple of sons too, who attained celebrity in the Swārociṣa(next) Manvantara—the really worshipful Utathya and the sage Bṛhaspati (the preceptor of the gods), who was the foremost of the knowers of Brahma. (35) Pulastya (the fourth mind-born son of Brahmā) begot through his wife, Havirbhū, the sage Agastya, who took the form of the gastral fire in his next incarnation; and the great ascetic Viśravā was his second son. (36) Of the latter was born the (celebrated) god Kubera (the god of riches), the lord of the Yakṣas (a class of demigods), son of Iḍaviḍā; while (the world-renowned demons) Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa were born to his other wife (Keśinī). (37) Pulaha's virtuous wife, Gati, bore three sons—Karmaśreṣṭha, Varīyān and Sahiṣṇu, O talented Vidura. (38) Even so Kratu's wife, Kriyā, brought forth sixty-thousand sages collectively known as the Vālakhilyas, all burning with spiritual glow appropriate to a Brāhmaṇa. (39) By (his wife) ūrjā, O chastiser of enemies, Vasiṣṭha (the seventh son of Brahmā) had seven sons, Citraketu and others, who all turned out to be pure-hearted Brāhmaṇa sages. (40) They were Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. He had other sons too, Śakti and so on (by another wife). (41) Atharvā's wife, citti (Śānti), got a son, Dadhīci, also known

* Of the four daughters of Aṅgirā, and Śraddhā, Sinīvālī is the deity presiding over the fourteenth day of a dark fortnight, while Kuhū presides over the fifteenth; even so Rākā presides over the full-moon day and Anumati over the fourteenth day of every bright fortnight.

as Aśwaśirā, who had taken a vow of austere penance. (Now) hear from me of Bhṛgu's race. (42)

भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजनत्। धातारं च विधातारं श्रियं च भगवत्पराम् ।४३।
आयतिं नियतिं चैव सुते मेरुस्तयोरदात्। ताभ्यां तयोरभवतां मृकण्डः प्राण एव च ।४४।
मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः। कविश्च भार्गवो यस्य भगवानुशना सुतः ।४५।
त एते मुनयः क्षत्तर्लोकान् सर्गैरभावयन्। एष कर्दमदौहित्रसंतानः कथितस्तव ।
श्रृण्वतः श्रद्दधानस्य सद्यः पापहरः परः ।४६।

The illustrious sage Bhṛgu begot through his wife, Khyāti, two sons, Dhātā and Vidhātā, and a daughter named Śrī (a part manifestation of goddess Lakṣmī), who was devoted to the Lord. (43) The sage Meru severally gave away his two daughters, Āyati and Niyati, to these (two sons of Bhṛgu). By them (Āyati and Niyati) Dhātā and Vidhātā severally had (two sons) Mṛkaṇḍa and Prāṇa. (44) (The celebrated sage) Mārkaṇḍeya was the son of Mṛkaṇḍa,. while the sage Vedaśirā was sprung from the loins of Prāṇa. The sage Bhṛgu had one more son, Kavi by name, who had the worshipful Uśanā (the sage Śukrācārya, the preceptor of the demons), for his son. (45) The above-mentioned sages too (in their turn) peopled the (different) worlds with their descendants, O Vidura. I have thus given you an account of the progeny of Kardama's grandsons (daughters' sons), which is the best and quickest means of driving away the sins of a man who would listen to it with reverence. (46)

प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः। तस्यां ससर्ज दुहितॄः षोडशामललोचनाः ।४७।
त्रयोदशादाद्धर्माय तथैकामग्नये विभुः। पितृभ्य एकां युक्तेभ्यो भवायैकां भवच्छिदे ।४८।
श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः। बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः ।४९।
श्रद्धासूत शुभं मैत्री प्रसादमभयं दया। शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ।५०।
योगं क्रियोन्नतिर्दर्पमर्थं बुद्धिरसूयत। मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् ।५१।
मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी ।५२।
ययोर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम्। मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ।५३।
दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः। मुनयस्तुष्टुवुस्तुष्टा जगुर्गन्धर्वकिन्नराः ।५४।
नृत्यन्ति स्म स्त्रियो देव्य आसीत्परममङ्गलम्। देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः ।५५।

Dakṣa, another (mind-born) son of Brahmā, accepted the hand of Prasūti, (the third) daughter of Swāyambhuva Manu (as already mentioned in verse 11 above), and through her he begot sixteen fair-eyed daughters. (47) Dakṣa gave away thirteen (of them) to Dharma (the god of piety), another to Agni (the fire-god), still another to (all) the Pitṛs (manes) combined and the last one to Bhava (Lord Śiva), who cuts asunder the bonds of worldly life.(48) Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti are (the names of) Dharma's wives. (49) (Of these) Śraddhā bore Śubha; Maitrī, Prasāda; Dayā, Abhaya; Śānti, Sukha; Tuṣṭi, Mud (a daughter); and Puṣṭi gave birth to Smaya. (50) (Even so) Kriyā brought forth Yoga; Unnati, Darpa; Buddhi, Artha; Medhā, Smṛti (a female child); Titikṣā, Kṣema; Hrī a son called Praśraya.* (51) And Mūrti, who is a mine of all virtues, bore the (divine) sages Nara and Nārāyaṇa, on (the occasion of) whose descent (on earth) the whole world rejoiced, highly pleased, and the minds (of the people) as well as

* Twelve of the thirteen wives of Dharma are the deities presiding over virtues and mental states and other phenomena of the same name, viz., reverence, friendliness (towards all), compassion, calmness of mind, complacence, prosperity, formal worship, advancement, prudence, intelligence, forbearance and modesty. The progeny of these are also embodiments of similar other virtues, mental states and phenomena which are the direct outcome of the previous ones. They are in order good fortune, placidity, fearlessness, happiness, joy, pride, concentration of mind, arrogance, opulence, understanding, peace of mind and civility.

the quarters, the winds, rivers and mountains (all) became placid and tranquil. (52-53) Musical instruments played in heaven, showers of flowers rained, sages offered their praises (highly) gratified, the Gandharvas and Kinnaras sang and celestial women danced. (In this way) there was supreme felicity and Brahmā (the creator) and all the other divinities waited on the Lord with songs of praised. (54-55)

देवा ऊचुः

यो मायया विरचितं निजयाऽऽत्मनीदं खे रूपभेदमिव तत्प्रतिचक्षणाय ।
एतेन धर्मसदने ऋषिमूर्तिनाद्य प्रादुश्चकार पुरुषाय नमः परस्मै ।५६।
सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान् सत्त्वेन नः सुरगणाननुमेयतत्त्वः ।
दृश्याददभ्रकरुणेन विलोकनेन यच्छ्रीनिकेतममलं क्षिपतारविन्दम् ।५७।

The gods said : Obeisance to that Supreme Person who manifested in His Self this universe created by His own Māyā (delusive potency), even like the phenomenal appearances in the sky, and who has appeared today in the house of Dharma (the god of piety) in the yonder form of a sage in order to reveal that Self. (56) May He whose true nature can only be inferred be pleased to look on us, the gods—who have been created by Him by means of Sattva (the principle of goodness and harmony) in order to put an end to any disturbance in the orderly existence of the world—with an eye full of compassion, an eye which outvies the shining lotus, which is the abode of beauty (or the home of Lakṣmī, the goddess of beauty). (57)

एवं सुरगणैस्तात भगवन्तावभिष्टुतौ । लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ।५८।
ताविमौ वै भगवतो हरेरंशाविहागतौ । भारव्ययाय च भुवः कृष्णौ यदुकुरूद्वहौ ।५९।

Thus extolled and honoured by the gods, who were blessed by Their sight, dear Vidura, the two divine sages (Nara and Nārāyaṇa) left for the Gandhamādana mountain. (58) It is those two part manifestations of Lord Śrī Hari that appeared in this world, with a view to relieving the earth of its burden, in the person of Śrī Kṛṣṇa, the Ornament of the Yadus, and Arjuna (also known by the name of Kṛṣṇa because of his swarthy complexion), the foremost of the Kurus. (59)

स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् । पावकं पवमानं च शुचिं च हुतभोजनम् ।६०।
तेभ्योऽग्नयः समभवन् चत्वारिंशच्च पञ्च च । त एवैकोनपञ्चाशत्साकं पितृपितामहैः ।६१।
वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः । आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते ।६२।

Swāhā (the spouse of the fire-god) bore three sons—Pāvaka, Pavamāna and Śuci—all of whom are deities presiding over fire and partake of the sacrificial offerings. (60) From these, again, sprang up forty and five other fire-gods. It is these (forty-five) together with their fathers and grandfather (mentioned in the preceding verse), that make the forty-nine fire-gods. (61) These are the (forty-nine sacred) fires in whose names Iṣṭis (sacrifices on a small scale) intended for the propitiation of the fire-god are undertaken during Vedic sacrificial performances by men well-versed in the Vedas. (62)

अग्निष्वात्ता बर्हिषदः सौम्याः पितर आज्यपाः । साग्नयोऽनग्नयस्तेषां पत्नी दाक्षायणी स्वधा ।६३।

The Agniṣwāttas, the Barhiṣads, the Saumyas and the Ājyapas—these are (the four main divisions of) the Pitṛs (the eternal manes). They are either Sāgnika (receiving libations of water through the sacred fire) or Niragnika (receiving libations of water without such medium). Swadhā, daughter of Dakṣa, is their common spouse. (63)

तेभ्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा। उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे।६४।
भवस्य पत्नी तु सती भवं देवमनुव्रता। आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः।६५।
पितर्यप्रतिरूपे स्वे भवायानागसे रुषा। अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ।६६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्रथमोऽध्यायः।१।

Swadhā bore them a couple of daughters, Dhāriṇī and Vayunā, both of whom not only mastered the scriptures but also attained spiritual wisdom, and further taught such spiritual wisdom. (64) Satī (Dakṣa's youngest daughter and) the Consort of Bhava (Lord Śiva), was devoted to Lord Bhava, but did not get a son resembling her in good qualities and character. For, while yet very young, she dropped her body of her own accord by dint of Yoga (concentration of mind), in a spirit of indignation against her father (Dakṣa) on account of his antagonism against Lord Bhava, who had done him no wrong. (65-66)

Thus ends the first discourse, forming part of the Dialogue between Vidura and Maitreya, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Ill feeling between Lord Śiva and Dakṣa

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः। विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम्। १ ।
कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम्। आत्मारामं कथं द्वेष्टि जगतो दैवतं महत्। २ ।
एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च। विद्वेषस्तु यतः प्राणांस्तत्यजे दुस्त्यजान्सती। ३ ।

Vidura said: How did Dakṣa, who was (so) fond of his daughters, happen to bear ill-will towards Lord Bhava, the foremost among those possessed of an amiable disposition, disregarding his own daughter, Satī ?(1) Who would bear enmity and how could anyone bear enmity to Him, the Teacher of the whole animate and inanimate creation, who bears enmity to none, is possessed of a tranquil personality, delights in His own Self and is the highest object of veneration to the (whole) universe ? (2) Be pleased to tell me, holy sage, what led to such bitterness of feeling between the son-in-law (Lord Śiva) and the father-in-law (Dakṣa), as compelled Satī to give up her very life, which is so difficult to part with? (3)

मैत्रेय उवाच

पुरा विश्वसृजां सत्रे समेताः परमर्षयः। तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः। ४ ।
तत्र प्रविष्टमृषयो दृष्ट्वार्कमिव रोचिषा। भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः। ५ ।
उदतिष्ठन् सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्रयः। ऋते विरिञ्चं शर्वं च तद्भासाऽऽक्षिप्तचेतसः। ६ ।
सदस्पतिभिर्दक्षो भगवान् साधु सत्कृतः। अजं लोकगुरुं नत्वा निषसाद तदाज्ञया। ७ ।

Maitreya replied: (Once) of old all foremost seers and sages as well as hosts of divinities including the gods presiding over the sacred fires assembled with their attendants in a

sacrificial session held by the Prajāpatis (lords of created beings). (4) Dakṣa too appeared there, shining like the sun and illumining the grand assembly by his splendour. With their mind overwhelmed by his brilliance, (all) those assembled there, including the deities presiding over the sacrificial fires, rose from their seats when they saw him, excepting, of course, Brahmā (his father) and Lord Śiva (the Destroyer of the universe). (5-6) Duly honoured by the superintending priests, the worshipful Dakṣa bowed to Brahmā, the progenitor of the universe, and took his seat with the latter's permission. (7)

प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः । उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव । ८ ।

Seeing Lord Śaṅkara (the Delighter of the world) already seated, and receiving no attention from Him, Dakṣa grew indignant. He looked with angry eyes at Śiva as if he would burn Him, and exclaimed :(8)

श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः । साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् । ९ ।
अयं तु लोकपालानां यशोघ्नो निरपत्रपः । सद्भिराचरितः पन्था येन स्तब्धेन दूषितः । १० ।
एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् । पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् । ११ ।
गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः । प्रत्युत्थानाभिवादार्हे वाचाप्यकृत नोचितम् । १२ ।
लुप्तक्रियायाशुचये मानिने भिन्नसेतवे । अनिच्छन्नप्यदां बालां शूद्रायेवोशतीं गिरम् । १३ ।
प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः । अटत्युन्मत्तवन्नग्नो व्युप्तकेशो हसन् रुदन् । १४ ।
चिताभस्मकृतस्नानः प्रेतस्रङ् त्रस्थिभूषणः । शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।
पतिः प्रमथभूतानां तमोमात्रात्मकात्मनाम् । १५ ।
तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे । दत्ता बत मया साध्वी चोदिते परमेष्ठिना । १६ ।

"Listen to me, O Brāhmaṇa sages along with the gods (present here) including the deities presiding over the sacred fires, as I speak to you about the conduct of pious souls neither from ignorance nor from spite. (9) This shameless fellow has wrecked the fame of the guardians of the various spheres inasmuch as the arrogant man has violated the path trodden by the virtuous. (10) He has become a veritable son to me ever since he accepted the hand of my daughter, who is another Sāvitrī (the consort of Brahmā) as it were, in the presence of Brāhmaṇas and the sacred fire like a good-natured soul. (11) Though he has taken the hand of that fawn-eyed girl, this monkey-eyed fellow did not show due courtesy to me even by word of mouth, when (as a matter of fact) he ought to have risen from his seat and greeted me. (12) To this haughty and impure person, who has not only abandoned all pious acts but has outstepped all bounds of propriety, I gave away the girl, though unwilling to do so, even as one would impart the sacred word (Veda) to a Śūdra (who has been declared by the scriptures as unqualified to receive it). (13) Surrounded by spirits and troops of ghosts, with his hair scattered about, now laughing and now crying, he roves about uncovered like a madman in frightful crematories (the abodes of spirits). (14) Bathed in the ashes of funeral piles and adorned with a garland of skulls (befitting spirits) and wearing ornaments of human bones, he is really inauspicious, though bearing the appellation of Śiva (all-auspicious). (Ever) drunk (himself), he is fond of drunken people and is the lord of goblins and ghosts, who are purely Tāmasika (wicked) by nature. (15) At the instance of Brahmā, alas ! I gave away my virtuous girl to such an impure and evil-minded person, the lord of ghosts." (16)

मैत्रेय उवाच

विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम् । दक्षोऽथाप उपस्पृश्य क्रुद्धः शप्तुं प्रचक्रमे । १७ ।

अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः । सह भागं न लभतां देवैर्देवगणाधमः ।१८।
निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरित्राय विसृज्य शापम् ।
तस्माद्विनिष्क्रम्य विवृद्धमन्युर्जगाम कौरव्य निजं निकेतनम् ।१९।

Maitreya continued : Having thus reviled Lord Śiva (who has His abode on Mount Kailāsa and) who remained unmoved without the least show of resistance, Dakṣa now sipped a little water and indignantly proceeded to curse Him:—(17) "Yonder Bhava, the vilest among the gods, shall no longer get a share in the sacrificial offerings along with the other gods such as Indra (the lord of paradise), Upendra (Lord Viṣṇu manifested in the form of a dwarf, so-called because of His being a younger brother of Indra) and so on." (18) Having pronounced this imprecation upon Lord Śiva, though warned against such a course by the leading members of the assembly, Dakṣa left the place, highly enraged, and returned to his own abode, O scion of Kuru. (19)

विज्ञाय शापं गिरिशानुगाग्रणीर्नन्दीश्वरो रोषकषायदूषितः ।
दक्षाय शापं विससर्ज दारुणं ये चान्वमोदंस्तदवाच्यतां द्विजाः ।२०।
य एतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि । द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ।२१।
गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया । कर्मतन्त्रं वितनुते वेदवादविपन्नधीः ।२२।
बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः । स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात् ।२३।
विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः । संसरन्त्विह ये चामुमनु शर्वावमानिनम् ।२४।
गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा । मश्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः ।२५।
सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रताः । वित्तदेहेन्द्रियारामा याचका विचरन्त्विह ।२६।

Having come to know of this execration, Nandīśwara, the foremost of Lord Śiva's attendants, grew wild with rage and uttered a terrible curse on Dakṣa as well as on those (other) Brāhmaṇas who had countenanced his blasphemy. (20) "This fool, who makes much of his mortal frame and bears enmity to the divine Śiva—who has no vindictive spirit in Him—and looks upon the body etc., (which is other than the self) as his own self, shall have his face turned away from the Truth. (21) Attached to his home, the duties pertaining to which involve the practice of many a self-deception, in the search for carnal pleasures, and deprived of his judgment by attractive promises contained in the Vedas (such as the text-promising eternal happiness to those who perform the sacrifice called Cāturmāsya*), he remains engaged in elaborate rituals. (22) With his mind ever contemplating on the son-self as the self, Dakṣa has forgotten the true nature of his self and is (no better than) a brute. He shall, therefore, be excessively fond of women and shall have his head forthwith changed into that of a goat. (23) This stupid fellow—who regards ignorance in the form of addiction to rituals as wisdom and has slighted Lord Śiva (the Destroyer of the universe)—and those who follow him shall be born in this world again and again. (24) With their mind bewildered by the alluring, sweet and profuse odour (in the shape of the promises of happiness) emitted by the flowery texts of the Vedas, these enemies of Hara (Lord Śiva) shall remain infatuated (for ever). (25) Eating anything and everything (making no distinction between what is worth eating and what is not) and devoted to learning, austerity and sacred vows only for the sake of their livelihood, the Brāhmaṇas shall wander in this world as beggars, finding delight only in wealth, physical comforts and the gratification of their senses." (26)

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*अक्षय्यं ह वै चातुर्मास्ययाजिनः सुखं भवति ॥

तस्यैवं ददतः शापं श्रुत्वा द्विजकुलाय वै। भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम्।२७।
भवव्रतधरा ये च ये च तान् समनुव्रताः। पाखण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः।२८।
नष्टशौचा मूढधियो जटाभस्मास्थिधारिणः। विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम्।२९।
ब्रह्म च ब्राह्मणांश्चैव यद्यूयं परिनिन्दथ। सेतुं विधारणं पुंसामतः पाखण्डमाश्रिताः।३०।
एष एव हि लोकानां शिवः पन्थाः सनातनः। यं पूर्वे चानुसंतस्थुर्यत्प्रमाणं जनार्दनः।३१।
तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम्। विगर्ह्य यात पाखण्डं दैवं वो यत्र भूतराट्।३२।

Hearing him thus pronounce a curse upon the Brāhmaṇa race, the sage Bhṛgu uttered a counter-curse, which was difficult to revoke, being the punishment inflicted by a Brāhmaṇa:—(27) "They who observe vows sacred to Bhava and (likewise) those who follow there latter shall become heretics and act contrary to (the injunctions of) the true scriptures.(28) Only those who have cast all purity to the winds, are silly-minded and wear matted locks, ashes and bones shall get themselves initiated in the cult of Śiva-worship, where wine and other spirituous liquor will be held in high esteem. (29) Because you denounce the Vedas, which lay down the bounds of propriety for men (following the conduct prescribed for the different grades of society and stages in life) and thereby preserve the society (from disruption), as well as the Brāhmaṇas (the custodians of the Vedas), therefore (it seems) you have embraced the creed of heretics. (30) The path chalked out by the Vedas is the eternal and the only blessed path for the people—a path which has been trodden by the ancients and has the authority of Janārdana (Lord Viṣṇu). (31) Condemning as you do the Vedas, which constitute the supremely faultless and eternal path of the virtuous, do you take to the path of heretics, where that lord of the ghosts is the Deity." (32)

मैत्रेय उवाच

तस्यैवं वदतः शापं भृगोः स भगवान् भवः। निश्चक्राम ततः किञ्चिद्विमना इव सानुगः।३३।
तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान्। संविधाय महेष्वास यत्रेज्य ऋषभो हरिः।३४।
आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता। विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षशापो नाम द्वितीयोऽध्यायः।२।

Maitreya went on : While Bhṛgu was thus uttering his imprecation, Lord Bhava along with his retinue left the assembly hall, a bit disconsolate at heart as it were. (33) The lords of created beings, O Vidura (a great archer), duly carried on the sacrifice for a thousand years—the sacrifice in which Śrī Hari, the Supreme Being, was the Deity worshipped. (34) At the conclusion of the sacrifice they took their bath in the Gaṅgā where it is joined by the Yamunā and, with their mind and body cleansed of all impurities, they all returned therefrom each to his own abode. (35)

Thus ends the second discourse entitled "Dakṣa's Imprecation"
in Book Four of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

Satī insists on joining the sacrificial festival at her father's

मैत्रेय उवाच

सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः। जामातुः श्वशुरस्यापि सुमहानतिचक्रमे। १।
यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना। प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत्। २।
इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च। बृहस्पतिसवं नाम समारेभे क्रतूत्तमम्। ३।
तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः। आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः। ४।
तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम्। सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम्। ५।
व्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः। विमानयानाः सप्रेष्ठा निष्ककण्ठीः सुवाससः। ६।
दृष्ट्वा स्वनिलयाभ्याशे लोलाक्षीर्मृष्टकुण्डलाः। पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत। ७।

Maitreya resumed: While Lord Śiva (the son-in-law) and Dakṣa (the father-in-law) thus continued to bear lasting enmity to each other, a very long time elapsed. (1) Now that Dakṣa was installed by Brahmā, the highest of the gods, as the chief of all the lords of created beings, he was puffed up with pride. (2) Having performed a Vājapeya sacrifice, and insulted (by his overbearing demeanour) those who were most skilled in sacred knowledge, he (now) commenced the greatest of all sacrifices, known by the name of Bṛhaspati-Sava.* (3) In that sacrifice all the Brāhmaṇa seers as well as celestial sages, manes and gods were adorned with all kinds of jewels; and their wives too were similarly adorned along with their husbands.(4) At that time Goddess Satī, daughter of Dakṣa, heard of the great sacrificial festival at her father's from the mouth of heavenly beings who were passing through the air and talking loudly (of that festival). (5) She also saw charming spouses of demigods (Gandharvas and Yakṣas) with rolling eyes, dressed in fine costumes and adorned with polished ear-rings and wearing gold ornaments round their necks, flying in their aerial cars with their husbands from all directions past her own abode. In her eagerness (to join the festival) she (thus) spoke to her Consort, God Śiva (the lord of the ghosts). (6-7)

सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल।
वयं च तत्राभिसराम वाम ते यद्यर्थितामी विबुधा व्रजन्ति हि। ८।
तस्मिन् भगिन्यो मम भर्तृभिः स्वकैर्ध्रुवं गमिष्यन्ति सुहृद्दिदृक्षवः।
अहं च तस्मिन् भवताभिकामये सहोपनीतं परिबर्हमर्हितुम्। ९।
तत्र स्वसॄर्मे ननु भर्तृसम्मिता मातृष्वसॄः क्लिन्नधियं च मातरम्।
द्रक्ष्ये चिरोत्कण्ठमना महर्षिभिरुन्नीयमानं च मृडाध्वरध्वजम्।१०।
त्वय्येतदाश्चर्यमजात्ममायया विनिर्मितं भाति गुणत्रयात्मकम्।
तथाप्यहं योषिदतत्त्वविद्ध ते दीना दिदृक्षे भव मे भवक्षितिम्।११।

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* It is laid down in the Śrutis that after performing a Vājapeya sacrifice one should next undertake what is known as a Bṛhaspati-Sava—'वाजपेयेनेष्ट्वा बृहस्पतिसवेन यजेत।'

पश्य प्रयान्तीरभवान्ययोषितोऽप्यलंकृताः कान्तसखा वरूथशः ।
यासां व्रजद्भिः शितिकण्ठ मण्डितं नभो विमानैः कलहंसपाण्डुभिः ।१२।
कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्य नेङ्गते ।
अनाहुता अप्यभियन्ति सौहृदं भर्तुर्गुरोर्देहकृतश्च केतनम् ।१३।
तन्मे प्रसीदेदममर्त्य वाञ्छितं कर्तुं भवान्कारुणिको बतार्हति ।
त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा निरूपिता मानुगृहाण याचितः ।१४।

Satī said: I hear a grand sacrificial festival has been set on foot at the residence of Your father-in-law, the lord of created beings. Let us also move thither, if You so desire, O Vāmadeva; these heavenly beings are (all) going there. (8) My sisters will surely attend it with their husbands in their eagerness to see their kinsfolk. I too long to be there with You and receive the presents that will be bestowed (on me by my parents). (9) There I hope to see my own sisters, the esteemed of their spouses, as well as my mother's sisters and (above all) my own mother, whose mind is so full of affection for me, for all of whom my heart has been yearning for a long time. And I shall also see, my blissful lord, the great sacrifice which is being performed by eminent seers. (10) (Undoubtedly) this wonderful creation, consisting of the three Guṇas (Sattva, Rajas and Tamas) and brought forth by Your own Māyā, appears in You. Nevertheless I, a pitiable woman, and ignorant of Your reality, long to see my native place, O birthless Śiva (the ultimate source of the universe). (11) Behold, my birthless lord, other women (in no way connected with my parents), also richly adorned, going with their consorts in large numbers. The sky looks charming with their moving aerial cars, white as swans, O Lord with a dark spot in the throat (caused by swallowing a most deadly poison in the interest of the world*). (12) How can the (mind and) body of a daughter remain unmoved, O Chief of the gods, on hearing of a festivity at the house of her parents? People go to the house of their husband, preceptor, parents and other near and dear ones even uninvited. (13) Therefore, compassionate as You are, be pleased to grant this desire of mine, O immortal lord ! Though possessed of infinite wisdom, You have located me in the (left) half of Your person (and accepted the appellation of Ardhanārīśwara); (therefore) do me this favour as entreated by me. (14)

ऋषिरुवाच

एवं गिरित्रः प्रिययाभिभाषितः प्रत्यभ्यधत्त प्रहसन् सुहृत्प्रियः ।
संस्मारितो मर्मभिदः कुवागिषून् यानाह को विश्वसृजां समक्षतः ।१५।

The sage resumed: Thus importuned by His beloved spouse, Śiva (the Lord of Kailāsa), who is so loving to His relations, was reminded of the shaft-like words of reproach that Dakṣa had uttered in the presence of the other lords of created beings, and which were cutting to the quick. He, therefore, laughed and made the following reply. (15)

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्यमदेन मन्युना ।१६।
विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षड्भिरसत्तमेतरैः ।
स्मृतौ हतायां भृतमानदुर्दृशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ।१७।
नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादनवस्थितात्मनाम् ।

*Vide verses 40—43 of Discourse VII of Book Eight.

येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः ।१८।
तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दिताङ्गो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः ।१९।

The Lord said : It has been well said by you, O good lady, that people go to their relations even uninvited; but this happens only when the latter's mind is not tainted with malice due to excessive arrogance and anger born of self-identification with the body. (16) The pride of the arrogant is heightened and their mind perverted by learning, austerity, opulence, a charming personality, youth and pedigree, which are the six embellishments for the noble but a curse to the most wicked; and deprived of their judgment, they fail to perceive the glory of the most exalted. (17) Considering them as one's own relations, one should never visit the house of such men of unsteady judgment, who view their visitors with a suspicious mind and with angry and frowning eyes. (18) One whose body has been mutilated with arrows by the enemy does not feel the same torture as he who has been cut to the quick by the abusive words of his own people having a malignant mind. For, while the former is able to sleep (on receiving proper treatment and nursing), the latter suffers from heartache day and night. (19)

व्यक्तं त्वमुत्कृष्टगतेः प्रजापतेः प्रियाऽऽत्मजानामसि सुभ्रु सम्मता ।
अथापि मानं न पितुः प्रपत्स्यसे मदाश्रयात्कः परितप्यते यतः ।२०।
पापच्यमानेन हृदाऽऽतुरेन्द्रियः समृद्धिभिः पूरुषबुद्धिसाक्षिणाम् ।
अकल्प एषामधिरोढुमञ्जसा पदं परं द्वेष्टि यथासुरा हरिम् ।२१।

You are surely the most beloved and esteemed of all the daughters of Dakṣa (the lord of created beings) of exalted rank, my charming lady; yet you will not receive the attention of your father because of your connection with Me, which is a source of great torment to him.(20) He whose heart is burning (with jealousy) and who feels troubled in mind at the sight of the glories of those exalted souls who stand as a witness to the mind of a Jīva (embodied soul), is unable easily to ascend the supreme heights reached by them and merely hates them even as the demons hate Śrī Hari. (21)

प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयायैव न देहमानिने ।२२।
सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः ।
सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ।२३।
तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विट् तदनुव्रताश्च ये ।
यो विश्वसृग्यज्ञगतं वरोरु मामनागसं दुर्वचसाकरोत्तिरः ।२४।
यदि व्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे उमारुद्रसंवादे तृतीयोऽध्यायः ।३।

As regards exchange of formalities in the shape of rising from one's seat and advancing to meet a friend, respectful behaviour and salutation etc., O slender-waisted lady, it is properly done only by the wise, who do all this mentally with respect to the Supreme Person dwelling in every heart, and not to him who regards the body as his own self. (22) It is the absolutely pure mind which is termed as 'Vasudeva', because it is there that the Supreme Person is realized in His unmasked glory. It is in (the shrine of) such a mind that I wait upon with obeisance Lord Vāsudeva, who is beyond sense-perception. (23) Therefore, you

should never look at the face of Dakṣa—even though he is your father, your very procreator—nor of those who are devoted to him, because he bears ill-will to me and offered indignity to me by abusing me, O charming lady, when I visited the sacrifice performed by the lords of created beings, even though I did no wrong to him. (24) If you ignore my advice and go there, no good will come to you thereby. For, when a man who is held in high esteem suffers indignity at the hands of a relation, the affront forthwith causes his death. (25)

Thus ends the third discourse, forming part of the Dialogue between Goddess Umā and Lord Rudra, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Satī burns herself with the fire of Yoga

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः पत्यङ्गनाशं ह्युभयत्र चिन्तयन्।
सुहृद्दिदृक्षुः परिशङ्किता भवान्निष्क्रामती निर्विशती द्विधाऽऽस सा। १।
सुहृद्दिदृक्षाप्रतिघातदुर्मनाः स्नेहाद्रुदत्यश्रुकलातिविह्वला।
भवं भवान्यप्रतिपूरुषं रुषा प्रधक्ष्यतीवैक्षत जातवेपथुः। २।
ततो विनिःश्वस्य सती विहाय तं शोकेन रोषेण च दूयता हृदा।
पित्रोरगात्स्त्रैणविमूढधीर्गृहान् प्रेम्णाऽऽत्मनो योऽर्धमदात्सतां प्रियः। ३।
तामन्वगच्छन् द्रुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः।
सपार्षदयक्षा मणिमन्मदादयः पुरोवृषेन्द्रास्तरसा गतव्यथाः। ४।
तां सारिकाकन्दुकदर्पणाम्बुजश्वेतातपत्रव्यजनस्त्रगादिभिः।
गीतायनैर्दुन्दुभिशङ्खवेणुभिर्वृषेन्द्रमारोप्य विटङ्किता ययुः। ५।
आब्रह्मघोषोर्जितयज्ञवैशसं विप्रर्षिजुष्टं विबुधैश्च सर्वशः।
मृद्दार्वयःकाञ्चनदर्भचर्मभिर्निसृष्टभाण्डं यजनं समाविशत्। ६।
तामागतां तत्र न कश्चनाद्रियद् विमानितां यज्ञकृतो भयाज्जनः।
ऋते स्वसॄर्वै जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिषस्वजुर्मुदा। ७।
सौदर्यसम्प्रश्नसमर्थवार्तया मात्रा च मातृष्वसृभिश्च सादरम्।
दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनन्दिता सती। ८।

Maitreya continued: Having said this much, Lord Śaṅkara (the Bestower of happiness) became silent; for He thought the death of His consort was inevitable in either case (whether she proceeded to her father's house or stayed behind). (As for the latter) she swung like a pendulum, (now) sallying forth in her eagerness to see her relations and (now) returning for fear of Lord Śiva (the Source of the universe). (1) Vexed at the thwarting of her desire to see her relations and overpowered with emotion, she burst into tears and wept. Shaking with

anger, Satī (the spouse of Lord Bhava) looked at her peerless lord, Bhava, as if she would burn Him. (2) Thereafter, with a heart tormented by grief and anger and her judgment clouded by her womanish nature, and heaving deep sighs, she proceeded to her parents' home, leaving Lord Śaṅkara, the beloved of the saints, who had fondly given her half of His body. (3) The servants of Lord Śiva (who is characterized by three eyes)—Manimān, Mada and others—accompanied by His own personal attendants and Yakṣas, followed her apace in thousands, placing Nandīśwara (the chief of the bulls, the mount of Lord Śiva) at their head and free from remorse (at their parting from the Lord, because they could not bear to see Satī going without escort). (4) Placing her on (the back of) the chief of the bulls, they travelled (as her escort), duly equipped with her Sārikā (a thrushlike bird generally brought up as a pet by ladies of high rank), ball (to play with), looking-glass and lotus flower, white umbrella, chowrie and wreath etc., (as insignia of royalty) * and kettledrums, conchs, flutes and other accompaniments of music. (5) Satī (presently reached her destination and) entered the sacrificial grounds, where Vedic hymns were being chanted in every direction, giving rise to a keen contest (among the Brāhmanas reciting the Vedas), nay, which were crowded with Brāhmana seers and divinities on all sides and strewn with utensils of clay, wood, iron, gold, Kuśa grass and hides. (6) Afraid of Daksa (the sacrificer), who treated her with disrespect, nobody bestowed any attention on her when she arrived there, excepting of course her sisters and mother, who gladly and fondly embraced her, their throats choked with tears of love. (7) Not addressed kindly by her father, Satī did not accept the presents or the exalted seat lovingly offered by her mother and mother's sisters; nor did she receive (with a glad heart) the enquiries of her sisters about her health, even though they were couched in a most appropriate language. (8)

अरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभौ ।
अनादृता यज्ञसदस्यधीश्वरी चुकोप लोकानिव धक्ष्यती रुषा । ९ ।
जगर्ह सामर्षविपन्नया गिरा शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिशृण्वतः ।१०।

Seeing that no share of the sacrificial offerings had been allotted to Rudra (Lord Śiva) and that her father (Daksa) had shown great disrespect towards the omniscient Lord, and herself slighted in the sacrificial assembly, Satī (a lady in supreme authority) flew into a rage as if she would burn (all) the worlds with her fury. (9) Controlling by her command the hosts of ghosts (that had accompanied her and) who had sprung on their feet (to kill Dakṣa), she proceeded to reproach that enemy of Lord Śiva—whose vanity had been tickled by his proficiency in the ritual—in accents faltering with anger within the hearing of the whole world (all those assembled there). (10)

श्रीदेव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके ऋते भवन्तं कतमः प्रतीपयेत् ।११।
दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवादृशा द्विज ।
गुणांश्च फल्गून् बहुलीकरिष्णवो महत्तमास्तेष्वविदद्भवानघम् ।१२।
नाश्चर्यमेतद्यदसत्सु सर्वदा महद्विनिन्दा कुणपात्मवादिषु ।
सेर्ष्यं महापूरुषपादपांसुभिर्निरस्ततेजःसु तदेव शोभनम् ।१३।

* Lord Śiva being one of the eight Lokapālas (regents of the quarters), Satī is depicted here as enjoying royal honours.

यद् द्व्यक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घ्यशासनं भवानहो द्वेष्टि शिवं शिवेतरः ।१४।
यत्पादपद्मं महतां मनोऽलिभिर्निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिनस्तस्मै भवान् द्रुह्यति विश्वबन्धवे ।१५।

The worshipful goddess said: None other than you would antagonize Him (Lord Śiva), who is unsurpassed in this world, to whom no one is dear or hateful, who is the beloved Self of all embodied beings, nay, who is the cause of all and is free from enmity. (11) People like you, O Brāhmaṇa, discover faults even in the virtues of others; but there are some pious souls who never do so. The greatest of all are they who are wont to magnify even the most trifling virtues (of others). You, however, have found fault even with such people. (12) It is no wonder that those ignoble souls who declare the material body—which is no better than a corpse—as the self, always indulge in maliciously reveling exalted souls. Such a behaviour befits those people, since their glory is obscured by the dust of feet of those exalted souls. (Failing to reach the heights of glory attained by such exalted souls, they try to hide their shame by vilifying these people). (13) You hate Lord Śiva of sacred renown, whose command is inviolable, nay, whose (celebrated) name of two syllables (ŚIVA), uttered with the tongue even once and that too casually, immediately wipes out the sins of men (who utter them) ! You are a coursed indeed. (14) You bear enmity to that Befriender of the universe, whose lotus-feet are not only resorted to by the bee-like minds of exalted souls, thirsting for honey in the shape of the joy of absorption in Brahma (the Absolute), but also shower the blessings sought after by interested people. (15)

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।
तन्माल्यभस्मनृकपाल्यवसत्पिशाचैर्ये मूर्धभिर्दधति तच्चरणावसृष्टम् ।१६।
कर्णौ पिधाय निरयाद्यदकल्प ईशे धर्मावितर्यसृणिभिर्नृभिरस्यमाने ।
छिन्द्यात्प्रसह्य रुशतीमसतीं प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः ।१७।
अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।
जग्धस्य मोहाद्धि विशुद्धिमन्धसो जुगुप्सितस्योद्धरणं प्रचक्षते ।१८।
न वेदवादाननुवर्तते मतिः स्व एव लोके रमतो महामुनेः ।
यथा गतिर्देवमनुष्ययोः पृथक् स्व एव धर्मे न परं क्षिपेत्स्थितः ।१९।
कर्म प्रवृत्तं च निवृत्तमप्यृतं वेदे विविच्योभयलिङ्गमाश्रितम् ।
विरोधि तद्यौगपदैककर्तरि द्वयं तथा ब्रह्मणि कर्म नर्च्छति ।२०।

Do not people other than you, such as Brahmā (the creator) and others, who place on their heads flowers etc., dropped from His feet, know Him to be inauspicious, though bearing the appellation of Śiva (all-auspicious)—Him who lived in the company of fiends in crematories, throwing about His matted locks and wearing on His person the wreaths lying there as well as the ashes (of funeral piles) and human skulls? (16) A man should shut his ears and leave the place where his master—a defender of righteousness—is being vituperated by unbridled men, in case he is powerless (to take the life of the reviler or to lay down his own life); or, if he has the power, he should forcibly cut off the vile tongue that indulges in such blasphemy, and then give up his own life as well (if need be). Such is the course of duty. (17) Therefore, I shall no longer retain this body, begotten of you, a vilifier of Lord Śiva (the dark-necked) ! For the wise declare that one gets purified only by vomiting the impure food consumed through ignorance. (18) The mind of a great sage reveling in his

own Self does not (invariably) follow the utterances of the Vedas (in the form of injunctions and interdictions). Just as the movements of an immortal and a human being vary (while the one can tread on air, the other can walk on solid ground alone), even so the ways of the enlightened and the ignorant are not alike. Therefore, while holding fast exclusively to one's own duty, one should never cast aspersions against another. (19) Activity in the shape of performing one's religious duties (pouring oblations into the sacred fire and so on) and that consisting of pursuits carried on in retirement (such as the control of one's mind and senses etc.) are equally right, both being prescribed in the Vedas severally for the two types of men, the one characterized by worldly attachment and the other by its absence, as will appear from the fact that the two are found incompatible in an agent practising both at a time. (But even as the one duty is not incumbent on the other type of men) so no duty of any kind devolves on Lord Śiva (who is the same as Brahma). (20)

मा वः पदव्यः पितरस्मदास्थिता या यज्ञशालासु न धूमवर्त्मभिः ।
तदन्नतृप्तैरसुभृद्भिरीडिता अव्यक्तलिङ्गा अवधूतसेविताः ।२१।
नैतेन देहेन हरे कृतागसो देहोद्भवेनालमलं कुजन्मना ।
व्रीडा ममाभूत्कुजनप्रसङ्गतस्तज्जन्म धिग् यो महतामवद्यकृत् ।२२।
गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मनाः ।
व्यपेतनर्मस्मितमाशु तद्ध्यहं व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ।२३।

The natural gifts (mystic powers) possessed by us, O father, cannot be acquired by you. They are not extolled in sacrificial halls by creatures following the path of ritual and gratified with the food offered in sacrifices; for their origin is unknown (depending as they do on our will) and they are enjoyed only by the knowers of Brahma. (21) I have no longer any use for this body of ignoble birth, sprung as it is from the loins of one who has sinned against Lord Śiva (the Destroyer of the universe). Away, away with it ! I am ashamed of my relationship with a vile man. Accursed be the birth from him who offends against exalted souls. (22) When Lord Śiva (whose banner bears the device of a bull) calls me (jocularly) by the name of Dākṣāyaṇī (Dakṣa's daughter)—an appellation derived from your name, I shall feel deeply piqued, and forget all mirth and smile. Therefore, I will forthwith cast off this corpse-like body begotten of you (so that no such occasion may arise). (23)

मैत्रेय उवाच

इत्यध्वरे दक्षमनूद्य शत्रुहन् क्षितावुदीचीं निषसाद शान्तवाक् ।
स्पृष्ट्वा जलं पीतदुकूलसंवृता निमील्य दृग्योगपथं समाविशत् ।२४।
कृत्वा समानावनिलौ जितासना सोदानमुत्थाप्य च नाभिचक्रतः ।
शनैर्हृदि स्थाप्य धियोरसि स्थितं कण्ठाद् भ्रुवोर्मध्यमनिन्दितानयत् ।२५।
एवं स्वदेहं महतां महीयसा मुहुः समारोपितमङ्कमादरात् ।
जिहासती दक्षरुषा मनस्विनी दधार गात्रेष्वनिलाग्निधारणाम् ।२६।
ततः स्वभर्तुश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्मषः सती सद्यः प्रजज्वाल समाधिजाग्निना ।२७।

Maitreya went on : Having thus addressed Dakṣa in the sacrificial assembly, O Vidura (queller of enemies in the shape of lust, anger and so on), Satī sat down silent on the floor, facing the north. She sipped (some) water (by way of purification), wrapped herself with a

yellow piece of linen, closed Her eyes and resorted to the device of shedding the body after the manner of the Yogīs. (24) Having steadied herself in a squatting posture, she brought the Prāna and Apāna airs on the same level (at the navel) and forcing the Udāna* air upwards from the mystical circle at the navel, held it in the region of the heart along with the intellect. Thereafter the irreproachable lady drew the air thus held in the region of the heart to the middle of her eyebrows through her throat. (25) Thus intending to drop her body—which had been lovingly placed on the lap more than once by Lord Śiva (the most adored even of exalted souls)—as a mark of displeasure against Dakṣa (her father), the strong-willed lady summoned the presence of air and fire in her limbs through (deep) concentration of mind. (26) Thereafter Satī was so completely absorbed in enjoying with her mind the honey of the lotus-feet of her lord (Bhagavān Śaṅkara), the Preceptor of the whole world, that she perceived none else. She was thereby rid of the last traces of impurity (in the shape of the consciousness that she was a daughter of Dakṣa) and her body was soon ablaze with the fire produced by deep meditation. (27)

तत्पश्यतां खे भुवि चाद्भुतं महद् हाहेति वादः सुमहानजायत ।
हन्त प्रिया दैवतमस्य देवी जहावसून् केन सती प्रकोपिता ।२८।
अहो अनात्म्यं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।
जहावसून् यद्विमताऽऽत्मजा सती मनस्विनी मानमभीक्ष्णमर्हति ।२९।
सोऽयं दुर्मर्षहृदयो ब्रह्मध्रुक् च लोकेऽपकीर्तिं महतीमवाप्स्यति ।
यदङ्गजां स्वां पुरुषद्विडुद्यतां न प्रत्यषेधन्मृतयेऽपराधतः ।३०।

There ensued in the heavens as well as on the earth a tremendous uproar among those who witnessed this most extraordinary event : "Alas ! angered by Dakṣa (her own father), Goddess Satī, the beloved spouse of the most adorable Divinity (Lord Śiva), has given up the ghost ! (28) Ah, look at the enormous wickedness of this lord of created beings, who is the father of all these mobile and immobile creatures, and slighted by whom Satī, his own high-souled daughter, gave up her life—Satī, who ever deserved honour at his hands ! (29) Possessed of a jealous heart and an enemy of the Supreme Spirit, he will incur great infamy in the world. People will say that this Śiva-hater did not forbid his own begotten child when she was preparing to die because of the ill-treatment received from him !" (30)

वदत्येवं जने सत्या दृष्ट्वासुत्यागमद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ।३१।
तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ।३२।
अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा । ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ।३३।
तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः । हन्यमाना दिशो भेजुरुशद्भिर्ब्रह्मतेजसा ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ।४।

While the people were observing thus Satī's attendants, who saw the wonderful self-immolation rose with uplifted weapons to kill Dakṣa. (31) Seeing the vehemence of their onrush, the worshipful Bhṛgu poured oblations into the fire known by the name of Dakṣiṇāgni, reciting the text of the Yajurveda possessing the efficacy of killing those who are out to wreck a sacrifice. (32) While the sage Bhṛgu (the priest officiating at the sacrifice) was pouring oblations, heavenly beings called the Rbhus, who had attained to (the sphere of) the moon-god by dint of their austere penance, rose (from the sacrificial pit) in thousands with great

* For a clear conception of these airs, vide the foot-note below III vi. 9 (p. 175).

force. (33) Beaten by these (divinities), who were armed with firebrands and resplendent with the spiritual glow investing a holy Brāhmaṇa, all the Pramathas (attendants of Lord Śiva) along with the Guhyakas (Yakṣas, attendants of Kubera, the god of riches) ran away in various directions. (34)

Thus ends the fourth discourse entitled "The Self-immolation of Satī" in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

Vīrabhadra wrecks Dakṣa's sacrifice and beheads him

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापतेरसत्कृताया अवगम्य नारदात्।
स्वपार्षदसैन्यं च तदध्वरर्भुभिर्विद्रावितं क्रोधमपारमादधे। १।
क्रुद्धः सुदष्टोष्ठपुटः स धूर्जटिर्जटां तडिद्वह्निसटोग्ररोचिषम्।
उत्कृत्य रुद्रः सहसोत्थितो हसन् गम्भीरनादो विससर्ज तां भुवि। २।
ततोऽतिकायस्तनुवा स्पृशन्दिवं सहस्रबाहुर्घनरुक् त्रिसूर्यदृक्।
करालदंष्ट्रो ज्वलदग्निमूर्धजः कपालमाली विविधोद्यतायुधः। ३।
तं किं करोमीति गृणन्तमाह बद्धाञ्जलिं भगवान् भूतनाथः।
दक्षं सयज्ञं जहि मद्भटानां त्वमग्रणी रुद्र भटांशको मे। ४।
आज्ञप्त एवं कुपितेन मन्युना स देवदेवं परिचक्रमे विभुम्।
मेने तदाऽऽत्मानमसङ्गरंहसा महीयसां तात सहः सहिष्णुम्। ५।
अन्वीयमानः स तु रुद्रपार्षदैर्भृशं नदद्भिर्व्यनदत्सुभैरवम्।
उद्यम्य शूलं जगदन्तकान्तकं स प्राद्रवद् घोषणभूषणाङ्घ्रिः। ६।

Maitreya continued : Lord Śiva's fury knew no bounds when He learnt from Nārada that Satī (His spouse) had burnt herself to death on being slighted by Dakṣa (a lord of created beings) and that the host of His own attendants had been driven away by the Ṛbhus, who had appeared from Dakṣa's sacrifice. (1) Sharply biting His lips in rage, Lord Śiva (who bore a heavy burden of matted locks on His head) pulled up one of those clotted locks, which shone brightly like a flash of lightning or as a flame of fire and, springing on His feet all at once, laughed with a deep roar and dashed the lock against the ground. (2) From that lock sprang a colossal being (Vīrabhadra by name) whose (tall) figure touched the skies, who was possessed of a thousand arms and, dark like a cloud, had three eyes bright as the sun, fierce teeth and matted hair shining like flaming fire, wore a garland of skulls and was armed with various uplifted weapons. (3) When he prayed with joined palms, "(Command me) what to do!" Lord Śiva (the lord of the spirits) said, "You being My part manifestations, O valiant Rudra, lead My warriors (against Dakṣa) and dispose of Dakṣa and his sacrifice." (4) Enjoined thus by the wrathful Rudra (who is anger personified), he went round (as a mark

of respect) the all-pervading Lord, the adored of (all) the gods (and departed). At that time he thought himself, by virtue of his irresistible force, as capable of braving the might of the most powerful, O dear Vidura. (5) He thundered most terribly and, lifting his trident, which was capable of destroying even Death (the destroyer of the universe), ran (towards Dakṣa's abode), followed by the attendants of Śrī Rudra—who were (all) roaring violently—the anklets about his ankles making a jingling sound (even as he trod on the earth). (6)

अथर्त्विजो यजमानः सदस्याः ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम्।
तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दध्युः। ७।
वाता न वान्ति न हि सन्ति दस्यवः प्राचीनबर्हिर्जीवति होग्रदण्डः।
गावो न काल्यन्त इदं कुतो रजो लोकोऽधुना किं प्रलयाय कल्पते। ८।
प्रसूतिमिश्राः स्त्रिय उद्विग्नचित्ता ऊचुर्विपाको वृजिनस्यैष तस्य।
यत्पश्यन्तीनां दुहितॄणां प्रजेशः सुतां सतीमवदध्यावनागाम्। ९।
यस्त्वन्तकाले व्युप्तजटाकलापः स्वशूलसूच्यर्पितदिग्गजेन्द्रः।
वितत्य नृत्यत्युदितास्त्रदोर्ध्वजानुद्यदट्टहासस्तनयित्नुभिन्नदिक्। १०।
अमर्षयित्वा तमसह्यतेजसं मन्युप्लुतं दुर्विषहं भ्रुकुट्या।
करालदंष्ट्राभिरुदस्तभागणं स्यात्स्वस्ति किं कोपयतो विधातुः। ११।

Seeing dust in the northern quarter, the priests officiating at the sacrifice, the sacrificer (Daksa), those assembled there and all the (other) Brāhmanas and their wives thought on the other side:"What can this darkness be? Whence has this dust come? (7) Winds are not blowing and there are certainly no robbers; for (king) Prācīnabarhi, who rules with an iron rod is (still) alive. Nor is it the time for cows being hurriedly taken back (from the pastures). Whence is this (cloud of) dust (then)? Is the world preparing for its doom (just) now ?" (8) Troubled in mind, Prasūti (Daksa's wife) and the other ladies observed, "This is nothing but the (evil) consequence of the wrong perpetrated by Dakṣa (the lord of created beings), who before the very eyes of his (other) daughters slighted his innocent daughter, Satī ! (9) (Or it may be the fruit of the offence committed against Śrī Rudra, the god of destruction) who dances at the time of (universal) destruction, throwing about the tuft of His matted hair and extending His banner-like arms equipped with uplifted weapons, when the lords of elephants presiding over the quarters are pierced by the prongs of His trident and the quarters rent with His thunder-like peals of laughter. (10) Nay, possessed of a dazzling splendour and filled with anger, He assumes an unbearable aspect by His knit brows, and the whole group of constellations is scattered by His frightful teeth. Having angered Him can any one fare well even if the individual provoking Him is the creator himself ?" (11)

बह्वेवमुद्विग्नदृशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः।
उत्पेतुरुत्पाततमाः सहस्रशो भयावहा दिवि भूमौ च पर्यक्। १२।
तावत्स रुद्रानुचरैर्मखो महान् नानायुधैर्वामनकैरुदायुधैः।
पिङ्गैः पिशङ्गैर्मकरोदराननैः पर्याद्रवद्भिर्विदुरान्वरुध्यत। १३।
केचिद्बभञ्जुः प्राग्वंशं पत्नीशालां तथापरे। सद आग्नीध्रशालां च तद्विहारं महानसम्। १४।
रुरुजुर्यज्ञपात्राणि तथैकेऽग्नीननाशयन्। कुण्डेष्वमूत्रयन् केचिद्बिभिदुर्वेदिमेखलाः। १५।
अबाधन्त मुनीनन्य एके पत्नीरतर्जयन्। अपरे जगृहुर्देवान् प्रत्यासन्नान् पलायितान्। १६।
भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम्। चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत्। १७।

While the people were saying many such things with perturbation in their eyes, there appeared on all sides in the heavens as well as on earth again and again thousands of ill-omens of the worst type, causing fear even to the strong-minded Dakṣa. (12) By this time, O Vidura, the followers of Rudra, who were (all) armed with various uplifted weapons and were dwarfish in stature, some red-brown and other tawny of hue, and had bellies and faces resembling those of an alligator, ran up in all directions and surrounded that spacious sacrificial ground. (13) Some broke the beam resting on the eastern and western pillars (of the sacrificial hall), while others destroyed the apartment reserved for the wives of the sacrificer and the priests (to the west of the sacrificial hall) as well as the assembly-hall (in front of the sacrificial hall), the cottage (in front of the assembly-hall) where clarified butter and other substances poured into the sacrificial fire are stored, the hut occupied by the sacrificer himself and the kitchen. (14) Some smashed the sacrificial vessels and extinguished the sacred fires, while others urinated in the sacrificial pits and snapped the cotton threads marking the boundaries of the sacrificial dais (in the north). (15) Some molested the hermits, while others threatened the wives (of the sacrificer and the priests) and still others seized the divinities who were sitting close to them, even though they tried to run away. (16) Maṇimān bound the sage Bhṛgu; Vīrabhadra, Dakṣa (the lord of created beings) himself; Caṇḍīśa, the god Pūṣā (one of the twelve sons of Aditi who preside over the sun month by month) and Nandīśwara seized Bhaga (another god presiding over the sun). (17)

सर्व एवर्त्विजो दृष्ट्वा सदस्याः सदिवौकसः। तैरर्द्यमानाः सुभृशं ग्रावभिर्नैकधाद्रवन्।१८।
जुह्वतः स्रुवहस्तस्य श्मश्रूणि भगवान् भवः। भृगोर्लुलुञ्चे सदसि योऽहसच्छ्मश्रु दर्शयन्।१९।
भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि। उज्जहार सदःस्थोऽक्ष्णा यः शपन्तमसूसुचत्।२०।
पूष्णश्चापातयद्दन्तान् कालिङ्गस्य यथा बलः। शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः।२१।
आक्रम्योरसि दक्षस्य शितधारेण हेतिना। छिन्दन्नपि तदुद्धर्तुं नाशक्नोत् त्र्यम्बकस्तदा।२२।
शस्त्रैरस्त्रान्वितैरेवमनिर्भिन्नत्वचं हरः। विस्मयं परमापन्नो दध्यौ पशुपतिश्चिरम्।२३।
दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे। यजमानपशोः कस्य कायात्तेनाहरच्छिरः।२४।
साधुवादस्तदा तेषां कर्म तत्तस्य शंसताम्। भूतप्रेतपिशाचानामन्येषां तद्विपर्ययः।२५।
जुहावैतच्छिरस्तस्मिन्दक्षिणाग्नावमर्षितः। तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम्।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षयज्ञविध्वंसो नाम पञ्चमोऽध्यायः।५।

Seeing this (outrage) and being most severely pelted with stones by these (attendants of Śiva), all the priests officiating at the sacrifice as well as those assembled there, including the heavenly beings, ran in various directions. (18) The worshipful Vīrabhadra (a part manifestation of Lord Bhava) pulled up the moustaches and beard of Bhṛgu, who was pouring oblations into the sacrificial fire, holding the sacrificial ladle in his hand, and who had laughed (at Lord Śiva) in open assembly, (proudly) displaying his moustaches. (19) Lord Vīrabhadra angrily knocked down Bhaga to the ground and plucked his eyes inasmuch as he had in the assembly (of the lords of created beings) countenanced Dakṣa in his calumniation of Lord Śiva by blinking. (20) Even as Lord Balarāma knocked * down the teeth of the king of the Kaliṅgas (during the wedding of Aniruddha, Śrī Kṛṣṇa's grandson), so Vīrabhadra dashed off the teeth of Pūṣā, who had laughed showing his teeth while Śiva (the most adorable) was being vilified (by Dakṣa). (21) Setting his foot on Dakṣa's breast (after knocking him down), the three-eyed Vīrabhadra proceeded to cut off his head with a sharp-edged weapon but failed to sever it then. (22) Vīrabhadra, who was no other than Lord Śiva

* Vide verse 37 of Discourse LXI of Book X.

(the Destroyer of the universe), was filled with great wonder when he found that no weapon or missile could even cut Dakṣa's skin that way, and pondered for a long time. (23) Observing the way in which animals were being slaughtered for the sacrifice, Vīrabhadra severed the head of Dakṣa from his body in the same way, treating the sacrificer as an animal to be sacrificed. (24) There arose a shout of applause from the ghosts, spirits and fiends, who extolled that achievement of Vīrabhadra; while others (those belonging to Dakṣa's party) raised and outcry against the same. (25) Full of anger, Vīrabhadra threw Dakṣa's head as an offering into the sacrificial fire called Dakṣiṇāgni; and , setting fire to that sacrificial edifice, left for Mount Kailāsa (the abode of the Yakṣas, Kubera's attendants). (26)

Thus ends the fifth discourse entitled "The Destruction of Dakṣa's sacrifice"
in Book Four of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Brahmā and the other gods proceed to Kailāsa and appease Lord Śiva

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः । शूलपट्टिशनिस्त्रिंशगदापरिघमुद्गरैः । १ ।
संछिन्नभिन्नसर्वाङ्गाः सत्विक्सभ्या भयाकुलाः । स्वयम्भुवे नमस्कृत्य कात्स्न्येनैतन्न्यवेदयन् । २ ।
उपलभ्य पुरैवैतद्भगवानब्जसम्भवः । नारायणश्च विश्वात्मा न कस्याध्वरमीयतुः । ३ ।
तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् । ४ ।
अथापि यूयं कृतकिल्बिषा भवं ये बर्हिषो भागभाजं परादुः ।
प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् । ५ ।
आशासाना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।
तमाशु देवं प्रियया विहीनं क्षमापयध्वं हृदि विद्धं दुरुक्तैः । ६ ।
नाहं न यज्ञो न च यूयमन्ये ये देहभाजो मुनयश्च तत्त्वम् ।
विदुः प्रमाणं बलवीर्ययोर्वा यस्यात्मतन्त्रस्य क उपायं विधित्सेत् । ७ ।

Maitreya went on: Worsted by the forces of Rudra and stricken with fear, and having all their limbs mangled and broken by (the blows of) their tridents, Paṭṭiśas (a kind of spear),swords, maces, iron clubs and mallets, the hosts of divinities along with the priests officiating and assisting at the sacrifice (approached and) bowed to Brahmā (the self-born) and narrated the story to him in all details. (1-2) The worshipful Brahmā (the lotus-born creator) and Lord Nārāyaṇa, the Soul of the universe, who had foreseen this, did not attend Dakṣa's sacrifice. (3) Hearing their story, Brahmā said, "On the part of those wishing to get square with a person possessed of great power, who has given them cause for offence, such a desire does not generally conduce to their welfare. (4) You were, on the other hand, actually guilty of offence against Lord Śiva in that you deprived Him of a share in the sacrificial offerings, to which He had a rightful claim. You, however, (go and) invoke His favour by clasping His lotus-feet with a guileless heart; for He can be speedily propitiated. (5) If you

wish the sacrifice to be revived (and completed), make haste to crave the forgiveness of that Divinity (Lord Śiva), who was stung to the quick by the abusive words (of Dakṣa) and has now lost His beloved spouse; for the world with its guardian deities will be nowhere if He continues to be angry. (6) Neither I nor Yajña (the deity presiding over sacrifices) nor (any of) you (the other gods) nor the sages, much less any other embodied beings know His true character or the extent of His strength and power. None would feel inclined (under the circumstance) to contrive any means (other than clasping His feet) to placate Him who is (absolutely) independent." (7)

स इत्थमादिश्य सुरानजस्तैः समन्वितः पितृभिः सप्रजेशैः ।
ययौ स्वधिष्ण्यान्निलयं पुरद्विषः कैलासमद्रिप्रवरं प्रियं प्रभोः । ८ ।
जन्मौषधितपोमन्त्रयोगसिद्धैर्नरेतरैः । जुष्टं किन्नरगन्धर्वैरप्सरोभिर्वृतं सदा । ९ ।
नानामणिमयैः शृङ्गैर्नानाधातुविचित्रितैः । नानाद्रुमलतागुल्मैर्नानामृगगणावृतैः ।१०।
नानामलप्रस्रवणैर्नानाकन्दरसानुभिः । रमणं विहरन्तीनां रमणैः सिद्धयोषिताम् ।११।
मयूरकेकाभिरुतं मदान्धालिविमूर्च्छितम् । प्लावितै रक्तकण्ठानां कूजितैश्च पतत्त्रिणाम् ।१२।
आह्वयन्तमिवोद्धस्तैर्द्विजान् कामदुघैर्द्रुमैः । व्रजन्तमिव मातङ्गैर्गृणन्तमिव निर्झरैः ।१३।

Having thus enjoined the gods, and accompanied by them as well as by the manes and the lords of created beings, Brahmā (the birthless creator) went from his own realm (the Brahmaloka) to Mount Kailāsa, the chief of the mountains, the beloved abode of Lord Śiva (the Destroyer of the three cities). (8) Mount Kailāsa is inhabited by gods endowed with supernatural powers from their very birth or who acquired them by the use of specific herbs, by recourse to austere penance and spells or through the practice of Yoga, and is ever crowded with Kinnaras and Gandharvas (celestial musicians) and Apsarās (heavenly dancing girls). (9) With its summits consisting of jewels of various kinds and variegated with minerals of every description—which are clothed with trees, creepers and shrubs of various species and infested with wild beasts of every kind, nay, which contain many a rill of limpid water and are spotted with many a cave and eminence—it affords delight to the wives of Siddhas (a class of heavenly being endowed with supernatural powers from their very birth), that sport there in the company of their spouses. (10-11) The mountain is resonant with the screams of peacocks and echoes with the melodious humming of bees blinded by intoxication. Nay, through the shrill notes of its cuckoos and the warbling of other birds and by its wish-yielding trees with their towering boughs it seems to call new birds, raising its arms; nay, through its (moving) elephants it seems to be in motion and through its (murmuring) rills it appears to speak. (12-13)

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितम् । तमालैः शालतालैश्च कोविदारासनार्जुनैः ।१४।
चूतैः कदम्बैर्नीपैश्च नागपुन्नागचम्पकैः । पाटलाशोकबकुलैः कुन्दैः कुरबकैरपि ।१५।
स्वर्णार्णशतपत्रैश्च वररेणुकजातिभिः । कुब्जकैर्मल्लिकाभिश्च माधवीभिश्च मण्डितम् ।१६।
पनसोदुम्बराश्वत्थप्लक्षन्यग्रोधहिङ्गुभिः । भूजैरोषधिभिः पूगै राजपूगैश्च जम्बुभिः ।१७।
खर्जूराम्रातकाम्राद्यैः प्रियालमधुकेङ्गुदैः । द्रुमजातिभिरन्यैश्च राजितं वेणुकीचकैः ।१८।
कुमुदोत्पलकह्लारशतपत्रवनर्द्धिभिः । नलिनीषु कलं कूजत्खगवृन्दोपशोभितम् ।१९।
मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः । गवयैः शरभैर्व्याघ्रै रुरुभिर्महिषादिभिः ।२०।
कर्णान्त्रैकपदाश्वास्यैर्निर्जुष्टं वृकनाभिभिः । कदलीखण्डसंरुद्धनलिनीपुलिनश्रियम् ।२१।
पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया । विलोक्य भूतेशगिरिं विबुधा विस्मयं ययुः ।२२।

The mountain is adorned with (celestial trees such as) Mandāras and Pārijātas, as well as with (other trees such as) Saralas (a species of pines), Tamālas, Sālas and Palmyras, Kovidāras, Asanas and Arjunas. (14) It is further beautified with mango trees, Kadambas and Nīpas, Nāgas, Punnāgas and Campakas, Pāṭalas (trees bearing the trumpet flowers), Aśokas and Bakulas, Kundas (a species of jasmine) as well as Kurabakas (trees bearing the red amaranth flower), golden lotuses, creepers bearing cardamoms, Mālatīs, Kubjas, Mallikās and Mādhavīs. (15-16) Nay, its beauty is enhanced by breadfruit trees. Udumbaras, the holy fig trees, Plakṣas (the waved-leaf fig trees), banyans and bdelliums, birches, annual trees (such as the banana, which are cut down after they have borne fruit), betel-nut trees, Rājapūgas (a species of areca-nut palms) and rose-apple trees, date-palms, hog-plums, Āmras (a species of mango trees) and so on, Priyālas, Madhukas and soap-nut trees and other varieties of trees, and clusters of bamboos—both of the hollow and solid types. (17-18) It is further graced with swarms of birds sweetly warbling on the margin of its ponds rich in their beds of lilies and lotuses of various kinds. (19) It is infested with deer, monkeys, boars, lions, bears and porcupines, Gayals, Śarabhas (a species of eight-footed animals now extinct), tigers, Rurus (a species of black antelopes), wild buffaloes and other wild beasts as well as with Karṇāntras, Ekapadas (a species of one-footed animals) Aśwamukhas, wolves and musk-deer; and the strands of its ponds look charming with the clusters of banana trees surrounding them. (20-21) It is hemmed in by the river Nandā (the holy Gaṅgā), whose waters have been hallowed by the touch of Satī (the deceased consort of Lord Śiva), who bathed in it. The gods felt astonished to see (the beauty of) Mount Kailāsa, the abode of Lord Śiva (the lord of ghosts). (22)

ददृशुस्तत्र ते रम्यामलकां नाम वै पुरीम्। वनं सौगन्धिकं चापि यत्र तन्नाम पङ्कजम् ।२३।
नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः। तीर्थपादपदाम्भोजरजसातीव पावने ।२४।
ययोः सुरस्त्रियः क्षत्तरवरुह्य स्वधिष्ण्यतः। क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्शिताः ।२५।
ययोस्तत्स्नानविभ्रष्टनवकुङ्कुमपिञ्जरम् । वितृषोऽपि पिबन्त्यम्भः पाययन्तो गजा गजीः ।२६।

There (on that mountain) they saw the celebrated and beautiful city of Alakā (the capital of Kubera, the lord of the Yakṣas) as well as the garden named Saugandhika, where can be seen a species of lotuses bearing the same name (and singularly noted for their fragrance).(23) Along the outskirts of the city flow the two rivers Nandā and Alakanandā, both of which have derived utmost sanctity from (their contact with) the dust of the feet of Lord Viṣṇu (which are the abode of all sanctity). (24) Descending from their aerial cars, O Vidura, celestial women, exhausted by their amorous dalliance, take a plunge into these streams and sport therein, sprinkling their mates with water. (25) The water of these rivers gets coloured by the saffron washed (from their bosom) during their ablutions, and (tempted by its delicious fragrance) elephants drink it, even though they have no thirst, and give the same to the she-elephants also to drink. (26)

तारहेममहारत्नविमानशतसंकुलाम् । जुष्टां पुण्यजनस्त्रीभिर्यथा खं सतडिद्घनम् ।२७।
हित्वा यक्षेश्वरपुरीं वनं सौगन्धिकं च तत्। द्रुमैः कामदुघैर्हृद्यं चित्रमाल्यफलच्छदैः ।२८।
रक्तकण्ठखगानीकस्वरमण्डितषट्पदम् । कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् ।२९।
वनकुञ्जरसंघृष्टहरिचन्दनवायुना । अधि पुण्यजनस्त्रीणां मुहुरुन्मथयन्मनः ।३०।
वैदूर्यकृतसोपाना वाप्य उत्पलमालिनीः। प्राप्तं किम्पुरुषैर्दृष्ट्वा त आराद्ददृशुर्वटम् ।३१।

Crowded with hundreds of aerial cars made of silver, gold and most precious jewels, and

inhabited by the wives of Yakṣas, the city looked like the firmament overcast with clouds accompanied by lightning. (27) They overpassed the capital of Kubera (the lord of the Yakṣas) as well as the aforementioned garden called Saugandhika, which looked charming with its wish-yielding trees, laden with fruits, flowers and leaves of variegated colours. (28) The notes of cuckoos and hosts of other birds in that garden added to the melody of the (humming of) bees and it was spotted with ponds containing lotus beds, the most favourite resorts of swans. (29) By the breezes wafting the perfume of its sandal-trees, whose (soft) bark was scratched by wild elephants (rubbing their bodies against it in order to relieve their itching sensation), it flamed the passion of Yakṣa women again and again. (30) (Going further) they saw a number of extensive wells containing beds of blue lotuses and provided with stairs of cat's-eye, which were frequented by Kimpuruṣas (another class of demigods); and not far from them they sighted a banyan tree. (31)

स योजनशतोत्सेधः पादोनविटपायतः। पर्यक्कृताचलच्छायो निर्नीडस्तापवर्जितः।३२।
तस्मिन्महायोगमये मुमुक्षुशरणे सुराः। ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम्।३३।
सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम्। उपास्यमानं सख्या च भर्त्रा गुह्यकरक्षसाम्।३४।
विद्यातपोयोगपथमास्थितं तमधीश्वरम्। चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम्।३५।
लिङ्गं च तापसाभीष्टं भस्मदण्डजटाजिनम्। अङ्गेन संध्याभ्ररुचा चन्द्रलेखां च बिभ्रतम्।३६।
उपविष्टं दर्भमय्यां बृस्यां ब्रह्म सनातनम्। नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम्।३७।
कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि। बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया।३८।
तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम्।
सलोकपाला मुनयो मनूनामाद्यं मनुं प्राञ्जलयः प्रणेमुः।३९।
स तूपलभ्यागतमात्मयोनिं सुरासुरेशैरभिवन्दिताङ्घ्रिः।
उत्थाय चक्रे शिरसाभिवन्दनमर्हत्तमः कस्य यथैव विष्णुः।४०।
तथापरे सिद्धगणा महर्षिभिर्ये वै समन्तादनु नीललोहितम्।
नमस्कृतः प्राह शशाङ्कशेखरं कृतप्रणामं प्रहसन्निवात्मभूः।४१।

The tree had a height of one hundred Yojanas (or eight hundred miles) and its boughs extended to a distance of seventy-five Yojanas (or six hundred miles) on every side. It cast a permanent shade on all sides and thus warded off the sun; yet it contained no nest. (32) Beneath that tree, which induced great concentration of mind and was the (happy) resort of those seeking liberation, the gods beheld Lord Śiva seated like Death free from anger.(33) Possessed of a most tranquil personality, He was being waited upon by highly realized and peaceful souls, Sanandana and others, as well as by His friend, Kubera (the lord of the Yakṣas and the Rākṣasas). (34) That supreme Lord, who is the disinterested friend of the whole universe, remains engaged in the practice of worship, concentration of mind and deep meditation (in order to set a noble example to others) and does penance which is conducive to the welfare of the world out of affection (for all). (35) On His body possessing the (reddish) hue of an evening cloud He wears the marks so dear to ascetics, viz., a coat of ashes, a staff, matted locks and deerskin, and the crescent moon (on His forehead). (36) Seated on a mattress of Kuśa grass, He was expounding the truth relating to the eternal Brahma to (the celestial sage) Nārada, who was putting questions to Him, while (other) worthy personages also listened. (37) Placing His left lotus foot on the right

thigh and the left arm on the left knee * and with a rosary of Akṣa seeds coiled round His (right) wrist, He sat with His right hand formed into what is known as the Tarkamudrā † (generally adopted by those teaching wisdom to their disciples). (38) With their palms joined in prayer the sages as well as the protectors of the world bowed low to Lord Śiva—the Sage ranking foremost among those given to contemplation—who sat absorbed in the joy of oneness with the Absolute and leaning on a wooden support generally used by Yogīs. (39) Seeing Brahmā (the self-born) arrived (there), Lord Śiva, whose feet are reverenced by the lords of immortals as well as by Asura chiefs, rose (from His seat) and greeted him by bowing His head, even as the most adorable Lord Viṣṇu (appearing in the form of the divine Dwarf) bows to Kaśyapa (His father and a lord of created beings). (40) So also the hosts of other Siddhas as well as the great sages, who were devoted to Lord Śiva and sat around Him, bowed to him. Greeted (by them all), Brahmā (the self-born) smilingly addressed Lord Śiva (who wears the crescent moon on His head and) who was still bowing to him. (41)

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिबीजयोः। शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम्।४२।
त्वमेव भगवन्नेतच्छिवशक्त्योः सरूपयोः। विश्वं सृजसि पास्यत्सि क्रीडन्नूर्णपटो यथा।४३।
त्वमेव धर्मार्थदुघाभिपत्तये दक्षेण सूत्रेण ससर्जिथाध्वरम्।
त्वयैव लोकेऽवसिताश्च सेतवो यान्ब्राह्मणाः श्रद्दधते धृतव्रताः।४४।
त्वं कर्मणां मङ्गलमङ्गलानां कर्तुः स्म लोकं तनुषे स्वः परं वा।
अमङ्गलानां च तमिस्रमुल्बणं विपर्ययः केन तदेव कस्यचित्।४५।

Brahmā said : I know You to be the Ruler of the universe; for You are the same as the undifferentiated Brahma, the cause of both Śakti (the Divine Energy or Prakṛti) and Śiva (the Spirit or Puruṣa), who are severally the womb (source) and seed of the creation. (42) Carrying on Your sport through Śiva and Śakti, who are essentially one, O Lord, it is You who create, protect and swallow (withdraw into Yourself) this universe, even as the spider evolves (from its mouth) the cobweb, preserves it and then takes it back into its mouth. (43) It is You who evolved the (institution of) sacrifice through the instrumentality of Dakṣa for the preservation of the three Vedas (which yield both religious merit and wealth); and by You have been fixed the bounds of propriety which the Brāhmaṇas who have adopted sacred vows duly respect. (44) O blissful Lord, You confer (the enjoyments of) heaven or even final beatitude on him who performs benevolent deeds, and assign the frightful inferno to the perpetrator of evil deeds. But how is it that in the case of some individuals the fruit of certain acts is quite the contrary ? (45)

न वै सतां त्वच्चरणार्पितात्मनां भूतेषु सर्वेष्वभिपश्यतां तव।
भूतानि चात्मन्यपृथग्दिदृक्षतां प्रायेण रोषोऽभिभवेद्यथा पशुम्।४६।
पृथग्धियः कर्मदृशो दुराशयाः परोदयेनार्पितहृद्रुजोऽनिशम्।
परान् दुरुक्तैर्वितुदन्त्यरुन्तुदास्तान्मा वधीद्दैववधान् भवद्विधः।४७।
यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दृशः।

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* This posture is referred to under the name of 'Vīrāsana' in works on Yoga, as the following verse will show :
एकपादमथैकस्मिन् विन्यसेदूरुसंस्थितम्। इतरस्मिंस्तथा बाहुं वीरासनमिदं स्मृतम्॥

† The Tarka-Mudrā, more popularly known as the Jñāna-Mudrā, has been described as follows :—
तर्जन्यङ्गुष्ठयोरग्रे मिथः संयोज्य चाङ्गुलीः। प्रसार्य बन्धनं प्राहुस्तर्कमुद्रेति मान्त्रिकाः॥
"Joining the tips of the thumb and the index finger and straightening the other fingers after joining them together—this position of the hand is what the knowers of Mantras call "Tarkamudrā."

कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो दैवबलात्कृते क्रमम् ।४८।

Indeed anger does not generally overpower—even as it overwhelms the ignorant—the noble souls who have surrendered themselves to Your feet, who behold You in all living beings and who are inclined to see all living beings in their own self as identical with them.(46) Let not one (an exalted soul) like You kill them whose mind perceives diversity and whose eyes are fixed on the ritual, nay, who have a malignant mind and whose heart is ever burning (with jealousy) at the sight of others' prosperity and who, being naturally disposed to hurt others' feelings, prick them with abusive words, and are (thus already) doomed by Providence. (47) On them whose mind is bewildered by the Māyā (deluding potency) of Lord Viṣṇu (whose navel is the seat of a lotus), so difficult to overcome, and whose eye is (therefore) fixed on diversity, pious souls only shower their grace because of their compassionate nature; they never use their power against something which (they believe) has been wrought by their own (adverse) fate. (48)

भवांस्तु पुंसः परमस्य मायया दुरन्तयास्पृष्टमतिः समस्तदृक् ।
तया हतात्मस्वनुकर्मचेतःस्वनुग्रहं कर्तुमिहार्हसि प्रभो ।४९।
कुर्वध्वरस्योद्धरणं हतस्य भोस्त्वयासमाप्तस्य मनो प्रजापतेः ।
न यत्र भागं तव भागिनो ददुः कुयज्विनो येन मखो निनीयते ।५०।
जीवताद्यजमानोऽयं प्रप्रद्येताक्षिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ।५१।
देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः । भवतानुगृहीतानामाशु मन्योऽस्त्वनातुरम् ।५२।
एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै । यज्ञस्ते रुद्रभागेन कल्पतामद्य यज्ञहन् ।५३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे रुद्रसान्त्वनं नाम षष्ठोऽध्यायः ।६।

Omniscient as You are, Your judgment has not been clouded by that Māyā of the Supreme Person, which is so difficult to get through. Therefore, my lord, be pleased to shower Your grace on these people (Dakṣa and others), whose judgment has been impaired by Māyā and who have accordingly fixed their mind on the ritual. (49) O Lord presiding over destruction, revive the sacrifice started by Dakṣa (lord of created beings), which has been wrecked by You and could not, therefore, be consummated—which was due to the fact that the unwise priests did not offer You Your share, to which You had a rightful claim inasmuch as it is by You that a sacrifice is made to yield the desired fruit. (50) Let the sacrificer (Dakṣa) come to life (again); let the god Bhaga get back his eyes; let the sage Bhṛgu's moustaches and beard sprout again and let the god Pūṣā's teeth reappear as before. (51) Further, let the gods and priests whose limbs have been broken by weapons and stones be whole again at once by Your favour, O Rudra (anger personified). (52) Let that which is left of the sacrifice, offerings be Your share, O god presiding over destruction! Let this sacrifice, O Rudra, be consummated today with Your share, O Destroyer of sacrifice. (53)

Thus ends the sixth discourse entitled "The Appeasement of Rudra"
in Book Four of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Completion of Dakṣa's Sacrifice

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता। अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति। १।

Maitreya resumed : Thus supplicated by Brahmā (the unborn), Lord Śiva (the father of the universe) felt much pleased, and with a hearty laugh said, O Vidura (possessed of mighty arms), "Listen !" (1)

श्रीमहादेव उवाच

नाघं प्रजेश बालानां वर्णये नानुचिन्तये। देवमायाभिभूतानां दण्डस्तत्र धृतो मया। २।
प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः। मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः। ३।
पूषा तु यजमानस्य दद्भिर्जक्षतु पिष्टभुक्। देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः। ४।
बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतबाहवः। भवन्त्वध्वर्यवश्चान्ये बस्तश्मश्रुर्भृगुर्भवेत्। ५।

Śrī Mahādeva said : I never complain of nor do I recollect the misdemeanour of fools dominated by the Lord's Māyā (deluding potency), O lord of created beings. I have meted out punishment to them (just in order to teach them a lesson). (2) Let Dakṣa (a lord of created beings), whose head has been burnt, have the head of a goat above the neck. And let the god Bhaga look on his share in the sacrificial offerings through the eyes of Mitra (another god included in the list of the twelve Ādityas presiding over the sun). (3) Let the god Pūṣā, who eats flour alone, chew the same with the teeth of the sacrificer and let the (other) gods have all their limbs restored to a sound condition now that they have assigned to Me the remains of a sacrifice. (4) Let theAdhwaryus* and the other priests (who have lost their arms) use the arms of the Aświns (the twin gods who are reputed to be the physicians of heaven); while such of them as have lost their hands may use the hands of Pūṣā; and let the sage Bhṛgu have the beard and moustaches of a goat. (5)

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम्। परितुष्टात्मभिस्तात साधु साध्वित्यथाब्रुवन्। ६।
ततो मीढ्वांसमामन्त्र्य शुनासीराः सहर्षिभिः। भूयस्तद्देवयजनं समीढ्वद्वेधसो ययुः। ७।
विधाय कार्त्स्न्येन च तद्यदाह भगवान् भवः। संदधुः कस्य कायेन सवनीयपशोः शिरः। ८।
संधीयमाने शिरसि दक्षो रुद्राभिवीक्षितः। सद्यः सुप्त इवोत्तस्थौ ददृशे चाग्रतो मृडम्। ९।
तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः। शिवावलोकादभवच्छरद्धद इवामलः।१०।
भवस्तवाय कृतधीर्नाशक्नोदनुरागतः। औत्कण्ठ्याद्बाष्पकलया सम्परेतां सुतां स्मरन्।११।
कृच्छ्रात्सस्तभ्य च मनः प्रेमविह्वलितः सुधीः। शशंस निर्व्यलीकेन भावेनेशं प्रजापतिः।१२।

Maitreya continued : Hearing the words of Lord Śiva (the Most Bountiful), on that occasion, all the creatures (present there) forthwith exclaimed, "Well said ! Well said!!" with their soul fully gratified.(6) Thereafter the gods as well as the sages invited Lord Śiva (who showers the desired blessings on His devotees, to grace the sacrifice) and, taking with them

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* The function of an Adhwaryu is to measure the sacrificial ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to kindle the fire and so on. Whilst engaged in these duties, he is required to repeat the texts of the Yajurveda.

the bountiful Lord and Brahmā (the creator) went once more to the site of the sacrifice. (7) Having accomplished all that Lord Śiva had commanded them (to do), they joined the head of the sacrificial animal (goat) to the trunk of Dakṣa. (8) On the head (of the goat) being joined (to Dakṣa's trunk), Dakṣa, who (now) received a kindly glance from Rudra, immediately rose as though from slumber and beheld Lord Śiva (the Delighter of all) in front of Him. (9) Then Dakṣa (a lord of created beings), whose mind had been tainted by ill-will towards Lord Śiva (whose banner bears the emblem of a bull), (now) became free from malice by virtue of Śiva's (gracious) look, even as a pool becomes clear in autumn. (10) He felt inclined to offer praises (to the Lord) but could not do so on account of affection and grief as he (now) recollected his deceased daughter and his throat was choked with tears. (11) Though overwhelmed with love, the wise Prajāpati (Dakṣa) controlled his mind with (great) difficulty and proceeded to extol the Lord with sincere devotion. (12)

दक्ष उवाच

भूयाननुग्रह अहो भवता कृतो मे दण्डस्त्वया मयि भृतो यदपि प्रलब्धः ।
न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा तुभ्यं हरेश्च कुत एव धृतव्रतेषु ।१३।
विद्यातपोव्रतधरान् मुखतः स्म विप्रान् ब्रह्माऽऽत्मतत्त्वमवितुं प्रथमं त्वमस्राक् ।
तद्ब्राह्मणान् परम सर्वविपत्सु पासि पालः पशूनिव विभो प्रगृहीतदण्डः ।१४।
योऽसौ मयाविदिततत्त्वदृशा सभायां क्षिप्तो दुरुक्तिविशिखैरगणय्य तन्माम् ।
अर्वाक् पतन्तमर्हत्तमनिन्दयापाद् दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ।१५।

Dakṣa said : Oh, You did me a great favour in that You meted out punishment to me (in order to correct me), even though I slighted You. You two, Śrī Hari and Yourself, have no disregard even for fallen Brāhmaṇas; how, then, can You ignore those who have taken sacred vows? (13) (Appearing) as Brahmā You evolved first of all out of Your mouth Brāhmaṇas rich in learning, austerity and sacred vows for preserving (the knowledge of) the spiritual Truth (through realization and instruction). It is therefore, O Supreme Lord, that You protect the Brāhmaṇa race in all crises, wielding the rod of punishment (to correct them if they go astray), even as the herdsman protects his cattle, staff in hand. (14) May that Lord who, though insulted with abuses piercing as arrows in open assembly by me—ignorant as I was of His reality—overlooked that fault (of mine) and saved me from falling down through the vilification of the Most Adorable, by casting His gracious look (on me); be pleased with His own (benevolent) act (since I am utterly incapable of repaying His obligation and thus winning His pleasure). (15)

मैत्रेय उवाच

क्षमाप्यैवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः । कर्म सन्तानयामास सोपाध्यायर्त्विगादिभिः ।१६।
वैष्णवं यज्ञसन्तत्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ।१७।
अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते । धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ।१८।
तदा स्वप्रभया तेषां द्योतयन्त्या दिशो दश । मुष्णंस्तेज उपानीतस्ताक्ष्र्येण स्तोत्रवाजिना ।१९।
श्यामो हिरण्यरशनोऽर्ककिरीटजुष्टो नीलालकभ्रमरमण्डितकुण्डलास्यः ।
कम्बवब्जचक्रशरचापगदासिचर्मव्यग्रैर्हिरण्मयभुजैरिव कर्णिकारः ।२०।
वक्षस्यधिश्रितवधूर्वनमाल्युदारहासावलोककलया रमयंश्च विश्वम् ।
पार्श्वभ्रमद्व्यजनचामरराजहंसः श्वेतातपत्रशशिनोपरि रज्यमानः ।२१।

Maitreya went on : Having thus sought the forgiveness of Lord Śiva (who showers the

desired blessings on His devotees) and obtained leave of Brahmā (the creator), he (Dakṣa) had the ritual recommenced by the preceptor, priests and others. (16) For the removal of (the pollution caused by) the touch of the Pramathas (attendants of Rudra) and with a view to the continuity of the sacrifice, the good Brāhmaṇas offered (to the sacred fire) the oblation called Puroḍāśa.* which was intended for Lord Viṣṇu and placed in three separate receptacles.(17) Even as the sacrificer (Dakṣa), O Vidura (lit., a ruler of men†)! contemplated (on the Lord) with a guileless mind along with the Adhwaryu, who stood holding the oblation in his hand, Śrī Hari appeared (in person before his eyes). (18) Eclipsing the splendour of those present there by His own brilliance, which illumined all the ten quarters, the Lord was forthwith borne (to that assembly) by Tārkṣya (Garuḍa), who has the two types of Sāmas or metrical hymns (viz., Bṛhat and Rathantara) for his wings. (19) Swarthy of hue with a girdle of gold (and a golden piece of cloth wrapped about His lions), He was adorned by a crown shining like the sun; while His (lotus-like) countenance was graced with locks dark as bees, as well as with ear-rings. With His (eight) arms that severally bore a conch, a lotus, a discus, a shaft, a bow, a mace, a sword and a shield and were (ever) eager (to protect His devotees), and which shone (with gold ornaments), He looked like a blossoming Karṇikāra tree. (20) With Goddess Lakṣmī (His Spouse) lodged on His bosom (in the form of a golden curl of hair known as the mark of Śrīvatsa, and adorned with a garland of sylvan flowers, He enraptured the whole world with His winsome smiles and glances. Fans and chowries, which looked like swans, were waving on both His sides, and He shone splendid with a moon-like white umbrella (spread) over His head. (21)

तमुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणेमुः सहसोत्थाय ब्रह्मेन्द्रत्र्यक्षनायकाः ।२२।
तत्तेजसा हतरुचः सन्नजिह्वाः ससाध्वसाः । मूर्ध्ना धृताञ्जलिपुटा उपतस्थुरधोक्षजम् ।२३।
अप्यर्वाग्वृत्तयो यस्य महि त्वात्मभुवादयः । यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् ।२४।
दक्षो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं गुरुम् ।
सुनन्दनन्दाद्यनुगैर्वृतं मुदा गृणन् प्रपेदे प्रयतः कृताञ्जलिः ।२५।

Seeing Him arrived near, all the hosts of divinities and other beings under the leadership of Brahmā (the creator), Indra (the lord of paradise and the ruler of the gods) and Lord Śiva (who is possessed of three eyes) instantly rose (from their seats) and bowed low to Him. (22) Their splendour obscured by His brilliance, they stood dumbfounded and struck with awe; and with their palms joined over their head they approached Lord Viṣṇu (who is beyond sense-perception) in a prayerful mood. (23) Even though their mind and speech had no access to His glory, Brahmā and others began to the best of their ability to glorify the Lord, who had manifested His form in order to shower His blessings (on those present there). (24) Gladly extolling the Lord with joined palms and a concentrated mind, Dakṣa sought the protection of the Lord, the supreme Teacher of the Prajāpatis (the progenitors of the world), who is the Enjoyer as well as the Bestower of the fruit of (all) sacrifices and was surrounded by Sunanda, Nanda and other attendants, and who had (graciously) taken the excellent receptacle of presents (from Dakṣa's hands). (25)

दक्ष उवाच

शुद्धं स्वधाम्न्युपरताखिलबुद्ध्यवस्थं चिन्मात्रमेकमभयं प्रतिषिध्य मायाम् ।
तिष्ठंस्तयैव पुरुषत्वमुपेत्य तस्यामास्ते भवानपरिशुद्ध इवात्मतन्त्रः ।२६।

* A mass of ground rice rounded into a kind of cake.

†Being of royal descent, Vidura is addressed here as a ruler of men.

Dakṣa said : In your own glorious being You are pure Consciousness, undifferentiated and fearless, beyond all the states of mind. You (ever) stand free, having negated Māyā; but when, assuming Jīvahood by the same Māyā, You abide in that Māyā, You appear as tainted (with passion etc.). (26)

ऋत्विज ऊचुः

तत्त्वं न ते वयमनञ्जन रुद्रशापात् कर्मण्यवग्रहधियो भगवन्विदामः ।
धर्मोपलक्षणमिदं त्रिवृदध्वराख्यं ज्ञातं यदर्थमधिदैवमदोव्यवस्थाः ।२७।

The priests said : With our mind foolishly attached to the ritual as a result of the imprecation uttered by Nandīśwara (the chief of Rudra's attendants), O Lord untainted by Māyā! we know not Your true character. We have known only that form of Yours which is known by the name of sacrifice, which yields religious merit and is the theme of the three Vedas and for conducting which the sphere of each particular deity has been defined. (27)

सदस्या ऊचुः

उत्पत्त्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्रव्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।
द्वन्द्वश्वभ्रे खलमृगभये शोकदावेऽज्ञसार्थः पादौकस्ते शरणद कदा याति कामोपसृष्टः ।२८।

The superintending priests said : Tormented by desire and oppressed by the heavy burden of body (which is regarded as the self) and house (which is called one's own), this company of ignorant folk has been traversing the path of transmigration, which is devoid of any shelter and difficult to tread on account of great hardships, where the fierce serpent of Death ever lies in wait (to devour them), nay, which tantalizes the way-farers with the mirage of sensuous pleasures, and is full of pitfalls in the form of pairs of opposites (such as pleasure and pain, heat and cold etc.), and which is fearful on account of carnivorous animals in the form of wicked people and is surrounded by the wild fire of grief. When will this crowd resort to Your feet for shelter, O Lord affording protection to all ? (28)

रुद्र उवाच

तव वरद वराङ्घ्रावाशिषेहाखिलार्थे ह्यपि मुनिभिरसक्तैरादरेणार्हणीये ।
यदि रचितधियं माविद्यलोकोऽपविद्धं जपति न गणये तत्त्वत्परानुग्रहेण ।२९।

Rudra said : Your charming feet, O Bestower of boons ! confer on those who are actuated by some desire all the blessings sought for in this world; nay, they deserve to be worshipped with reverence even by hermits who are not attached to enjoyments. If ignorant folk dub me as one who has cast to the winds all the rules of decorum—me whose mind is fixed on Your feet, by Your supreme grace I pay no heed to it. (29)

भृगुरुवाच

यन्मायया गहनयापहृतात्मबोधा ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः ।
नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः ।३०।

Bhṛgu said : Brahmā and other embodied beings, who have been deprived of Self-Knowledge by Your incomprehensible Māyā (deluding potency) and sleep in the darkness of ignorance, are unable to know even to this day Your reality, which permeates their own self. Therefore, be gracious to them, since You are the friend, nay, the very Self of Your suppliants. (30)

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदग्रहैः पुरुषो यावदीक्षेत् ।

ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्त्वम् ।३१।

Brahmā said : Your reality is not what the Jīva perceives through the senses, which cognize the distinctive characteristics of objects, since You are the very Ground of knowledge, the objects of sense-perception and the senses, and, therefore, distinct from this illusory world of matter. (31)

इन्द्र उवाच

इदमप्यच्युत विश्वभावनं वपुरानन्दकरं मनोदृशाम् ।
सुरविद्विट्क्षपणैरुदायुधैर्भुजदण्डैरुपपन्नमष्टभिः ।३२।

Indra said : This personality of Yours, O immortal Lord, which has manifested the universe and is distinguished by eight long and stout arms, holding weapons in readiness to exterminate the enemies of gods, brings delight to our soul and eyes. (32)

पत्न्य ऊचुः

यज्ञोऽयं तव यजनाय केन सृष्टो विध्वस्तः पशुपतिनाद्य दक्षकोपात् ।
तं नस्त्वं शवशयनाभशान्तमेधं यज्ञात्मन्नलिनरुचा दृशा पुनीहि ।३३।

The Priests' wives said : This sacrifice, which was evolved by Brahmā (the lord of created beings) as a means of worshipping You, has been wrecked today by Lord Śiva, who was angered by Dakṣa. Threrefore, O Embodiment of sacrifices, hallow this sacrifice of ours, which has been robbed of all joy and festivity and wears the (desolate) appearance of a crematory, (by casting a look at it) with Your eyes, lovely like a pair of lotuses. (33)

ऋषय ऊचुः

अनन्वितं ते भगवन् विचेष्टितं यदात्मनाऽऽचरसि हि कर्म नाज्यसे ।
विभूतये यत उपसेदुरीश्वरीं न मन्यते स्वयमनुवर्ततीं भवान् ।३४।

The sages said : Singular are Your doings, O Lord, in that while You perform deeds Yourself, You are not affected by them. You do not think much even of Lakṣmī (the supreme goddess) whom everyone worships for the sake of prosperity, even though She Herself remains ever waiting on You. (34)

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न सस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नवन्नः ।३५।

The Siddhas said : Scorched by the wild fire of afflictions and oppressed by the thirst for sensuous enjoyment, this elephant of our mind has plunged into the river of pure nectar in the shape of Your stories and thinks no more of that forest conflagration nor comes out of the river, like one that has attained (oneness with) Brahma. (35)

यजमान्युवाच

स्वागतं ते प्रसीदेश तुभ्यं नमः श्रीनिवास श्रिया कान्तया त्राहि नः ।
त्वामृतेऽधीश नाङ्गैर्मखः शोभते शीर्षहीनः कबन्धो यथा पूरुषः ।३६।

The sacrificer's wife said : Welcome is Your visit (to this sacrifice). O Lord; be gracious to me. Hail to You, O Abode of Śrī (the goddess of beauty and prosperity); may You and Your beloved Spouse, Goddess Lakṣmī, protect us. Without You, O supreme Ruler (of the universe), a sacrifice, though complete in all its limbs, does not present a charming look any more than a man who is left without a head, a mere trunk, though perfect in all other limbs. (36)

लोकपाला ऊचुः

दृष्टः किं नो दृग्भिरसद्ग्रहैस्त्वं प्रत्यग्द्रष्टा दृश्यते येन दृश्यम् ।
माया ह्येषा भवदीया हि भूमन् यस्त्वं षष्ठः पञ्चभिर्भासि भूतैः ।३७।

The guardians of the spheres said : Can You be seen with our senses, revealing as they do this unreal (illusory) world of matter—You, who witness things from within our heart and by whom all this phenomenal world is seen ? It is Your Māyā (conjuring feat), O infinite Lord, that though the sixth (transcending the five elements), You appear invested with a material body (consisting of the five elements). (37)

योगेश्वरा ऊचुः

प्रेयान्न तेऽन्योऽस्त्यमुतस्त्वयि प्रभो विश्वात्मनीक्षेन्न पृथग्य आत्मनः ।
अथापि भक्त्येशतयोपधावतामनन्यवृत्त्यानुगृहाण वत्सल ।३८।
जगदुद्भवस्थितिलयेषु दैवतो बहुभिद्यमानगुणयाऽऽत्ममायया ।
रचितात्मभेदमतये स्वसंस्थया विनिवर्तितभ्रमगुणात्मने नमः ।३९।

The Masters of Yoga (Sanaka and others) said : No one else is dearer to You than he, O Lord, who sees no difference between You, the Soul of the universe, and himself. Nevertheless, be gracious. O Lover of Your devotees, to them (as well) who resort to You with exclusive devotion as to their master. (38) By Your Māyā, which exhibits a large variety of Guṇas (Sattva etc.), due to the destiny (of the Jīvas), You give rise to a sense of diversity (in the people) with regard to Your Self (by assuming a multiplicity of forms such as Brahmā, Viṣṇu and Śiva) for the creation, preservation and destruction of the universe, although in Your own (absolute) state You have cast off from Your Self all motions of diversity as well as the three Guṇas (which are responsible for the same). Obeisance to You. (39)

ब्रह्मोवाच

नमस्ते श्रितसत्त्वाय धर्मादीनां च सूतये। निर्गुणाय च यत्काष्ठां नाहं वेदापरेऽपि च ।४०।

Brahmā (Veda Incarnate) said : Hail to You, who take upon Yourself the quality of Sattva (goodness) in order to yield Dharma (righteousness) and the other objects of human pursuit, and are at the same time destitute of all attributes, and whose real nature neither I nor even others know. (40)

अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा हव्यं वहे स्वध्वर आज्यसिक्तम् ।
तं यज्ञियं पञ्चविधं च पञ्चभिः स्विष्टं यजुर्भिः प्रणतोऽस्मि यज्ञम् ।४१।

Agni (the god of fire) said : With my flames brightly kindled by Your effulgence I bear (to the gods) the oblations soaked in clarified butter in every good sacrifice. You are Yajña (sacrifice) personified as well as the Protector of sacrifices. You are fivefold in character (in the form of the five varieties* of sacrifices) and are duly worshipped with the five kinds of sacrificial formulas † occuring in the Yajurveda. I bow low to You. (41)

देवा ऊचुः

पुरा कल्पापाये स्वकृतमुदरीकृत्य विकृतं त्वमेवाद्यस्तस्मिन् सलिल उरगेन्द्राधिशयने ।
पुमान् शेषे सिद्धैर्हृदि विमृशिताध्यात्मपदविः स एवाद्याक्ष्णोर्यः पथि चरसि भृत्यानवसि नः ।४२।

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* The five varieties of sacrifices are : Agnihotra, Darśa, Paurṇamāsa, Cāturmāsya and Paśusoma.

† The five kinds of sacrificial formulas mentioned in the Śrutis are :—
(1) आश्रावय, (2) श्रौषट्, (3) यज, (4) ये यजामहे And (5) वषट्

The gods (in a body) said : At the end of the (previous) round of creation and before this creation it was You, the first Person, who reposed on the excellent bed of Śeṣa (the lord of serpents) on those waters (that submerged all the three worlds). The selfsame You, the way of whose realization is sought after in their heart (even) by the Siddhas (a class of celestial beings naturally endowed with the eight mystic powers such as Aṇimā and so on), have appeared before our eyes today and protect us, Your dependants (servants) ! (42)

गन्धर्वा ऊचुः

अंशांशास्ते देव मरीच्यादय एते ब्रह्मेन्द्राद्या देवगणा रुद्रपुरोगाः ।
क्रीडाभाण्डं विश्वमिदं यस्य विभूमन् तस्मै नित्यं नाथ नमस्ते करवाम ।४३।

The Gandharvas (celestial musicians) said : These Marīci and other sages as well as the hosts of divinities such as Brahmā (the creator), Indra (the lord of paradise), and others with Rudra at their head, are but rays of Your part manifestations, O shining one. We ever make obeisance to You, infinite Lord, to whom this universe is a mere toy-box. (43)

विद्याधरा ऊचुः

त्वन्माययार्थमभिपद्य कलेवरेऽस्मिन् कृत्वा ममाहमिति दुर्मतिरुत्पथैः स्वैः ।
क्षिप्तोप्यसद्विषयलालस आत्ममोहं युष्मत्कथामृतनिषेवक उद् व्युदस्येत् ।४४।

The Vidyādharas (a class of demigods) said : (Even) after attaining the human body, a means of realizing the (highest) object of human pursuit (viz., Mokṣa or final beatitude), the foolish Jīva (embodied soul) regards it as his own, nay, his very self and, though reproached by his own senses, that have strayed from the path of virtue, he longs only for the unreal (illusory) pleasures of sense. He alone who quaffs the nectar of Your stories is able to shake off completely the infatuation of his mind. (44)

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्दर्भपात्राणि च ।
त्वं सदस्यर्त्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ।४५।
त्वं पुरा गां रसाया महासूकरो दंष्ट्रया पद्मिनीं वारणेन्द्रो यथा ।
स्तूयमानो नदँल्लीलया योगिभिर्व्युज्जहर्थ त्रयीगात्र यज्ञक्रतुः ।४६।
स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञेश ते यज्ञविघ्नाः क्षयं यान्ति तस्मै नमः ।४७।

The Brāhmaṇas said : You are the sacrifice; You are the offering; You are Yourself the fire (that consumes the offerings poured into it). You are the Mantra (the sacred text recited at the time of pouring the oblations), the sacrificial wood (with which the fire is fed and kept alive), the (sacred) Kuśa grass and the (sacrificial) vessels. And You are the priests superintending, and officiating at, the sacrifice, the sacrificer and his wife, the deity (sought to be propitiated through the sacrifice), the act of offering oblations into the sacred fire, the oblation offered to the manes, the juice extracted from the Soma plant (used as a libation to the gods), clarified butter (also poured into the sacred fire as an offering to the gods) and the sacrificial animal. (45) Appearing as the mighty Boar, it was You who sportfully lifted the earth out of the depths of the ocean on Your tusks—even as a lordly elephant would lift a lotus plant—roaring and being glorified by the Yogīs. Nay, the Vedas constitute Your very body and You are both the institution of sacrifice and the vow to perform a sacrifice. (46) Therefore, be gracious to us, whose noble undertaking (in the shape of this sacrifice) was interrupted and who were (therefore) longing for Your sight. Interruptions in sacrificial performances disappear when, O Lord of sacrifices, Your name is chanted by men. Hail to You ! (47)

मैत्रेय उवाच

इति दक्षः कविर्यज्ञं भद्र रुद्रावमर्शितम्। कीर्त्यमाने हृषीकेशे संनिन्ये यज्ञभावने।४८।
भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक्। दक्षं बभाष आभाष्य प्रीयमाण इवानघ।४९।

Maitreya resumed : While Lord Viṣṇu (the Controller of the senses and) the Protector of sacrifices was thus being extolled, the wise Dakṣa, O blessed Vidura, renewed the sacrifice that had been wrecked by Vīrabhadra. (48) Propitiated as it were by His share of oblations (in the shape of Puroḍāśa offered in three receptacles, vide verse 17 above), O sinless Vidura, the Lord who is the Enjoyer of all oblations, being the Self of all, accosted Dakṣa and spoke to him (as follows). (49)

श्रीभगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम्। आत्मेश्वर उपद्रष्टा स्वयंदृगविशेषणः।५०।
आत्ममायां समाविश्य सोऽहं गुणमयीं द्विजः। सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम्।५१।
तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि। ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति।५२।
यथा पुमान्न स्वाङ्गेषु शिरःपाण्यादिषु क्वचित्। पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः।५३।
त्रयाणामेकभावानां यो न पश्यति वै भिदाम्। सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति।५४।

The Lord said : The supreme cause of the universe, I am also Brahmā (the creator) and Lord Śiva (the Destroyer of the universe). I am the Self, the Lord and the Witness (of all), self-effulgent and unqualified. (50) Embracing My own Māyā (deluding potency), consisting of the three Guṇas (modes of Prakṛti), it is I who create, protect and destroy the universe and have assumed (diverse) names (such as Brahmā, Viṣṇu and Śiva) appropriate to My functions, O Brāhmaṇa ! (51) It is in such a Brahma (the Absolute), the supreme Spirit, who is one without a second, that the ignorant fool views Brahmā, Rudra and other beings as distinct entities. (52) Just as a man never conceives his own head, hands and other limbs as belonging to anyone else, even so he who is devoted to Me does not regard his fellow-creatures as distant from himself. (53) He who sees no difference between Us three (Brahmā, Rudra and Myself)—who are identical in essence and the very selves of all living beings—attains (everlasting) peace, O Dakṣa. (54)

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम्। अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजत्।५५।
रुद्रं च स्वेन भागेन ह्युपाधावत्समाहितः। कर्मणोदवसानेन सोमपानितरानपि।
उदवस्य सहर्त्विग्भिः सस्नाववभृथं ततः।५६।
तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे। धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः।५७।

Maitreya went on : Thus enlightened by the Lord, Dakṣa (the chief of the lords of created beings) worshipped Śrī Hari through the sacrifice sacred to Himself (viz., the Trikapāleṣṭi), and then the other gods both through the principal and secondary types of sacrifices. (55) With a concentrated mind he also waited upon Lord Rudra with the share due to Him (in the form of the remains of the sacrifice) and (even so) upon the other gods, including those that drink the Soma juice and those that do not, through the rite called Udavasāna (which is performed at the end of a sacrifice); and, having (thus) concluded the sacrifice, he then performed along with the priests the sacred ablutions known by the name of Avabhṛtha. (56) And having blessed Dakṣa—who had by his own greatness attained supernatural powers—with devotion to righteousness the gods ascended to heaven. (57)

एवं दाक्षायणी हित्वा सती पूर्वकलेवरम्। जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ।५८।
तमेव दयितं भूय आवृङ्क्ते पतिमम्बिका। अनन्यभावैकगतिं शक्तिः सुप्तेव पूरुषम् ।५९।
एतद्भगवतः शम्भोः कर्म दक्षाध्वरद्रुहः। श्रुतं भागवताच्छिष्यादुद्धवान्मे बृहस्पतेः ।६०।
इदं पवित्रं परमीशचेष्टितं यशस्यमायुष्यमघौघमर्षणम्।
यो नित्यदाऽऽकर्ण्य नरोऽनुकीर्तयेद् धुनोत्यघं कौरव भक्तिभावतः ।६१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षयज्ञसंधानं नाम सप्तमोऽध्यायः ।७।

Having thus cast off her previous body, Satī, daughter of Dakṣa, was reborn through Menā, the spouse of Himavān (the deity presiding over the Himālaya mountains) : this is what we have heard. (58) Just as having lain dormant (during the final Dissolution), the Divine Energy, embraces the Lord (at the dawn of the next creation), Ambikā (mother Satī) sought union once more with her beloved Spouse (Lord Śiva), her only resort, exclusively devoted as she was to Him. (59) This story of Lord Śiva (the Source of Bliss), who wrecked Daksa's sacrificial performance, was heard by me from the (great) devotee of the Lord, Uddhava, a disciple of the sage Brhaspati (the preceptor of the gods). (60) The man who with a feeling of devotion daily listens to and repeats this (most) sanctifying story of Lord Śiva—which confers renown and longevity and wipes out a multitude of sins—shakes off all sin, O Vidura (a descendant of Kuru). (61)

Thus ends the seventh discourse entitled "The revival of Dakṣa's sacrificial performance", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

Dhruva's departure for the woods

मैत्रेय उवाच

सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः। नैते गृहान् ब्रह्मसुता ह्यावसन्नूर्ध्वरेतसः। १।
मृषाधर्मस्य भार्याऽऽसीद्दम्भं मायां च शत्रुहन्। असूत मिथुनं तत्तु निर्ऋतिर्जगृहेऽप्रजः। २।
तयो समभवल्लोभो निकृतिश्च महामते। ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः। ३।
दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम। तयोश्च मिथुनं जज्ञे यातना निरयस्तथा। ४।
संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ। त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम्। ५।
अथातः कीर्तये वंशं पुण्यकीर्तेः कुरूद्वह। स्वायम्भुवस्यापि मनोर्हरेरंशांशजन्मनः। ६।

Maitreya continued : Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra), Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati—these sons of Brahmā (the creator) did not enter the life of a householder, since they had vowed themselves to a life of perpetual celibacy. (1) Mrsā (the female spirit presiding over falsehood), who was the wife of Adharma (the spirit presiding over unrighteousness, another son of Brahmā gave birth, O Vidura (destroyer of enemies), to Dambha (the spirit presiding over dissimulation) and Māyā (the

female spirit presiding over deceit); and Nirṛti (the demon presiding over the south-west), who was issueless, adopted the couple (as his son and daughter-in-law). (2) Of these two (Dambha and Māyā) were born Lobha (the spirit presiding over greed) and Nikṛti (the female spirit presiding over wickedness), O Vidura (a man of great wisdom); and of these latter came into being Krodha (the spirit presiding over anger) and Hiṁsā (the female spirit presiding over violence), from whom again, were sprung Kali (the spirit presiding over strife) and his sister Durukti (the female spirit presiding over abusive speech). (3) Kali (in his turn) begot, through Durukti, Bhaya (the spirit presiding over fear) and Mṛtyu (the female spirit presiding over death), O Vidura (a noble soul); and of these two were born Niraya (the spirit presiding over hell) and Yātanā (the female spirit presiding over the tortures of hell). (4) (Thus) briefly have I told you, O sinless Vidura, about the family of Adharma (which leads to the dissolution of the universe). By hearing this genealogy, which sanctifies a man (by helping him in eschewing all these), thrice repeated, a man shakes off the impurity of his mind. (5) Well, I shall now describe the line of Swāyambhuva Manu of sacred renown, sprung from a part (the right half) of Brahmā, himself a ray of Śrī Hari, O scion of Kuru. (6)

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ । वासुदेवस्य कलया रक्षायां जगतः स्थितौ । ७ ।
जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः । सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः । ८ ।

Priyavrata and Uttānapāda, the two sons of Śatarūpā's lord (Manu), were (ever) intent on the protection of the world, endowed as they were with a ray (of the protective energy) of Lord Vāsudeva. (7) Sunīti and Suruci were the two wives of Uttānapāda, of these, Suruci (the younger one) was the more beloved of her lord, but not so the other one (Sunīti), whose son was (the celebrated) Dhruva. (8)

एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् । उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत । ९ ।
तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् । सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता । १० ।
न वत्स नृपतेर्धिष्ण्यं भवानारोढुमर्हति । न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः । ११ ।
बालोऽसि बत नात्मानमन्यस्त्रीगर्भसम्भृतम् । नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः । १२ ।
तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे । गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् । १३ ।

On a certain day, while fondling Suruci's son, prince Uttama, whom he had seated on his lap, the king (Uttānapāda) did not welcome Dhruva, who too sought to climb to his lap.(9) To Dhruva, her co-wife's son, thus striving, Suruci, who was exceedingly proud (of the king's attentions), spitefully spoke (as follows), the king (quietly) listening :— (10) "O child, you are not fit to ascend the royal throne, inasmuch as, though sprung from the king's loins, you were not conceived by me. (11) Alas ! you are yet a child and surely know not that you were borne in the womb of another woman; that is why you aspire for an object so difficult to attain. (12) Propitiating the Supreme Person through austere penance, seek (rebirth through) my womb by His grace if you covet the king's throne." (13)

मैत्रेय उवाच

मातुः सपत्न्याः स दुरुक्तिविद्धः श्वसन् रुषा दण्डहतो यथाहिः ।
हित्वा मिषन्तं पितरं सन्नवाचं जगाम मातुः प्ररुदन् सकाशम् । १४ ।
तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उदूह्य बालम् ।
निशम्य तत्पौरमुखान्नितान्तं सा विव्यथे यद्वदितं सपत्न्या । १५ ।
सोत्सृज्य धैर्यं विललाप शोकदावाग्निना दावलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोजश्रिया दृशा बाष्पकलामुवाह । १६ ।

दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंस्था भुङ्क्ते जनो यत्परदुःखदस्तत् ।१७।
सत्यं सुरुच्याभिहितं भवान्मे यद् दुर्भगाया उदरे गृहीतः ।
स्तन्येन वृद्धश्च विलज्जते यां भार्येति वा वोढुमिडस्पतिर्माम् ।१८।
आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं यदीच्छसेऽध्यासनमुत्तमो यथा ।१९।
यस्याङ्घ्रिपद्मं परिचर्य विश्वविभावनायात्तगुणाभिपत्तेः ।
अजोऽध्यतिष्ठत्खलु पारमेष्ठ्यं पदं जितात्मश्वसनाभिवन्द्यम् ।२०।
तथा मनुर्वो भगवान् पितामहो यमेकमत्या पुरुदक्षिणैर्मखैः ।
इष्ट्वाभिपेदे दुरवापमन्यतो भौमं सुखं दिव्यमथापवर्ग्यम् ।२१।
तमेव वत्साश्रय भृत्यवत्सलं मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।
अनन्यभावे निजधर्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् ।२२।
नान्यं ततः पद्मपलाशलोचनाद् दुःखच्छिदं ते मृगयामि कंचन ।
यो मृग्यते हस्तगृहीतपद्मया श्रियेतरैरङ्ग विमृग्यमाणया ।२३।

Maitreya went on : Pierced by the poignant remarks of his stepmother and hissing in indignation like a serpent beaten with a staff, Dhruva left his father, who kept gazing mutely, and went away crying loudly into the presence of his own mother. (14) Sunīti lifted up in her arms the child, who was sobbing with quivering lips, and was sore distressed to hear from the mouth of the (other) inmates of the gynaeceum what his co-wife had said. (15) Scorched by grief as a wild creeper by the forest fire, the young girl lost heart and cried. Her eyes, which were graceful as a pair of lotuses, were filled with tears as she recalled the (poignant) remarks of his co-wife. (16) Seeing no way out of her sorrow, the girl heaved a deep sigh and said to her child, "Entertain no evil thought about others, dear child. For a man reaps (in this life) the very suffering he has inflicted on others (in a previous existence). (17) Suruci (your stepmother) has truly said that you were borne in the womb, and brought up with the milk of, my wretched self, whom the king feels ashamed to accept as his wife, nay, even as his servant-maid ! (18) Therefore, dear child, abide ungrudgingly by those words, which, though uttered by your stepmother, are nonetheless true, and adore the lotus-feet of Lord Viṣṇu (who is beyond the range of sense-perception), if you aspire to (ascend) the royal throne like Uttama (your half-brother). (19) It was by worshipping the lotus-feet of Lord Viṣṇu, who assumed the quality of Sattva (harmony) for the protection of the universe, that Brahmā, (your great grandfather) attained to that most exalted position which is an object of reverence even to those who have conquered their mind and senses. (20) Even so your grandfather, the worshipful Manu, secured both earthly and heavenly bliss as well as final beatitude—which is so difficult to attain by any other means—by worshipping the Lord with single minded devotion through sacrifices with liberal sacrificial fees. (21) Take refuge, my child, in Him alone, who is so fond of His devotees and access to whose lotus-feet is sought after by men keen to get liberated; and, imprinting His image on your mind, purified by devotion to your duty and exclusively attached to Him, adore theSupreme Person. (22) I find none other than the Lord with lotus-like eyes, who can wipe out your sorrow. Even Śrī (the goddess of beauty and prosperity), who is eagerly sought, dear one, by (all) others, (ever) seeks after Him, holding a lotus (in place of a lamp) in her hand. (23)

मैत्रेय उवाच

एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः। संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरान्।२४।
नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम्। स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः।२५।
अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम्। बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः।२६।

Maitreya resumed : Hearing the words thus addressed by his mother (Sunīti), which were conducive to the object sought after by him, Dhruva fully controlled his mind by force of his reason and sallied forth from his father's capital. (24) When Nārada heard of this and learnt what the child intended to do, he (met him on the way and,) touching the latter's head with his purifying hand, said (to himself), wondering :— (25) "Oh the spirit of the Kṣatriyas, who cannot brook insult ! Though yet a child, he has taken to heart the stinging words of his stepmother !" (26)

नारद उवाच

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक। लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु।२७।
विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः। पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः।२८।
परितुष्येत्ततस्तात तावन्मात्रेण पूरुषः। दैवोपसादितं यावद्वीक्ष्येश्वरगतिं बुधः।२९।
अथ मात्रोपदिष्टेन योगेनावरुरुत्ससि। यत्प्रसादं स वै पुंसां दुराराध्यो मतो मम।३०।
मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः। न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना।३१।
अतो निवर्ततामेष निर्बन्धस्तव निष्फलः। यतिष्यति भवान् काले श्रेयसां समुपस्थिते।३२।
यस्य यद् दैवविहितं स तेन सुखदुःखयोः। आत्मानं तोषयन्देही तमसः पारमृच्छति।३३।
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात्। मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते।३४।

Nārada said : We do not find anything conducive to your honour or ignominy at this stage, dear son, a child as you are, fond of play and other things. (27) Even if you have developed the sense of honour and ignominy, there are no diverse causes of discontent for a man other than ignorance; for whatever he reaps in the world follows from his own (past) actions. (28) Seeing the ways of God, therefore, a wise man should rest contented, dear son, with whatever is placed within his reach by Providence. (29) Besides, He whose grace you seek to win by means of the discipline taught by your mother is accounted by me as hard to propitiate. (30) Sages fail to discover His path even though they seek for it with the help of abstract meditation coupled with rigorous self-discipline (in the form of Devotion etc.,) carried on in a detached way through numberless births. (31) Therefore, let this futile pertinacity of yours cease; you may strive (for that end) when the time for practices (such as Devotion and so on) leading to final beatitude comes. (32) Reconciling oneself to that which is decreed for that being by Providence in the form of joy or sorrow, an embodied being reaches the end of darkness (in the shape of mundane existence). (33) A man should be pleased at the sight of one who is superior in qualities, should have tender feelings towards one who is inferior in accomplishment and seek friendship with one who is on a par with him; by doing so a man is never overwhelmed with afflictions. (34)

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम्। दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः।३५।
अथापि मेऽविनीतस्य क्षात्त्रं घोरमुपेयुषः। सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि।३६।
पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे। ब्रूह्यस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम्।३७।
नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः। वितुदन्नटते वीणां हितार्थं जगतोऽर्कवत्।३८।

Dhruva said : Your venerable self has graciously shown a remedy for those whose mind is disturbed by joys and sorrows—a remedy which cannot be easily found by people like us.(35) Yet in the heart of my insubordinate self, who has inherited a violent martial spirit—a heart which has been cleft by the shaft-like taunts of Suruci (my stepmother)—the precept has failed to make any abiding impression. (36) Be pleased, O holy sage, to tell me a good path, keen as I am to attain to a place which is the highest in all the three worlds and which has not been attained to by (any of) our forefathers or anyone else. (37) You are surely no other than the son of the worshipful Brahmā, who for the good of the world roams about like the sun, playing on his lute. (38)

मैत्रेय उवाच

इत्युदाहृतमाकर्ण्य भगवान्नारदस्तदा । प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ।३९।

Maitreya resumed : The worshipful Nārada was pleased to hear the aforesaid words (of Dhruva) and full of compassion, replied to the child in the following excellent words:—(39)

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते । भगवान् वासुदेवस्तं भज तत्प्रवणात्मना ।४०।
धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः । एकमेव हरेस्तत्र कारणं पादसेवनम् ।४१।
तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि । पुण्यं मधुवनं यत्र सांनिध्यं नित्यदा हरेः ।४२।
स्नात्वानुसवनं तस्मिन् कालिन्द्याः सलिले शिवे । कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ।४३।
प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ।४४।

Nārada said : The course pointed out by your mother is the one leading to your highest good. Lord Vāsudeva (Himself) represents that course (means); (hence) adore Him with a mind exclusively devoted to Him. (40) For him who seeks his own good in the shape of what is known by the names of Dharma (religious merit), Artha (worldly riches), Kāma (sensuous enjoyment) and Mokṣa (final beatitude), adoration of Śrī Hari's feet is the only means to that end. (41) Therefore, God bless you, dear child, seek the holy bank of the Yamunā covered by the sacred spot of Madhuvana (the tract of land lying round Mathurā, the birthplace of Lord Śrī Kṛṣṇa), which is ever hallowed with the presence of Śrī Hari. (42) Bathing three times (in the morning and evening as well as at midday) in the blessed waters of the Kālindī (Yamunā) and after finishing one's proper duties one should spread a seat (of Kuśa grass etc.,) and squat thereon (in a suitable and easy posture). (43) Having gradually cast off the impurities of one's life-breath, senses and mind by means of the threefold Prāṇāyāma (breath-exercises), one should (then) contemplate with a steady mind on Śrī Hari (the Supreme Preceptor) as below :—(44)

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् । सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ।४५।
तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् । प्रणताश्रयणं नृम्णं शरण्यं करुणार्णवम् ।४६।
श्रीवत्साङ्कं घनश्यामं पुरुषं वनमालिनम् । शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ।४७।
किरीटनं कुण्डलिनं केयूरवलयान्वितम् । कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ।४८।
काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् ।४९।
पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् । हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ।५०।
स्मयमानमभिध्यायेत्सानुरागावलोकनम् । नियतेनैकभूतेन मनसा वरदर्षभम् ।५१।
एवं भगवतो रूपं सुभद्रं ध्यायतो मनः । निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ।५२।

With an ever cheerful face and eyes, He is always disposed to shower His grace (on His devotees). He has a shapely nose, charming brows and lovely cheeks and is the most enchanting of all the gods. (45) (Eternally) youthful and possessed of charming limbs, He has rosy lips and reddish eyes and is the (sole) resort of his suppliants. Nay, He is supremely delightful, fit to protect all and an ocean of tenderness. (46) Bearing (on His breast) the mark of Śrīvatsa (a golden curl of hair) and swarthy as a cloud, He has all the features of an extraordinary personage and wears a garland of sylvan flowers (about His neck). And His four arms are distinguished by a conch, a discus, a mace and a lotus. (47) He wears a diadem and a pair of ear-rings and is adorned with armlets and bracelets; His neck adds to the beauty of the Kaustubha gem and He has a piece of yellow silk wrapped about His loins. (48) Encircled (at the waist) by a girdle of many strings, He has a shining pair of gold anklets, is most charming to look at wears a serene aspect and brings delight to the mind and eyes. (49) He stands in the mental horizon of those who worship Him, His feet—resplendent with a row of gems in the form of nails—installed in the pericarp of their lotus-like heart. (50) With a steadied and concentrated mind he should visualize the Lord, the foremost of all bestowers of boons, as smiling and casting a loving glance at the devotee. (51) The mind of a man who thus contemplates on the Lord's most blessed form is soon immersed in supreme bliss and never gives up the meditation. (52)

जप्यश्च परमो गुह्यः श्रूयतां मे नृपात्मज। यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान्।५३।
'ॐ नमो भगवते वासुदेवाय'।
मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः। सपर्यां विविधैर्द्रव्यैर्देशकालविभागवित्।५४।
सलिलैः शुचिभिर्माल्यैर्वन्यैर्मूलफलादिभिः। शस्ताङ्कुरांशुकैश्चार्चेत्तुलस्या प्रियया प्रभुम्।५५।
लब्ध्वा द्रव्यमयीमर्चां क्षित्यम्ब्वादिषु वार्चयेत्। आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यभुक्।५६।
स्वेच्छावतारचरितैरचिन्त्यनिजमायया। करिष्यत्युत्तमश्लोकस्तद्ध्यायेद्धृदयङ्गमम्।५७।
परिचर्या भगवतो यावत्यः पूर्वसेविताः। ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये।५८।

Also hear from me, O prince, the most secret formula (which should be muttered along with the meditation and) by repeating which for seven days and nights a man is able to behold the Siddhas moving in the air. (53) The Mantra is : "ॐ नमो भगवते वासुदेवाय" (Obeisance to Lord Vāsudeva). While repeating this sacred formula, a wise man should perform the Lord's worship with the help of material substances, using various articles with due regard to the differences of place and time. (54) He should worship the Lord with undefiled water, (sylvan) flowers, wild roots and fruits etc., sprouts of approved plants, barks of trees and with (the leaves of) the Tulasī (the basil plant), so beloved(of the Lord). (55) Having secured an image of stone or any other substance, he should worship the Lord through the same or (else) through the medium of earth, water and so on, and with his mind and speech duly controlled, he should subsist on a limited quantity of wild fruits etc., and remain calm and collected and absorbed in contemplation. (56) He should also, mentally survey the soul-stirring deeds the glorious Lord will perform in the course of the manifestations He assumes according to His pleasure by His own incomprehensible Māyā (creative power). (57) One should offer to the Lord, who stands revealed in the form of a Mantra, all the articles of worship prescribed for Him by the ancients, while repeating this very Mantra (consisting of twelve letters). (58)

एवं कायेन मनसा वचसा च मनोगतम्। परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया।५९।
पुंसाममायिनां सम्यग्भजतां भाववर्धनः। श्रेयो दिशत्यभिमतं यद्धर्मादिषु देहिनाम्।६०।
विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा। तं निरन्तरभावेन भजेताद्धा विमुक्तये।६१।

Being thus waited upon with body, mind and speech through loving worship according to one's choice, the Lord heightens the devotion of men who adore Him in the right way and in a guileless spirit, and bestows on them the boon of their liking from among Dharma

(religious merit) and the other objects of human persuit. (59-60) If the devotee is averse to sensuous enjoyment, he should wait upon the Lord Himself with an intense practice of Devotion carried on uninterruptedly for the sake of final beatitude. (61)

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः। ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम्।६२।
तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः। अर्हितार्हणको राज्ञा सुखासीन उवाच तम्।६३।

Thus instructed (by the sage), the prince (Dhruva) went round the sage (as a mark of respect) and, bowing low to him, proceeded to the holy tract of Madhuvana, adorned with the footprints of Śrī Hari. (62) When he had left for the forest so suitable for austere penance, the sage (Nārada) made his way to the gynaeceum (of King Uttānapāda); and when the king had offered him worship (in the form of water to wash his hands and so on) and he was comfortably seated, he spoke to the king (as follows) :—(63)

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता। किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः।६४।

Nārada said : With a withering face what are you brooding over so deeply ? I hope neither your luxuries nor your religious merit nor again your wealth has suffered any diminution ? (64)

राजोवाच

सुतो मे बालको ब्रह्मन् स्त्रैणेनाकरुणात्मना। निर्वासितः पञ्चवर्षः सह मात्रा महान्कविः।६५।
अप्यनाथं वने ब्रह्मन्मास्मादन्त्यर्भकं वृकाः। श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम्।६६।
अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय। योऽङ्कं प्रेम्णाऽऽरुरुक्षन्तं नाभ्यनन्दमसत्तमः।६७।

The king said : Uxorious and merciless as I am, O sage, I exiled my son, a child of five years, who was very noble and wise, along with his mother. (65) Wolves, O holy Brāhmaṇa, may not eat up the helpless child, who may be lying (somewhere) in the forest, fatigued and famished, with his lotus-like face faded. (66) Oh, just imagine the wickedness of my uxorious self, who did not greet the child while he was climbing up my lap with affection, extremely vile as I am ! (67)

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते। तत्प्रभावमविज्ञाय प्रावृङ्क्ते यद्यशो जगत्।६८।
सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः। एष्यत्यचिरतो राजन् यशो विपुलयंस्तव।६९।

Nārada said : No, sorrow not for your child, who enjoys the protection of the Lord, O ruler of the people, and whose glory shall pervade the (whole) world; for you know not his greatness. (68) Having wrought an achievement which even the protectors of the world find it difficult to perform, the glorious child shall return before long, O king, enhancing your reputation. (69

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः। राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत्।७०।
तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम्। समाहितः पर्यचरदृष्यादेशेन पूरुषम्।७१।
त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः। आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन्हरिम्।७२।
द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने। तृणपर्णादिभिः शीर्णैः कृतान्नोऽभ्यर्चयद्विभुम्।७३।
तृतीयं चानयन्मासं नवमे नवमेऽहनि। अब्भक्ष उत्तमश्लोकमुपाधावत्समाधिना।७४।
चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि। वायुभक्षो जितश्वासो ध्यायन्देवमधारयत्।७५।

पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः। ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ।७६।
सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम्। ध्यायन्भगवतो रूपं नाद्राक्षीत्किंचनापरम् ।७७।
आधारं महदादीनां प्रधानपुरुषेश्वरम्। ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे ।७८।
यदैकपादेन स पार्थिवार्भकस्तस्थौ तदङ्गुष्ठनिपीडिता मही ।
ननाम तत्रार्धमिभेन्द्रधिष्ठिता तरीव सव्येतरतः पदे पदे ।७९।
तस्मिन्नभिध्यायति विश्वमात्मनो द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं सलोकपालाः शरणं ययुर्हरिम् ।८०।

Maitreya continued: On hearing the message of Nārada (the celestial sage), Uttānapāda (the ruler of the world) remained exclusively engrossed in the thought of his son (Dhruva), neglectful of his royal fortune. (70) There (at Madhuvana) Dhruva bathed (in the Yamunā) and having remained without food that night and thus purified, he waited upon the Lord with a concentrated mind according to the sage's instructions. (71) Eating the Kapittha (wood-apple) and Badara (jujube) fruit, just enough to keep his body and soul together, at the end of every three nights, the prince spent one month in worshipping Śrī Hari. (72) And likewise during the second month the child adored the all-pervading Lord, feeding on withered blades of grass and leaves etc., every sixth day. (73) He spent the third month waiting upon the glorious Lord through Samādhi (abstract meditation), taking water (alone) every ninth day.(74) Having (fully) controlled his breath, he fixed his mind and meditated on the (Supreme) Divinity during the fourth month too, inhaling the air every twelfth day. (75) When the fifth month commenced, the prince stood motionless like a post on one foot, contemplating on Brahma (the Absolute) with his breath fully controlled. (76) Withdrawing his mind, the substratum of the senses and their objects, from all other objects, he fixed it on the form of the Lord enthroned in the heart and perceived nothing else. (77) All the three worlds (the earth, heaven and the intermediate region) began to shake as he meditated on Brahma (the Supreme), the ground of Mahat-tattva (the principle of cosmic intelligence) and the other categories, the Ruler of both Pradhāna (matter) and Puruṣa (the spirit). (78) When the prince (Dhruva) stood on one foot, the earth, pressed by his great toe, leaned to one side at that spot, even as a boat with a lordly elephant standing in it leans right and left at every step (as it moves on water). (79) As he contemplated on the Soul of the universe as no other than himself, stopping his breath as well as (the function of) his senses, all the worlds as well as their guardian deities resorted for protection to Śrī Hari, for they felt much agonized for want of breath. (80)

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं चराचरस्याखिलसत्त्वधाम्नः ।
विधेहि तन्नो वृजिनाद्विमोक्षं प्राप्ता वयं त्वां शरणं शरण्यम् ।८१।

The gods said: O Lord! we had never known before such (a sudden) stoppage of breath in the case of all living beings, mobile as well as immobile. Rid us, therefore, of this calamity since we have sought protection with You, who afford shelter to all. (81)

श्रीभगवानुवाच

मा भैष्ट बालं तपसो दुरत्ययान्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसीदौत्तानपादिर्मयि संगतात्मा ।८२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवचरितेऽष्टमोऽध्यायः । ८ ।

The Lord said : (I find that) Dhruva (son of king Uttānapāda) has identified his self with Me (the Soul of the universe); this accounts for the (sudden) stoppage of breath of all of you. Hence be not afraid and return each to your own adode; I shall (presently) deter the child from his penance, which is (otherwise) hard to resist. (82)

Thus ends the eighth discourse, forming part of the Story of Dhruva, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Dhruva returns home after receiving a boon from the Lord

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्त्रशीर्षापि ततो गरुत्मता मधोर्वनं भृत्यदिदृक्षया गतः । १ ।
स वै धिया योगविपाकतीव्रया हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहसैवोपलक्ष्य बहिःस्थितं तदवस्थं ददर्श । २ ।
तद्दर्शनेनागतसाध्वसः क्षितावववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भकश्चुम्बन्निवास्येन भुजैरिवाश्लिषन् । ३ ।
स तं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
कृताञ्जलिं ब्रह्ममयेन कम्बुना पस्पर्श बालं कृपया कपोले । ४ ।
स वै तदैव प्रतिपादितां गिरं दैवीं परिज्ञातपरात्मनिर्णयः ।
तं भक्तिभावोऽभ्यगृणादसत्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः । ५ ।

Maitreya went on : Thus rid of their fear, the gods bent their heads low to the Lord (who took very long strides during His descent as Vāmana or the Divine Dwarf in order to measure the three paces of land granted to Him by the demon king Bali) and returned to heaven. The Lord (who in His cosmic form appears with numberless heads) also thereupon flew on the back of Garuḍa to Madhuvana with a longing to see His devotee (Dhruva). (1) Dhruva saw that the form, brilliant as a flash of lightning, that was revealed in the lotus of his heart by an intellect sharpened by the ripeness of Yoga (concentration) had suddenly vanished, and (on opening his eyes) he beheld the same figure standing without. (2) Struck with awe at His sight, the child (Dhruva) greeted Him by prostrating his body like a log on the ground. He gazed at Him as if he would drink Him with his eyes, kiss Him with his lips and clasp Him with his arms. (3) Śrī Hari, who is enthroned in the heart of all and was (equally) present in that of Dhruva too, (readily) perceived that the child was eager to extol Him but knew not how to do it and stood (before Him) with joined palms. Hence He graciously touched his cheek with His conch, which is no other than Veda (appearing in a concrete form). (4) Instantly blessed with divine speech conferred (on him by the Lord) and having realized the truth of the individual soul as well as of the Supreme Spirit, Dhruva, who was destined to have an eternal abode (in the shape of the pole-star) calmly and devoutly proceeded to glorify the

Lord, whose great renown is universally known. (5)

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम् । ६ ।
एकस्त्वमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुणया महदाद्यशेषम् ।
सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावसुवद्विभासि । ७ ।
त्वद्दत्तया वयुनयेदमचष्ट विश्वं सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।
तस्यापवर्ग्यशरणं तव पादमूलं विस्मर्यते कृतविदा कथमार्तबन्धो । ८ ।
नूनं विमुष्टमतयस्तव मायया ते ये त्वां भवाप्ययविमोक्षणमन्यहेतोः ।
अर्चन्ति कल्पकतरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् । ९ ।
या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत् किं त्वन्तकासिलुलितात्पततां विमानात् ।१०।
भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो भूयादनन्त महताममलाशयानाम् ।
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं नेष्ये भवद्गुणकथामृतपानमत्तः ।११।
ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।
ये त्वब्जनाभ भवदीयपदारविन्दसौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः ।१२।
तिर्यङ्नगद्विजसरीसृपदेवदैत्यमर्त्यादिभिः परिचितं सदसद्विशेषम् ।
रूपं स्थविष्ठमज ते महदाद्यनेकं नातः परं परम वेद्मि न यत्र वादः ।१३।
कल्पान्त एतदखिलं जठरेण गृह्णन् शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।
यन्नाभिसिन्धुरुहकाञ्चनलोकपद्मगर्भे द्युमान् भगवते प्रणतोऽस्मि तस्मै ।१४।
त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ।१५।
यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये ।१६।
सत्याशिषो हि भगवंस्तव पादपद्ममाशीस्तथानुभजतः पुरुषार्थमूर्ते ।
अप्येवमर्य भगवान् परिपाति दीनान् वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् ।१७।

Dhruva said: Hail to You, the Glorious Person, the Wielder of all potencies, who, having entered my inner self (heart), awaken by Your glory my dormant speech and other organs such as hands, feet, ears, the tactile sense and so on. (6) It is You alone, O Lord, who, having evolved the Mahat-tattva (the principle of cosmic intelligence) and all these other phenomena by Your own potency called Māyā, consisting of the three Guṇas—which are capable of assuming multitudinous forms—enter them as their Inner Controller, and presiding over the illusory senses (which are mere transformations of the three Guṇas) appear as many, though really one, even as fire appears diversified in relation to different pieces of wood. (7) Through the vision conferred by You, O Lord, Brahmā (who sought refuge in You) viewed this universe like one who has just woke from sleep. How can the soles of Your feet, the resort of even liberated souls, be forgotten by him who is conscious of Your benevolent acts. O friend of the afflicted ? (8) Their mind has surely been beguiled by Your Māyā (deluding potency), who worship You—a veritable wish-yielding tree, capable of freeing one from (the

bondage of) birth and death—for other purposes and hanker after the pleasures of sense, enjoyable by the body (which is no better than a corpse), and which can be had by living beings even in hell. (9) The bliss which is enjoyed by embodied souls through meditation on Your lotus-feet or by hearing the stories of Your devotees is not found even in Brahma (the Absolute), who is blissful in essence. How, then, could it be enjoyed by them (the gods) who are hurled from the aerial cars smashed by the sword of Death? (10) May I enjoy the intimate fellowship, O infinite Lord, of exalted souls, possessed of a pure heart and constantly devoted to You, so that I may easily cross the terrible ocean of metempsychosis, full of great perils, drunk with the nectar of Your (delectable) virtues and stories. (11) They who have cultivated the close fellowship of men whose heart is captivated with the fragrance of Your lotus-feet, O Lord with a lotus sprung from Your navel, think no more of their mortal frame, which is extremely dear to all, much less of those connected with it, viz., their sons, relations, house, wealth and wife. (12) O birthless one, I know only Your grossest (cosmic) form, full of animals, trees and mountains, birds, reptiles, gods and demons and human beings, consisting of gross and subtle elements and brought about by many causes, such as the Mahat-tattva and so on; I am not aware, O supreme Lord, of Your other Self, higher than this, which transcends all speech. (13) You are the same as the Supreme Person, who at the end of a cycle (at the time of universal dissolution) reposes with none beside Him save Lord Ananta (the serpent-god Śeṣa) and on his very coil, withdrawing all this universe into His belly and with His eyes turned inward (buried as He is in Yoganidrā or the sleep of Samādhi). Nay, it is in the seed-vessel of the gold lotus representing all the fourteen worlds and sprung from the ocean of Your navel that the shining Brahmā (the creator) appears ! I bow to that Lord. (14) You are the eternally free, all-pure and all-knowing Self, the immutable, most ancient Person, possessed of all divine attributes and the Controller of the three Guṇas (modes of Prakṛti). Witnessing by Your unobstructed vision the different states of the mind, You appear as Viṣṇu (the Deity presiding over sacrifices) for the preservation (of the universe) and are altogether distinct (from the Jīva). (15) It is in You that the manifold potencies of opposite character, namely, Vidyā (the power of omniscience) and so on, constantly appear in unbroken succession. You are no other than Brahma (the Absolute), the cause of the universe, indivisible, without beginning or end, purely blissful in character and changeless. I take refuge in You. (16) In the eyes of him who constantly adores You as an embodiment of supreme bliss (seeking no other object), Your lotus-feet, O Lord, are the only true blessing as compared with other boons (sovereignty etc.). Nevertheless, my Master, just as a cow that has recently calved nourishes its calf (by its milk) and protects it (against wolves etc.,) You foster even wretched (interested) devotees like us, impatient as You (always) are to shower Your grace on them. (17)

मैत्रेय उवाच

अथाभिष्टुत एवं वै सत्संकल्पेन धीमता। भृत्यानुरक्तो भगवान् प्रतिनन्द्येदमब्रवीत्।१८।

Maitreya resumed : Thus extolled by that sagacious child, who cherished a noble purpose, the Lord, who is fond of His devotees, cheerfully received its praises and spoke as follows. (18)

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक। तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत।१९।
नान्यैरधिष्ठितं भद्र यद्भ्राजिष्णु ध्रुवक्षिति। यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम्।२०।
मेढ्यां गोचक्रवत्स्थास्नु परस्तात्कल्पवासिनाम्। धर्मोऽग्निः कश्यपः शुक्रो मुनयो ये वनौकसः।
चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः।२१।

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः। षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः।२२।
त्वद्भ्रातर्युत्तमे नष्टे मृगयायां तु तन्मनाः। अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति।२३।
इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः। भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि।२४।
ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम्। उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः।२५।

The Lord said : I know the cherished desire of your heart, O Kṣatriya boy. Although it is difficult to attain, I grant it, O child of commendable vow. May prosperity wait on you. (19) I bestow on you O blessed one, that effulgent and lasting abode which has not (so far) been attained to by others. The entire stellar sphere—consisting of planets, lunar mansions and (other) stars—stands fastened to it even as oxen employed in trampling corn are bound to a post in the middle of a threshing-floor. It survives even those who live for a whole day of Brahmā (i.e., even after the dissolution of the three world—earth, heaven and the intermediate region); nay, the stars presided over by Dharma (the god of piety), Agni (the god of fire), Kaśyapa (a lord of created beings) and the seven Ṛṣis, the Venus and other stars too revolve round it, ever keeping it to their right. (20-21) (Even here) when your father retires to the forest after handing over (the dominion of) the earth (to you), you will rule over the globe for a period of thirty-six thousand years, firmly established in righteousness and with your senses (faculties) unimpaired. (22) Again, when your half-brother, Uttama, loses his life in a hunting expedition, his mother (Suruci) will enter a forest fire while searching for him in the forest, he being the only subject of her thought. (23) (You know) Yajña (sacrifice) is My beloved form. Therefore, worshipping Me through a number of sacrifices, in which liberal fees will be paid (to the officiating priests), and having enjoyed true blessings in this life, you will ultimately fix your thought (exclusively) on Me. (24) Thereby you will ascend to My abode, which is adored by all other spheres and is situated even higher than (the abode of) the seven Ṛṣis (the Ursa Major), attaining to which one does not return (to this mortal world). (25)

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम्। बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः।२६।
सोऽपि संकल्पजं विष्णोः पादसेवोपसादितम्। प्राप्य संकल्पनिर्वाणं नातिप्रीतोऽभ्यगात्पुरम्।२७।

Maitreya continued : Thus glorified (by Dhruva) and having promised to him (an abode in) His own realm, the Lord, who bears the emblem of Garuḍa on His banner, rose to His own abode, while the child stood gazing (in wonder) (26) The child was not very pleased even after attaining his cherished object—which had been obtained through the worship of Lord Viṣṇu's feet, and had quenched (all) his desires (once for all)—and returned to the city (the capital of his father). (27)

विदुर उवाच

सुदुर्लभं यत्परमं पदं हरेर्मायाविनस्तच्चरणार्चनार्जितम्।
लब्ध्वाप्यसिद्धार्थमिवैकजन्मना कथं स्वमात्मानममन्यतार्थवित्।२८।

Vidura said : How is it that Dhruva (who knew the real value of things) felt as if he had not realized his object, even though he had secured in the course of a single life (a title to) the supreme Abode of Śrī Hari, the Lord of Māyā (Prakṛti), which is so very difficult to attain and is earned solely through the worship of His feet ? (28)

मैत्रेय उवाच

मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन्। नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान्।२९।

Maitreya replied : His heart having been pierced with the shaft-like words of his stepmother and their memory still fresh (in his mind), Dhruva did not seek Mukti (final

beatitude) even from the Lord of Mukti; that is why he was filled with remorse (when the bitterness was gone through the sight of the Lord). (29)

ध्रुव उवाच

समाधिना नैकभवेन यत्पदं विदुः सनन्दादय ऊर्ध्वरेतसः ।
मासैरहं षड्भिरमुष्य पादयोश्छायामुपेत्यापगतः पृथङ्मतिः ।३०।
अहो बत ममानात्म्यं मन्दभाग्यस्य पश्यत । भवच्छिदः पादमूलं गत्वायाचे यदन्तवत् ।३१।
मतिर्विदूषिता देवैः पतद्भिरसहिष्णुभिः । यो नारदवचस्तथ्यं नाग्राहिषमसत्तमः ।३२।
दैवीं मायामुपाश्रित्य प्रसुप्त इव भिन्नदृक् । तप्ये द्वितीयेऽप्यसति भ्रातृभ्रातृव्यहृद्रुजा ।३३।
मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि । प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् ।
भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ।३४।
स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत । ईश्वरात्क्षीणपुण्येन फलीकारानिवाधनः ।३५।

Dhruva said (to himself) : Even after securing, in the course of (mere) six months, the asylum of His feet, whose truth perpetual celibates like Sanandana (and his three brothers—Sanaka, Sanātana and Sanatkumāra)—have been able to realize through abstract meditation practised through many lives, I have receded from them, my mind being fixed on diversity. (30) Oh, look at my folly ! Alas ! how unfortunate I am that, having reached the soles of His feet, who is capable of ending the cycle of birth and death, I asked for something which is bound to perish. (31) (It seems) my judgment was perverted by the gods, who (evidently) could not bear to see my rare good fortune inasmuch as they are sure (one day) to fall (from their elevated position). That is why I refused to believe the true words of Nārada, most wicked that I am. (32) Clinging to the Lord's Māyā (deluding potency) and (hence) taking a perverted view of things, I, burnt with jealousy, mistaking my own brother for an enemy—although (from the point of view of the spirit) there in none other than me—just as a sleeping (dreaming) man sees the projection of his own self in the form of a lion, snake and so on and gets afraid of the same. (33) Like medical treatment in the case of one whose life has come to an end I asked in vain for this (sovereignty of the world). Having propitiated through austere penance the Soul of the universe, who is (so) difficult to please and is capable of ending the cycle of birth and death, I asked of Him only worldly fortune (which is conducive to rebirth), hapless that I am ! (34) Alas ! like a pauper seeking unhusked grains of a universal monarch, I, whose stock of merit had been depleted, foolishly asked for worldly power and pelf (that tends to swell one's pride) at the hands of Him who was ready to grant me the joy that constitutes one's own essence. (35)

मैत्रेय उवाच

न वै मुकुन्दस्य पदारविन्दयो रजोजुषस्तात भवादृशा जनाः ।
वाञ्छन्ति तद्दास्यमृतेऽर्थमात्मनो यदृच्छया लब्धमनःसमृद्धयः ।३६।

Maitreya began again : People (devotees) like you, who take delight in the dust of the lotus-feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) and whose mind remains sated with whatever is got without any effort, seek nothing for themselves beyond the privilege of serving Him. (36)

आकर्ण्यात्मजमायान्तं सम्परेत्य यथाऽऽगतम् । राजा न श्रद्दधे भद्रमभद्रस्य कुतो मम ।३७।
श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः । वार्ताहर्तुरतिप्रीतो हारं प्रादान्महाधनम् ।३८।
सदश्वं रथमारुह्य कार्तस्वरपरिष्कृतम् । ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः ।३९।

शङ्खदुन्दुभिनादेन ब्रह्मघोषेण वेणुभिः । निश्चक्राम पुरात्तूर्णमात्मजाभीक्षणोत्सुकः ।४०।
सुनीतिः सुरुचिश्चास्य महिष्यौ रुक्मभूषिते । आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ।४१।
तं दृष्टोपवनाभ्याश आयान्तं तरसा रथात् । अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः ।४२।
परिरेभेऽङ्गजं दोर्भ्यां दीर्घोत्कण्ठमनाः श्वसन् । विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषाघबन्धनम् ।४३।
अथाजिघ्रन्मुहुर्मूर्ध्नि शीतैर्नयनवारिभिः । स्नापयामास तनयं जातोद्धाममनोरथः ।४४।

When the king (Uttānapāda) heard that his son (Dhruva) was coming back, he did not give credence to the news any more than one would believe the story of anyone's returning to life after death (and said to himself,)" How could a wretched being like me have such good luck ?" (37) He (however) put faith in the words of the celestial sage (Nārada) and was (forthwith) overwhelmed with intensity of joy. Highly pleased with the man who had brought the news, he rewarded him with a costly pearl necklace. (38) Eager to see his son, he mounted a car decked with gold and drawn by excellent horses and, surrounded by Brāhmaṇas, the elders of his race, ministers and kinsfolk, sallied forth from the city, while conchs were being blown and kettledrums sounded, Vedic hymns were loudly chanted and flutes played upon (even as he drove in the car). (39-40) Adorned with gold ornaments, his two queens, Sunīti and Suruci, too mounted a palanquin and proceeded along with prince Uttama (Suruci's son). (41) The king, whose heart had been pining for his son for a long time, hurriedly alighted from the car when he saw the boy coming near the garden, and quickly went up to him. Overpowered with affection and heaving deep sighs, he folded in his arms Dhruva, who had been absolved of all his sins and freed from all bondages by the touch of Lord Viṣṇu's feet. (42-43) His great ambition (of seeing his son safe and sound again) having been realized, the king smelt Dhruva's head (out of affection) again and again and bathed him with his cool tears (of love and joy). (44)

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः । ननाम मातरौ शीर्ष्णा सत्कृतः सज्जनाग्रणीः ।४५।
सुरुचिस्तं समुत्थाप्य पादावनतमर्भकम् । परिष्वज्याह जीवेति बाष्पगद्गदया गिरा ।४६।
यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः । तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ।४७।
उत्तमश्च ध्रुवश्चोभावन्योन्यं प्रेमविह्वलौ । अङ्गसङ्गादुत्पुलकावस्रौघं मुहुरूहतुः ।४८।
सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् । उपगुह्य जहावाधिं तदङ्गस्पर्शनिर्वृता ।४९।
पयःस्तनाभ्यां सुस्राव नेत्रजैः सलिलैः शिवैः । तदाभिषिच्यमानाभ्यां वीर वीरसुवो मुहुः ।५०।
तां शशंसुर्जना राज्ञीं दिष्ट्या ते पुत्र आर्तिहा । प्रतिलब्धश्चिरं नष्टो रक्षिता मण्डलं भुवः ।५१।
अभ्यर्चितस्त्वया नूनं भगवान् प्रणतार्तिहा । यदनुध्यायिनो धीरा मृत्युं जिग्युः सुदुर्जयम् ।५२।

Having bowed at his father's feet and received his benedictions (in return), and being kindly spoken to and received with honour by him, Dhruva, the foremost of noble souls, bent his head low to both his mothers (Sunīti and Suruci). (45) Lifting up the child fallen at her feet, Suruci (Dhruva's stepmother) pressed it to her bosom and in a voice choked with tears said, "May you live (long) !" (46) Just as water flows down to a low level of its own accord, so all living beings submit to him who has pleased Śrī Hari through virtues like friendliness (to all) and so on. (47) Both Uttama and Dhruva experienced a thrill of joy when, overwhelmed with love, they hugged each other and shed a flood of tears again and again. (48) Sunīti, Dhruva's mother, was relieved of her agony as she hugged her son, who was dearer (to her) than life, and felt gratified by the very touch of his body. (49) Milk incessantly flowed, O valiant Vidura, from the breasts of Sunīti (the mother of a hero), bathed as they were at that time with her tears of joy. (50) The people (of the city) felicitated the (senior) queen (Sunīti) and said,

"Luckily enough (for all of us) your son, who had long been lost, has been recovered and has (thus) wiped out your agony. He will in course of time rule over the terrestrial globe. (51) You have surely adored the Lord, who puts an end to the suffering of the suppliant, and by constantly contemplating on whom the wise have succeeded in conquering death, which is so very difficult to conquer." (52)

लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः । आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत्पुरम् ।५३।
तत्र तत्रोपसंक्लृप्तैर्लसन्मकरतोरणैः । सवृन्दैः कदलीस्तम्भैः पूगपोतैश्च तद्विधैः ।५४।
चूतपल्लववासःस्रङ्मुक्तादामविलम्बिभिः । उपस्कृतं प्रतिद्वारमपां कुम्भैः सदीपकैः ।५५।
प्राकारैर्गोपुरागारैः शातकुम्भपरिच्छदैः । सर्वतोऽलंकृतं श्रीमद्विमानशिखरद्युभिः ।५६।
मृष्टचत्वररथ्याट्टमार्गं चन्दनचर्चितम् । लाजाक्षतैः पुष्पफलैस्तण्डुलैर्बलिभिर्युतम् ।५७।
ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः । सिद्धार्थाक्षतदध्यम्बुदूर्वापुष्पफलानि च ।५८।
उपजह्रुः प्रयुञ्जाना वात्सल्यादाशिषः सतीः । शृण्वंस्तद्वल्गुगीतानि प्राविशद्भवनं पितुः ।५९।

Placing Dhruva, who was thus being fondly caressed by the people, on (the back of) a female elephant along with his (younger) brother (Uttama), the king (Uttānapāda) joyously entered the city (of Barhiṣmatī), acclaimed (by all). (53) The city was decorated here and there with plantain trees and young arecas containing bunches (of fruits and blossoms) set up with charming alligator-shaped festoons tied to them, and was adorned at every entrance with jars full of water with lights burning on them and leaves of mango trees, pieces of cloth, wreaths of flowers and strings of pearls hanging about their necks. (54-55) It was graced on all sides with defensive walls, gates and mansions decked with gold and with their tops shining like the glorious pinnacles of aerial cars. (56) Its quadrangles, streets, attics and roads had been cleaned and the city sprinkled with sandal water. Again, it was scattered with fried as well as unfried rice, unbroken rice, flowers, fruits and (other) offerings. (57) Everywhere the virtuous women of the city showered on Dhruva, as they saw him on the road, white mustard seeds, unbroken rice, curds, water, blades of Dūrvā (panic grass), flowers and fruits, uttering their benedictions (on the child) out of (pure) affection; and hearing their sweet strains, Dhruva entered the palace of his father. (58-59)

महामणिव्रातमये स तस्मिन् भवनोत्तमे । लालितो नितरां पित्रा न्यवसद्दिवि देववत् ।६०।
पयः फेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । आसनानि महार्हाणि यत्र रौक्मा उपस्कराः ।६१।
यत्र स्फटिककुड्येषु महामारकतेषु च । मणिप्रदीपा आभान्ति ललनारत्नसंयुताः ।६२।
उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः । कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः ।६३।
वाप्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः । हंसकारण्डवकुलैर्जुष्टाश्चक्राह्वसारसैः ।६४।

Fondly caressed by his father, Dhruva lived in that excellent palace built of most precious stones, like a god in heaven. (60) It was furnished with best of ivory (soft and white) as the froth of milk and provided with coverings of gold, and contained costly seats and other furniture, made of gold. (61) In its walls of crystal and emerald shone lights in the shape of bright gems placed in the hands of beautiful female figures carved in precious stones. (62) Within the premises of the palace there were pleasure-gardens charming with different species of celestial trees, resorted to by warbling pairs of birds and humming bees drunk with honey. (63) It also contained extensive wells with steps of cat's-eye, containing white and blue lotuses and water-lilies and inhabited by swarms of swans and ducks, ruddy geese and cranes. (64)

उत्तानपादो राजर्षिः प्रभावं तनयस्य तम्। श्रुत्वा दृष्ट्वाद्भुततमं प्रपेदे विस्मयं परम्।६५।
वीक्ष्योढवयसं तं च प्रकृतीनां च सम्मतम्। अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम्।६६।
आत्मानं च प्रवयसमाकलय्य विशाम्पतिः। वनं विरक्तः प्रातिष्ठद्विमृशन्नात्मनो गतिम्।६७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः।९।

The royal sage Uttānapāda was highly amazed to see (with his own eyes) the most wonderful glory of his son (Dhruva), of which he had (already) heard (from the mouth of Nārada). (65) (Later on) the king made Dhruva the sovereign of the entire globe, when he saw that the prince had not only come of age, but had also won the esteem of the ministers and the devotion of the people. (66) And perceiving himself advanced in age, the king was (now) disgusted with the pleasures of sense and departed for the woods, contemplating on the essential character of the Self. (67)

Thus ends the ninth discourse entitled "The Coronation of Dhruva" in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

Uttama's death at the hands of the Yakṣas and Dhruva's encounter with them

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः। ।उपयेमे भ्रमिं नाम तत्सुतौ कल्पवत्सरौ।१।
इलायामपि भार्यायां वायोः पुत्र्यां महाबलः। पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत्।२।
उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा। हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता।३।

Maitreya continued : Dhruva married Bhrami, daughter of Śiśumāra, a lord of created beings, and the couple were blessed with two sons, Kalpa and Vatsara. (1) Through his (other) wife, Ilā, daughter of Vāyu (the wind-god), too the mighty Dhruva begot a son, Utkala by name, and a daughter, a very jewel among women. (2) Uttama (Dhruva's half-brother), however, who was yet unmarried, was killed in the course of a hunting expedition on the Himālaya mountain by a Yakṣa, who was stronger than he, and his mother (Suruci, Dhruva's stepmother) followed him (to the abode of Yama). (3)

ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचार्पितः। जैत्रं स्यन्दनमास्थाय गतः पुण्यजनालयम्।४।
गत्वोदीचीं दिशं राजा रुद्रानुचरसेविताम्। ददर्श हिमवद्द्रोण्यां पुरीं गुह्यकसंकुलाम्।५।
दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन्। येनोद्विग्नदृशः क्षत्तरुपदेव्योऽत्रसन्भृशम्।६।

Overcome with anger, indignation and grief at the news of his brother's death, Dhruva mounted his victorious car and marched against the city of Alakā (the abode of the Yakṣas). (4) Proceeding in a northerly direction, the king (Dhruva) saw in a valley of the Himālayas the city (of Alakā) crowded with the Guhyakas (Yakṣas) and inhabited by spirits and ghosts

(the attendants of Lord Rudra). (5) The stout-armed Dhruva blew his conch, causing the heavens as well as the quarters to resound, and the women of the demigods, O Vidura, were greatly alarmed at the sound and cast a bewildered look. (6)

ततो निष्क्रम्य बलिन उपदेवमहाभटाः । असहन्तस्तन्निनादमभिपेतुरुदायुधाः ।७।
स तानापततो वीर उग्रधन्वा महारथः । एकैकं युगपत्सर्वानहन् बाणैस्त्रिभिस्त्रिभिः ।८।
ते वै ललाटलग्नैस्तैरिषुभिः सर्व एव हि । मत्वा निरस्तमात्मानमाशंसन् कर्म तस्य तत् । ९ ।
तेऽपि चामुममृष्यन्तः पादस्पर्शमिवोरगाः । शरैरविध्यन् युगपद् द्विगुणं प्रचिकीर्षवः ।१०।
ततः परिघनिस्त्रिंशैः प्रासशूलपरश्वधैः । शक्त्यृष्टिभिर्भुशुण्डीभिश्चित्रवाजैः शरैरपि ।११।
अभ्यवर्षन् प्रकुपिताः सरथं सहसारथिम् । इच्छन्तस्तत्प्रतीकर्तुमयुतानि त्रयोदश ।१२।
औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा । न उपादृश्यतच्छन्न आसारेण यथा गिरिः ।१३।
हाहाकारस्तदैवासीत्सिद्धानां दिवि पश्यताम् । हतोऽयं मानवः सूर्यो मग्नः पुण्यजनार्णवे ।१४।
नदत्सु यातुधानेषु जयकाशिष्वथो मृधे । उदतिष्ठद्रथस्तस्य नीहारादिव भास्करः ।१५।

Impatient at the blast, the mighty and great warriors among the demigods sallied forth from their stronghold with uplifted weapons and proceeded (against Dhruva). (7) As they rushed towards him, O valiant Vidura, Dhruva (the great car-warrior), who was armed with a fierce bow, hit them all at once with three shafts each. (8) With the arrows planted in their brow, they all thought themselves vanquished and applauded that feat of his. (9) Intolerant of his valour like serpents, who cannot tolerate being trodden on, they in their anxiety to achieve twice as much as he had done simultaneously struck him (with six arrows each). (10) Full of rage and eager to return his volleys, the Yakṣas, numbering one hundred and thirty thousand, rained on him as well as on his car and charioteer iron clubs, swords, lances, pikes and axes, javelins, double-edged swords, Bhuśuṇḍīs and arrows with many-coloured feathers. (11-12) Screened with the thick volley of weapons, even as a hill is covered with a torrential shower. Dhruva (the son of Uttānapāda) could not be seen at that time. (13) That very moment arose a plaintive cry raised by the Siddhas who had been witnessing the scene from heaven: "Drowned in the sea of the Puṇyajana (Yakṣa) host, this sun of Manu's race has set !" (14) Then, in the midst of the roaring of the Rākṣasas (Yakṣas) * who were proclaiming their own triumph on the field of battle, Dhruva's car came into view, like the sun from behind (a cloud of) mist. (15)

धनुर्विस्फूर्जयन्दिव्यं द्विषतां खेदमुद्वहन् । अस्त्रौघं व्यधमद्बाणैर्घनानीकमिवानिलः ।१६।
तस्य ते चापनिर्मुक्ता भित्त्वा वर्माणि रक्षसाम् । कायानाविविशुस्तिग्मा गिरीनशनयो यथा ।१७।
भल्लैः संछिद्यमानानां शिरोभिश्चारुकुण्डलैः । ऊरुभिर्हेमतालाभैर्दोर्भिर्वलयवल्गुभिः ।१८।
हारकेयूरमुकुटैरुष्णीषैश्च महाधनैः । आस्तृतास्ता रणभुवो रेजुर्वीरमनोहराः ।१९।

Twanging his celestial bow and inspiring terror into (the heart of) the enemies, Dhruva tore to pieces their host of missiles even as a blast disperses an army of clouds. (16) Piercing the armour of the Rākṣasas, the sharp arrows discharged from his bow disappeared into their bodies as thunderbolts into mountains. (17) Strewn all over with the heads adorned with beautiful ear-rings, thighs resembling gold palmyras, arms graced with bracelets as well as with the necklaces, armlets, diadems and costly turbans of the enemies, who were being mowed down with the shafts (of Dhruva), the fields of battle, which ravished the mind of heroes, looked very charming. (18-19)

* Here as well as in the subsequent verses the Yakṣas have been promiscuously referred to as 'Rākṣasas' and 'Asuras'- obviously because all these species are akin to one another and the population of Alakā was a mixture of all these.

हतावशिष्टा इतरे रणाजिराद् रक्षोगणाः क्षत्रियवर्यसायकैः ।
प्रायो विवृक्णावयवा विदुद्रुवुर्मृगेन्द्रविक्रीडितयूथपा इव ।२०।
अपश्यमानः स तदाऽऽततायिनं महामृधे कंचन मानवोत्तमः ।
पुरीं दिदृक्षन्नपि नाविशद् द्विषां न मायिनां वेद चिकीर्षितं जनः ।२१।
इति ब्रुवंश्चित्ररथः स्वसारथिं यत्तः परेषां प्रतियोगशङ्कितः ।
शुश्राव शब्दं जलधेरिवेरितं नभस्वतो दिक्षु रजोऽन्वदृश्यत ।२२।

Hosts of other Rākṣasas, who had escaped death, yet who had most of their limbs cut off with the arrows of Dhruva (the foremost of the Kṣatriyas), fled from the field of battle like troop-leaders of elephants disturbed in their sport by the king of beasts. (20) Not finding then anyone left with a weapon in that extensive field of battle, Dhruva (the foremost of Manu's race) felt inclined to behold the city of the enemies, yet he refrained from entering it (and said,) "No man can know the intention of those skilled in enchantment!" (21) Addressing his charioteer as above, Dhruva (who rode in a wonderful chariot) remained on his guard, apprehending renewed opposition from the enemy, when he heard a (loud) noise like the roaring of an ocean, and further beheld in every direction the dust raised by a blast. (22)

क्षणेनाच्छादितं व्योम घनानीकेन सर्वतः । विस्फुरत्तडिता दिक्षु त्रासयत्स्तनयित्नुना ।२३।
ववृषू रुधिरौघासृक्पूयविण्मूत्रमेदसः । निपेतुर्गगनादस्य कबन्धान्यग्रतोऽनघ ।२४।
ततः खेऽदृश्यत गिरिर्निपेतुः सर्वतोदिशम् । गदापरिघनिस्त्रिंशमुसलाः साश्मवर्षिणः ।२५।
अहयोऽशनिनिःश्वासा वमन्तोऽग्निं रुषाक्षिभिः । अभ्यधावन् गजा मत्ताः सिंहव्याघ्राश्च यूथशः ।२६।
समुद्र ऊर्मिभिर्भीमः प्लावयन् सर्वतो भुवम् । आससाद महाह्रादः कल्पान्त इव भीषणः ।२७।
एवंविधान्यनेकानि त्रासनान्यमनस्विनाम् । ससृजुस्तिग्मगतय आसुर्या माययासुराः ।२८।
ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् । निशम्य तस्य मुनयः शमाशंसन् समागताः ।२९।

In an instant the sky was overcast on all sides with a canopy of clouds accompanied by flashes of lightning and alarming claps of thunder in every direction. (23) They rained torrent of blood as well as phlegm etc., pus, ordure, urine and fat and before him fell headless trunks from the sky, O sinless Vidura. (24) Then appeared a mountain in the air and there rained on all sides maces, iron clubs, swords and Musalas (a particular type of arrow), as well as showers accompanied with volleys of stones. (25) Serpents ran up to him hissing with a thunder-like roar and discharging fire from their eyes in rage, and there came rushing in herds mad elephants, lions and tigers. (26) Assuming a threatening aspect as at the time of universal dissolution and roaring deeply, the terrible ocean approached on all sides deluging the earth with waves. (27) By their conjuring tricks, peculiar to the demons, the Yakṣas, who are noted for their cruel disposition, displayed many such phenomena which inspired terror into (the heart of) the pusillanimous. (28) Seeing the conjuring trick employed by the Yakṣas against Dhruva—a trick which was so very difficult to counteract—a number of hermits that had assembled there prayed for his welfare (in the following words). (29)

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपक्षान् ।
यन्नामधेयमभिधाय निशम्य चाद्धा लोकोऽञ्जसा तरति दुस्तरमङ्गमृत्युम् ।३०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दशमोऽध्यायः ।१०।

The hermits said : O son of Uttānapāda may the almighty Lord Viṣṇu (the Wielder of the famous Śārṅga bow), who relieves the agony of His suppliants, wipe out your enemies! By uttering and hearing His very Name people easily succeed in this very life in conquering death, which is so hard to overcome, O dear Dhruva. (30)

Thus ends the tenth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Swāyambhuva Manu intervenes and persuades Dhruva to cease fighting

मैत्रेय उवाच

निशम्य गदतामेवमृषीणां धनुषि ध्रुवः । संदधेऽस्त्रमुपस्पृश्य यन्नारायणनिर्मितम् । १ ।
संधीयमान एतस्मिन्माया गुह्यकनिर्मिताः । क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा । २ ।
तस्यार्षास्त्रं धनुषि प्रयुञ्जतः सुवर्णपुङ्खाः कलहंसवाससः ।
विनिःसृता आविविशुर्द्विषद्बलं यथा वनं भीमरवाः शिखण्डिनः । ३ ।
तैस्तिग्मधारैः प्रधने शिलीमुखैरितस्ततः पुण्यजना उपद्रुताः ।
तमभ्यधावन् कुपिता उदायुधाः सुपर्णमुन्नद्धफणा इवाहयः । ४ ।
स तान् पृषत्कैरभिधावतो मृधे निकृत्तबाहूरुशिरोधरोदरान् ।
निनाय लोकं परमर्कमण्डलं व्रजन्ति निर्भिद्य यमूर्ध्वरेतसः । ५ ।
तान् हन्यमानानभिवीक्ष्य गुह्यकाननागसश्चित्ररथेन भूरिशः ।
औत्तानपादिं कृपया पितामहो मनुर्जगादोपगतः सहर्षिभिः । ६ ।

Maitreya went on : On hearing the prayer of the sages, who spoke as above, Dhruva sipped some water and (after washing his hand) set to his bow the missile that had been evolved by the divine sage Nārāyaṇa. (1) While the missile was being fixed to the bow, the illusory appearances conjured up by the Guhyakas (Yakṣas) forthwith vanished in the same way as nescience and its progeny (egotism and so on) disappear at the dawn of wisdom, O Vidura. (2) Even as he fixed on his bow the missile evolved by the sage Nārāyaṇa there flew from it arrows with shafts of gold and feathers resembling the wings of a swan, and penetrated the enemy ranks like peacocks entering a forest with a terrible noise. (3) Assailed on the battle-field with those sharp-edged arrows, the Puṇyajanas (Yakṣas) felt much enraged and with uplifted weapons darted against Dhruva from all sides even as serpents would rush at Garuḍa with their hoods drawn up. (4) As they ran towards him on the field of battle he tore off with his arrows their arms, thighs, necks and bellies and despatched them to that highest realm (Satyaloka, the abode of Brahmā), which recluses attain to, carving their way through the sphere of the sun. (5) Dhruva's grandfather, Swāyambhuva Manu, was overcome with compassion to see those innocent Guhyakas being killed in large numbers by Dhruva (who was mounted on a wonderful car). He arrived (on the scene) along with a

number of sages and spoke to the son of Uttānapāda (as follows). (6)

मनुरुवाच

अलं वत्सातिरोषेण तमोद्वारेण पाप्मना । येन पुण्यजनानेतानवधीस्त्वमनागसः । ७ ।
नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम् । वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम् । ८ ।
नन्वेकस्यापराधेन प्रसङ्गाद् बहवो हताः । भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल । ९ ।
नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् । यदात्मानं परागृह्य पशुवद्भूतवैशसम् । १० ।
सर्वभूतात्मभावेन भूतावासं हरिं भवान् । आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम् । ११ ।
स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः । कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम् । १२ ।
तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु । समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति । १३ ।
सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः । विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति । १४ ।

Manu said : Have done, dear child, with this sinful rage, a gateway to hell, swayed by which you have slain (all) these innocent Puṇyajanas. (7) The carnage of innocent demigods which you have embarked upon is not becoming of our race, dear son; for such an act is denounced by the righteous.(8) Indeed for the fault of one many have been killed by you because of their connection with the offender, highly perturbed as you were by the death of your brother, whom you loved so dearly, my darling. (9) That one should destroy living beings after the manner of the beasts, taking the body–which is external to the mind—as one's own self, surely this is not the way of the righteous, who are devoted to the Lord (the Ruler of our senses). (10) Having adored (in your very childhood) Śrī Hari, the abode of all living beings, who is so difficult to propitiate, regarding all creatures as your own self, you have secured (for yourself) that supreme realm of Lord Viṣṇu ! (11) Constantly abiding in the thought of Śrī Hari and esteemed even by His devotees, how did you perpetrate this reprehensible act—you who ought to instruct others in the ways of the righteous ? (12) It is through forbearance (towards our elders), compassion (towards our inferiors), friendliness (towards our equals) and even-mindedness towards all living beings that the Lord, the Universal Spirit, is thoroughly pleased (with us). (13) On the Lord being thoroughly pleased a man is rid of the three modes of Prakṛti (Sattva etc.,) and of their evolute, the subtle body, and becomes one with the all-blissful Brahma. (14)

भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि । तयोर्व्यवायात्सम्भूतिर्योषित्पुरुषयोरिह । १५ ।
एवं प्रवर्तते सर्गः स्थितिः संयम एव च । गुणव्यतिकराद्राजन् मायया परमात्मनः । १६ ।
निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः । व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् । १७ ।
स खल्विदं भगवान् कालशक्त्या गुणप्रवाहेण विभक्तवीर्यः ।
करोत्यकर्तैव निहन्त्यहन्ता चेष्टा विभूम्नः खलु दुर्विभाव्या । १८ ।
सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः । जनं जनेन जनयन्मारयन्मृत्युनान्तकम् । १९ ।
न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।
तं धावमानमनुधावन्त्यनीशा यथा रजांस्यनिलं भूतसङ्घाः । २० ।
आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः । उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ । २१ ।
केचित्कर्म वदन्त्येनं स्वभावमपरे नृप । एके कालं परे दैवं पुंसः काममुतापरे । २२ ।
अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च । न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम् । २३ ।

The male and the female are products of the five gross elements developed in the form of a gross body and from their copulation spring up other men and women in the world. (15)

Thus proceed the creation and preservation as well as the dissolution (of the universe) from a disturbance in the equilibrium of the three Guṇas (Sattva, Rajas and Tamas) brought about by the Lord's own Māyā (deluding potency) O king ! (16) As for God (the Supreme Person), who is (ever) free from the three Guṇas (modes of Prakṛti), He serves only as an occasion for the transformation of these Guṇas. It is due to Him that this universe, consisting of both cause and effect, (ever) remains in a state of flux even as iron is set in motion (by the presence of a loadstone). (17) The Lord's energy is divided (in the form of the creative, protective and destructive powers) when the equilibrium of the three Guṇas gets disturbed under the force of His energy known by the name of Time. That is how He creates this universe, though remaining a non-doer, and dissolves it even though a non-destroyer. The Lord's energy (in the shape of Time) is indeed hard to conceive. (18) It is the same immortal Lord who as the Time-Spirit puts an end to the world, though endless Himself, and is the first Maker (of the universe), though Himself without beginning. It is He who creates the universe by begetting one individual through another and dissolves the same by destroying the destroyer Himself through Death.(19) Equally entering all created beings as Death, the Supreme Being treats none as His own or as His enemy. Like particles of dust following a blast, all living beings follow the course of the Time- Spirit subject to their own destiny. (20) The all-pervading Lord, who ever remains in His own natural state, cuts short as well as prolongs the life of a living being, a creature of its destiny, though Himself immune from such changes.(21) Some (the followers of the Mīmāṁsā school of thought) speak of Him as Karma (ritual), while others (the Cārvākas or materialists) call Him by the name of Nature, O ruler of men. Some refer to Him as Kāla (Time), others (the astrologers) as Ḍestiny, while still other people give Him the appellation of Kāma (Desire). (22) No one, dear son, knows (even) the intention of the Lord, who is neither open to sense-perception nor to any other means of cognition and who is the fountain-head of manifold energies (such as Mahat-tattva or the principal of cosmic intelligence). Who, then, can know the Lord Himself, one's own origin ? (23)

न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात पुंसो दैवं हि कारणम् ।२४।
स एव विश्वं सृजति स एवावति हन्ति च । अथापि ह्यनहंकारान्नाज्यते गुणकर्मभिः ।२५।
एष भूतानि भूतात्मा भूतेशो भूतभावनः । स्वशक्त्या मायया युक्तः सृजत्यत्ति च पाति च ।२६।
तमेव मृत्युममृतं तात दैवं सर्वात्मनोपेहि जगत्परायणम् ।
यस्मै बलिं विश्वसृजो हरन्ति गावो यथा वै नसि दामयन्त्रिताः ।२७।
यः पञ्चवर्षो जननीं त्वं विहाय मातुः सपत्न्या वचसा भिन्नमर्मा ।
वनं गतस्तपसा प्रत्यगक्षमाराध्य लेभे मूर्ध्नि पदं त्रिलोक्याः ।२८।
तमेनमङ्गात्मनि मुक्तविग्रहे व्यपाश्रितं निर्गुणमेकमक्षरम् ।
आत्मानमन्विच्छ विमुक्तमात्मदृग् यस्मिन्निदं भेदमसत्प्रतीयते ।२९।
त्वं प्रत्यगात्मनि तदा भगवत्यनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ ।
भक्तिं विधाय परमां शनकैरविद्याग्रन्थिं विभेत्स्यसि ममाहमिति प्ररूढम् ।३०।
संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् । श्रुतेन भूयसा राजन्नगदेन यथाऽऽमयम् ।३१।
येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् । न बुधस्तद्वशं गच्छेदिच्छन्नभयमात्मनः ।३२।
हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम् । यज्जघ्निवान् पुण्यजनान् भ्रातृघ्नानित्यमर्षितः ।३३।
तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः । न यावन्महतां तेजः कुलं नोऽभिभविष्यति ।३४।

It is not these Yakṣas (attendants of Kubera, the Bestower of riches), my child, who slew

your brother. It is God alone, dear son, who is responsible for a man's birth and death. (24) It is He who creates the universe and it is He again who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions (of creation etc., discharged by Him). (25) United with His own energy known by the name of Māyā, He evolves, protects and withdraws into Himself (all) living beings—He who is their Ruler and Protector, nay, their very Self. (26) With all your being, dear son, resort to that Divinity alone, who is death itself (to those who are not devoted to Him) and Immortality (to His devotees), who is the ultimate resort of the (whole) universe and to whom (even) the creators of the world (Brahmā and the other lords of created beings) bear offerings even as oxen, controlled by a string passed through their nostrils, bear loads (for their master). (27) Cut to the quick by the (taunting) words of your stepmother, you left your (own) mother when a (mere) child of five; and, retiring to the woods, you succeeded in propitiating the Lord by means of your penance and by controlling your senses, and secured (for yourself) an abode higher than the three worlds (the earth, heaven and the intermediate region) ! (28) With your eyes turned inward, seek, dear Dhruva, that Supreme Spirit, who fondly stays in a mind free from animosity, who is devoid of attributes, one (without a second), imperishable and ever free, and by whose presence this phenomenal world of diversity, though unreal, appears to exist. (29) Then, by practising supreme devotion to the immortal Lord, who is the Inner Controller of all selves, who is pure and absolute Bliss and is possessed of all powers, you will gradually succeed in breaking asunder the hard knot of ignorance in the shape of (the notions of) "I" and "mine". (30) By dint of your vast learning, O king, curb your anger—which is the greatest impediment to (the attainment of) every blessing—even as a disease is controlled with the help of a medicine. May God bless you. (31) A wise man who seeks (to attain) for himself the state of fearlessness should never allow himself to be overpowered by anger; for people are terribly afraid of the man who is swayed by it. (32) You have committed a (great) offence against Kubera (the god of riches), the friend of Lord Śiva (who lives on a mountain), in that you killed the Yakṣas, though under provocation, thinking that it were they who had killed your brother. (33) Propitiate him soon, my child, through submissiveness and polite words before the anger of exalted souls (like him) should destroy our race. (34)

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम्। तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे एकादशोऽध्याय ।११।

Having thus admonished his grandson, Dhruva, and greeted by the latter, Swāyambhuva Manu returned to his city along with the sages (who had accompanied him). (35)

Thus ends the eleventh discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Kubera confers a boon on Dhruva, who ascends to the abode of Lord Viṣṇu

मैत्रेय उवाच

ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसादपेतमन्युं भगवान् धनेश्वरः ।
तत्रागतश्चारणयक्षकिन्नरैः संस्तूयमानोऽभ्यवदत्कृताञ्जलिम् । १ ।

Maitreya continued : Having come to know that Dhruva's anger had been appeased and that he had desisted from (further) bloodshed, the worshipful Kubera (the god of riches) arrived there, glorified by the Cāraṇas (celestial bards), Yakṣas and Kinnaras, and spoke to Dhruva, who stood (before him) with joined palms. (1)

धनद उवाच

भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ । यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः । २ ।
न भवानवधीद्यक्षान्न यक्षा भ्रातरं तव । काल एव हि भूतानां प्रभुरप्ययभावयोः । ३ ।
अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि । स्वाप्नीवाभात्यतद्ध्यानाद्यया बन्धविपर्ययौ । ४ ।
तद्गच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम् । सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम् । ५ ।
भजस्व भजनीयाङ्घ्रिमभवाय भवच्छिदम् । युक्तं विरहितं शक्त्या गुणमय्याऽऽत्ममायया । ६ ।
वृणीहि कामं नृप यन्मनोगतं मत्तस्त्वमौत्तानपदेऽविशङ्कितः ।
वरं वरार्होऽम्बुजनाभपादयोरनन्तरं त्वां वयमङ्ग शुश्रुम । ७ ।

The god of riches said : O Kṣatriya prince, I am highly pleased with you since at the remonstrance of your grandfather (Swāyambhuva Manu) you have renounced the feeling of animosity, so difficult to give up, O sinless one. (2) (As a matter of fact), it was not you who killed the Yakṣas nor did the Yakṣas slay your brother (Uttama). The Time-spirit alone is responsible for the birth and death of living beings. (3) Like the dream-consciousness, the false notion of 'I' and 'you' arises in man through ignorance (of his essential nature) and as a result of his self-identification with the body; and it is due to this notion that he has to suffer bondage as well as miseries. (4) Therefore, God bless you, Dhruva, go and worship for the sake of freedom from birth (and death) the Lord—who is above sense-perception and yet manifest in the form of all living beings, whose feet are the only object worth resorting to, who puts an end to birth (and death) and who, though united (for the purposes of creation etc.), with His own energy known by the name of Māyā and consisting of the three Guṇas (Sattva, Rajas and Tamas), is yet devoid of it (in His absolute aspect)—treating all living beings as your own self. (5-6) Freely and unhesitatingly ask of me, O king, a boon which is foremost in your mind, O son of Uttānapāda, you being (eminently) fit to receive a boon (from me); for we have heard, dear Dhruva, that you are so near the feet of the Lord (who has a lotus sprung from His navel). (7)

मैत्रेय उवाच

स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामतिः ।

हरौ स वव्रेऽचलितां स्मृतिं यया तरत्ययत्नेन दुरत्ययं तमः । ८ ।
तस्य प्रीतेन मनसा तां दत्त्वैडविडस्ततः । पश्यतोऽन्तर्दधे सोऽपि स्वपुरं प्रत्यपद्यत । ९ ।
अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः । द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् । १० ।
सर्वात्मन्यच्युतेऽसर्वे तीव्रौघां भक्तिमुद्वहन् । ददर्शात्मनि भूतेषु तमेवावस्थितं विभुम् । ११ ।
तमेवं शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम् । गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः । १२ ।
षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलम् । भोगैः पुण्यक्षयं कुर्वन्नभोगैरशुभक्षयम् । १३ ।
एवं बहुसवं कालं महात्माविचलेन्द्रियः । त्रिवर्गौपयिकं नीत्वा पुत्रायादान्नृपासनम् । १४ ।
मन्यमान इदं विश्वं मायारचितमात्मनि । अविद्यारचितस्वप्नगन्धर्वनगरोपमम् । १५ ।
आत्मस्त्र्यपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।
भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् । १६ ।

Maitreya went on : When the great-minded Dhruva, an eminent devotee of the Lord, was egged on by Kubera (the king of the Yakṣas) to ask for a boon, he sought to be blessed with constant remembrance of Śrī Hari, with the help of which one is easily able to cross the ocean of worldly existence (which is an outcome of ignorance, and) which is so difficult to get over. (8) With a glad heart Kubera (the son of Iḍaviḍā) conferred on him the boon of constant remembrance of the Lord and thereafter vanished before his very eyes; and Dhruva too returned to his own capital (Barhiṣmatī). (9) Then he propitiated, through (the performance of) a number of sacrifices attended with liberal fees (to the officiating priests), the Lord of sacrifices, who is the reward of ritual acts—performed with the help of material substances (clarified butter etc.), sacrificial activity (the work of the priests) and the deities (such as the fire-god, Indra and others) worshipped in the course of a sacrifice—as well as the dispenser of their fruit. (10) Maintaining an ardent flow of Devotion to the immortal Lord, who is the Inner Controller of all and yet who excludes all, he saw seated in himself as well as in all (other) beings the same all-pervading Lord. (11) The people looked upon him as their own father—him, who was thus possessed of a lofty character, devoted to the Brāhmaṇa and tender to the afflicted, and who preserved the bounds of propriety. (12) Exhausting (the stock of) his merit through luxuries (permitted by the Śāstras) and neutralizing evil by practising self-denial (in the form of charity and the performance of sacrifices etc.), he ruled over the terrestrial globe for thirty-six thousand years (the span of life of a god).(13) Having thus spent a long period as a means to (the attainment of) the three objects of human pursuit, (viz., religious merit, worldly prosperity and sensuous enjoyment) with his senses fully controlled, the high-souled Dhruva (eventually) made over the throne to his son (Utkala). (14) Regarding this universe—which is no more real than a dream or a hallucination caused by ignorance—as super-imposed on his own self by Māyā (illusion), and realizing his own body, wives, progeny and kinsfolk, as well as his army, rich treasury, gynaeceum, delightful pleasure-grounds and (his dominion over) the sea-girt terrestrial globe as overtaken by Death, he left for Viśālā (the forest of Badarikāśrama, the modern Badrīnātha). (15-16)

तस्यां विशुद्धकरणः शिववार्विगाह्य बद्ध्वाऽऽसनं जितमरुन्मनसाऽऽहृताक्षः ।
स्थूले दधार भगवत्प्रतिरूप एतद् ध्यायंस्तदव्यवहितो व्यसृजत्समाधौ । १७ ।
भक्तिं हरौ भगवति प्रवहन्नजस्रमानन्दबाष्पकलया मुहुरर्द्यमानः ।
विक्लिद्यमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरदसाविति मुक्तलिङ्गः । १८ ।
स ददर्श विमानाग्र्यं नभसोऽवतरद् ध्रुवः । विभ्राजयद्दश दिशो राकापतिमिवोदितम् । १९ ।

तत्रानु देवप्रवरौ चतुर्भुजौ श्यामौ किशोरावरुणाम्बुजेक्षणौ ।
स्थिताववष्टभ्य गदां सुवाससौ किरीटहाराङ्गदचारुकुण्डलौ ।२०।
विज्ञाय तावुत्तमगायकिङ्करावभ्युत्थितः साध्वसविस्मृतक्रमः ।
ननाम नामानि गृणन्मधुद्विषः पार्षत्प्रधानाविति संहताञ्जलिः ।२१।
तं कृष्णपादाभिनिविष्टचेतसं बद्धाञ्जलिं प्रश्रयनम्रकन्धरम् ।
सुनन्दनन्दावुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ।२२।

There (at Viśālā) he purified his mind by taking a plunge in the sacred waters (of the holy Gaṅgā) and, after steadying himself in a squatting posture, controlled his breath (through the process of Prāṇāyāma). Then, having withdrawn his senses (from the outside world) with the help of his mind, he fixed it on the gross (cosmic) form of the Lord, and meditating on it till the distinction of subject and object altogether disappeared from his mind, he was lost in Samādhi (abstract meditation) and abandoned the thought even of that (cosmic body). (17) Maintaining an unceasing flow of devotion towards Lord Śrī Hari, he was bathed in a stream of blissful tears again and again. His heart melted (with emotion), a thrill ran through all his limbs, and rid of self-identification with the body, he lost consciousness even of his own individuality. (18) While in that state, Dhruva beheld an excellent aerial car descending from the heavens. Like a rising full moon, it shed a bright lustre all round as well as above and below. (19) He further saw therein two foremost divinities, swarthy of hue, possessed of four arms and eyes resembling a pair of red lotuses, clad in a beautiful attire and adorned with crowns, pearl necklaces, armlets and charming ear-rings. They were still in the prime of youth and stood leaning against their maces. (20) Concluding them to be attendants of Lord Viṣṇu (of excellent renown), he sprang on his feet, and forgetting in the flurry (of the moment) the prescribed course (of worship), (simply) bowed to them with joined palms, uttering the names of the Lord (the Slayer of the demon Madhu) and thinking them to be His foremost attendants. (21) Sunanda and Nanda, the two esteemed attendants of Lord Viṣṇu (who has a lotus sprung from His navel), approached Dhruva—whose mind was set on Śrī Kṛṣṇa's feet, and who stood with joined palms, his head bent low in humility—and smilingly spoke (as follows). (22)

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु । यः पञ्चवर्षस्तपसा भवान्देवमतीतृपत् ।२३।
तस्याखिलजगद्धातुरावां देवस्य शार्ङ्गिणः । पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ।२४।
सुदुर्जयं विष्णुपदं जितं त्वया यत्सूरयोऽप्राप्य विचक्षते परम् ।
आतिष्ठ तद्यन्द्रदिवाकरादयो ग्रहर्क्षताराः परियन्ति दक्षिणम् ।२५।
अनास्थितं ते पितृभिरन्यैरप्यङ्ग कर्हिचित् । आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ।२६।
एतद्विमानप्रवरमुत्तमश्लोकमौलिना । उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ।२७।

Sunanda and Nanda said : O king; God bless you, listen attentively to our words—you, who succeeded in propitiating the Lord through (your) penance while yet a child of five ! (23) We two are attendants of the selfsame Lord, the Wielder of the famous Śārṅga bow and the Sustainer of the whole world, and have called here to take you to the Lord's abode. (24) You have secured (an abode in) the realm of Lord Viṣṇu, which is exceedingly difficult to attain to, and which even the seers (the sages presiding over the seven stars known by the name of the Great Bear) are unable to reach and only look up to from below. (Come with us and) take up your abode there. Planets, lunar mansions and other stars, including the sun and

the moon, revolve round that realm, placing it on their right. (25) Take up your residence in that supreme Abode of Lord Viṣṇu, which is worthy of adoration foı all the worlds and has never been attained to by your forbears or even others, dear Dhruva ! (26) Be pleased to mount, O long-lived one ! this excellent aerial car, despatched (for you) by the Lord, the foremost among those enjoying the highest renown. (27)

मैत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुरुक्रमप्रियः ।
कृताभिषेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादयत् ।२८।
परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च । इयेष तदधिष्ठातुं बिभ्रद्रूपं हिरण्मयम् ।२९।
तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ।३०।
तदा दुन्दुभयो नेदुर्मृदङ्गपणवादयः । गन्धर्वमुख्याः प्रजगुः पेतुः कुसुमवृष्टयः ।३१।

Maitreya resumed : On hearing the above words of the two chief servants of Lord Viṣṇu—words, which dropped nectar (as it were), Dhruva, a beloved devotee of the Lord (who took wide strides in order to rob Bali of his sovereignty of the three worlds) performed his ablutions, finished his daily routine (of devotions) and adorned his person and, having bowed low to the sages (residing in that hermitage), he drew forth their benediction. (28) Having worshipped and gone round (from left to right) that excellent aerial car and made obeisance to the two divine attendants, and endowed with a (divine) form shining like gold, he felt inclined to mount it. (29) In the meantime Dhruva (the son of Uttānapāda) saw Death arrived (there) and, having set his foot on the latter's head, stepped into the wonderful car.(30) At the moment kettledrums as well as drums and tabors etc., sounded (of their own accord), the chief among the Gandharvas (celestial songsters) loudly sang and showers of flowers rained (on Dhruva). (31)

स च स्वर्लोकमारोक्ष्यन् सुनीतिं जननीं ध्रुवः । अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ।३२।
इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ । दर्शयामासतुर्देवीं पुरो यानेन गच्छतीम् ।३३।
तत्र तत्र प्रशंसद्भिः पथि वैमानिकैः सुरैः । अवकीर्यमाणो ददृशे कुसुमैः क्रमशो ग्रहान् ।३४।
त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि । परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ।३५।
यद् भ्राजमानं स्वरुचैव सर्वतो लोकास्त्रयो ह्यनु विभ्राजन्त एते ।
यन्नाव्रजञ्जन्तुषु येऽननुग्रहा व्रजन्ति भद्राणि चरन्ति येऽनिशम् ।३६।
शान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः । यान्त्यञ्जसाच्युतपदमच्युतप्रियबान्धवाः ।३७।

As he was about to soar for the divine realm, Dhruva recalled his mother Sunīti, and said to himself, "Shall I have to proceed to the inaccessible heaven, leaving my poor mother behind ?" (32) Having read his mind as depicted above, the two foremost divinities showed the shining lady going ahead (of Dhruva) in another aerial car. (33) Greeted at every stage on the route with showers of flowers by gods shouting applause from their aerial cars, he saw (went past) the planets one after another. (34) Passing beyond the three worlds (the earth, the intermediate region and the celestial world) as well as beyond (the region of) the seven seers by the route of the gods, Dhruva, who had attained the eternal state, eventually reached the Abode of Lord Viṣṇu, lying still further. (35) That realm of Lord Viṣṇu shines all round by its own splendour; nay, even the three worlds (referred to above) merely reflect its light. They who are lacking compassion for (other) living beings have never attained to it; they alone reach it who ceaselessly perform benevolent deeds. (36) They who are calm and collected and look upon others with the same eye, nay, who are pure (of body and mind) and

complaisant to all living beings and who look upon the devotees of the immortal Lord as their only kinsmen easily ascend to that Abode of the immortal Lord. (37)

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः। अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ।३८।
गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम्। यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गणः ।३९।
महिमानं विलोक्यास्य नारदो भगवानृषिः। आतोद्यं वितुदन् श्लोकान् सत्रेऽगायत्प्रचेतसाम् ।४०।

In this way Dhruva, son of Uttānapāda, who solely depended on Lord Śrī Kṛṣṇa, shone as a gem of the purest ray serene, forming the crown of the three worlds. (38) Fastened to this realm, the stellar sphere vigilantly revolves round it, O Vidura (descendant of Kuru), even as the oxen (employed in trampling corn) revolve round the post in the middle of a threshing-floor with great speed, remaining attached to that post. (39) Witnessing his glory, the worshipful sage Nārada chanted the following (three) verses in the sacrificial session called by the Pracetās, playing upon his (famous) lute. (40)

नारद उवाच

नूनं सुनीतेः पतिदेवतायास्तपःप्रभावस्य सुतस्य तां गतिम्।
दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः ।४१।
यः पञ्चवर्षो गुरुदारवाक्शरैर्भिन्नेन यातो हृदयेन दूयता।
वनं मदादेशकरोऽजितं प्रभुं जिगाय तद्भक्तगुणैः पराजितम् ।४२।
यः क्षत्रबन्धुर्भुवि तस्याधिरूढमन्वारुरुक्षेदपि वर्षपूगैः।
षट्पञ्चवर्षो यदहोभिरल्पैः प्रसाद्य वैकुण्ठमवाप तत्पदम् ।४३।

Nārada said : Even Brāhmaṇa sages (the expositors of the Vedas), though knowing the means, fail to attain the consummation reached as a result of his austere penance by the son of Sunīti, who was so devoted to her husband. How, then, can rulers of men attain to that state ? (41) A child of five years, he retired to the woods with an aching heart, pierced by the shaft-like words of his stepmother, and, doing my bidding, won (the favour of) the Lord, who, though unconquered (by others) is overcome by the virtues of His devotees. (42) Can anyone who is born of Kṣatriya parents on this earth aspire to attain on his analogy even in many successive years the exalted state won by Dhruva—a state which he attained to even as a child of five to six years in the course of a few days by propitiating Lord Viṣṇu ? (43)

मैत्रेय उवाच

एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया। ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् ।४४।
धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत्। स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् ।४५।
श्रुत्वैतच्छ्रद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् । भवेद्भक्तिर्भगवति ययास्यात्क्लेशसंक्षयः ।४६।
महत्त्वमिच्छतां तीर्थं श्रोतुः शीलादयो गुणाः। यत्र तेजस्तदिच्छूनां मानो यत्र मनस्विनाम् ।४७।
प्रयतः कीर्तयेत्प्रातः समवाये द्विजन्मनाम्। सायं च पुण्यश्लोकस्य ध्रुवस्य चरितं महत् ।४८।
पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा। दिनक्षये व्यतीपाते सङ्क्रमेऽर्कदिनेऽपि वा ।४९।
श्रावयेच्छ्रद्दधानानां तीर्थपादपदाश्रयः। नेच्छंस्तत्रात्मनाऽऽत्मानं सन्तुष्ट इति सिध्यति ।५०।
ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम्। कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते ।५१।

इदं मया तेऽभिहितं कुरूद्वह ध्रुवस्य विख्यातविशुद्धकर्मणः।
हित्वार्भकः क्रीडनकानि मातुर्गृहं च विष्णुं शरणं यो जगाम ।५२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ।१२।

Maitreya took up the thread again : I have thus told you all that you asked me on this spot about the life-story of Dhruva of exalted renown, a story valued so much by noble souls.(44) It is conducive to wealth, fame and longevity, is (most) sacred and full of great blessings. Nay, in bestows heavenly bliss and even the eternal state; it is highly commendable and fit to be heard (even) by gods and wipes out one's sins. (45) By devoutly listening again and again to this story of a favourite devotee of the immortal Lord, Devotion to the Lord is sure to be engendered—Devotion which cuts at the root of (all) affliction. (46) Virtues like amiability and so on appear in (the heart of) the man who listens (to this story); nay, it is a fountain of greatness for those who seek it, a mine of spiritual glow for those aspiring for it and a source of honour to the high-minded. (47) With a concentrated mind one should recite this glorious story of king Dhruva of sacred renown (both) morning and evening before a congregation of the Brāhmaṇas. (48) Devoted to the sacred feet of Lord Hari, he who recites it before an audience of pious souls on a full-moon day, the last day of a dark fortnight (when the sun and the moon 'dwell together'), the twelfth day of either fortnight, the day on which the moon passes through the asterism known by the name of Śravaṇa, a lunar day which commences after sunrise on a particular day and ends before the next sunrise, a Vyatīpāta (a particular astronomical Yoga when the sun and the moon are in the opposite Ayana and have the same declination, the sum of their longitudes being 180°), a Saṁkrānti (the day on which the sun passes from one sign of the zodiac to another) or any sunday (or the seventh lunar day of either fortnight, which is particularly sacred to the sun-god), seeking no return for his service (either here or hereafter) and remaining satisfied with himself by himself, thereby attains perfection. (49-50) The gods shower their grace on that tender-hearted benefactor of the afflicted, who imparts to one who has no knowledge of Truth this wisdom, which is like nectar on the path leading to God-Realization. (51) I have narrated to you, O foremost scion of Kuru, this narrative of king Dhruva whose pious doings are widely known and who, when he was a mere child, left his playthings as well as the roof of his mother and resorted for protection to Lord Viṣṇu. (52)

Thus ends the twelfth discourse entitled "The Narrative of Dhruva"
in Book Four of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

Dhruva's posterity and the narrative of king Aṅga

सूत उवाच

निशम्य कौषारविणोपवर्णितं ध्रुवस्य वैकुण्ठपदाधिरोहणम् ।
प्ररूढभावो भगवत्यधोक्षजे प्रष्टुं पुनस्तं विदुरः प्रचक्रमे । १ ।

Sūta continued : Vidura's devotion to the Lord (who is beyond sense-perception) was intensified when he heard (the story) of Dhruva's ascent to the Abode of Lord Viṣṇu as told by the sage Maitreya (son of Kuṣāru); and he proceeded to ask the sage further questions (as below). (1)

विदुर उवाच

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रत । कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत । २ ।

मन्ये महाभागवतं नारदं देवदर्शनम्। येन प्रोक्तः क्रियायोगः परिचर्याविधिर्हरेः । ३ ।
स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपूरुषः। इज्यमानो भक्तिमता नारदेनेरितः किल । ४ ।
यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः। मह्यं शुश्रूषवे ब्रह्मन् कात्स्न्र्येनाचष्टुमर्हसि । ५ ।

Vidura said : Who were these Pracetās and whose offspring were they, O Maitreya of sacred vow? In whose line were they known (to have been born) and where did they have their sacrificial session? (2) I account Nārada as a great devotee of the Lord and as one who has directly perceived the Lord. It is he who taught (in his magnum opus, the Pāñcarātra Āgama) the Yoga of active devotion in the form of a (detailed) procedure of worshipping Śrī Hari. (3) It is said that, full of devotion, Nārada extolled the Lord, who is the Deity presiding over sacrifices, while He was being worshipped (through a sacrificial performance) by the Pracetās (who were devotees of the Lord and) addicted to their own religious duty. (4) Be pleased, O holy sage, to reproduce in full the stories of the Lord, which were narrated on that occasion by the celestial sage (Nārada), keen as I am to hear them. (5)

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम्। सार्वभौमश्रियं नैच्छदधिराजासनं पितुः । ६ ।
स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः। ददर्श लोके विततमात्मानं लोकमात्मनि । ७ ।
आत्मानं ब्रह्म निर्वाणं प्रत्यस्तमितविग्रहम्। अवबोधरसैकात्म्यमानन्दमनुसन्ततम् । ८ ।
अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः । स्वरूपमवरुन्धानो नात्मनोऽन्यं ततैक्षत । ९ ।
जडान्धबधिरोन्मत्तमूकाकृतिरतन्मतिः । लक्षितः पथि बालानां प्रशान्तार्चिरिवानलः । १० ।
मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः। वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् । ११ ।

Maitreya said : When his father retired to the woods, Utkala, Dhruva's (eldest) son, felt no inclination to accept the imperial fortune and the imperial throne of his father. (6) Cogenitally possessed of a tranquil mind, free from attachment and viewing everything with an equal eye, he saw his own self projected throughout the universe and the universe as existing in his own self. (7) The impurities (still) lurking in his mind in the form (of impressions) of (evil) actions (done in the past) having been burnt by the fire of uninterrupted (practice) of Yoga (meditation), he looked upon his (individual) soul as no other than the tranquil Brahma (Infinite)—wherein all differences are set at rest forever, and which is one's real Self—and hence identical with the joy of consciousness, all-blissful and extending everywhere, and no longer perceived anything apart from his own self. (8-9) Possessing the exterior of a stupid, blind, deaf, dumb or mad man, but unlike any of these in mind, he was seen on the road by the ignorant like a fire that has ceased to emit flames. (10) Thinking him to be dull and insane, the elders of the (royal) house as well as the ministers made Vatsara, his younger brother and son of Bhrami (Utkala's stepmother), the ruler of the globe. (11)

स्वर्वीथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान्। पुष्पार्णं तिग्मकेतुं च इषमूर्जं वसुं जयम् । १२ ।
पुष्पार्णस्य प्रभा भार्या दोषा च द्वे बभूवतुः। प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः । १३ ।
प्रदोषो निशिथो व्युष्ट इति दोषासुतास्त्रयः। व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे । १४ ।
स चक्षुः सुतमाकूत्यां पत्न्यां मनुमवाप ह। मनोरसूत महिषी विरजान्नड्वला सुतान् । १५ ।
पुरुं कुत्सं त्रितं द्युम्नं सत्यवन्तमृतं व्रतम्। अग्निष्टोममतीरात्रं प्रद्युम्नं शिबिमुल्मुकम् । १६ ।
उल्मुकोऽजनयत्पुत्रान्पुष्करिण्यां षडुत्तमान्। अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् । १७ ।
सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम्। यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्पुरात् । १८ ।

यमङ्ग शेपुः कुपिता वाग्वज्रा मुनयः किल। गतासोस्तस्य भूयस्ते ममन्थुर्दक्षिणं करम्।१९।
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः। जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः।२०।

Swarvīthi (who presided over the milky way), the beloved spouse of Vatsara (a year), brought forth six sons, Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya (by name). (12) Puṣpārṇa had two wives—Prabhā (daylight) and Doṣā (night). Prātaḥ (morning), Madhyandina (midday) and Sāyam (evening) were the sons born of Prabhā. (13) (Similarly) Pradoṣa (nightfall or the first part of night) Niśitha (midnight) and Vyuṣṭa (the close of night or dawn) were the three sons of Doṣā. (Of these,) Vyuṣṭa begot through Puṣkariṇī (his wife) a son (named) Sarvatejā. (14) The latter got through his wife, Ākūti, a son, Cakṣu (by name), who was appointed as Manu (in the sixth Manvantara, called the Cākṣuṣa Manvantara after him). The Manu's consort, Naḍwalā, bore (twelve) faultless sons named Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka. (15-16) Ulmuka begot through his wife, Puṣkariṇī, six excellent sons, Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya (by name). (17) Sunīthā, who was Aṅga's wife, gave birth to the evil-minded Vena, fed up with whose wickedness that royal sage (Aṅga) left his capital (for the woods). (18) Angered by him, the sages, whose words were (unfailing) like a thunderbolt, pronounced a curse against him, O dear Vidura; and when (as a result of the curse) they died, they then churned his right hand (arm). (19) For, the world having been left without a ruler then, the people were harassed by robbers. (Now, as a result of the churning), there appeared the very first* ruler of the earth, Pṛthu, who embodied a ray of Lord Nārāyaṇa. (20)

विदुर उवाच

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः। राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ।२१।
किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन्। दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः।२२।
नावध्येयः प्रजापालः प्रजाभिरघवानपि। यदसौ लोकपालानां बिभर्त्योजः स्वतेजसा।२३।
एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम्। श्रद्दधानाय भक्ताय त्वं परावरवित्तमः।२४।

Vidura said : How did that pious and high-souled monarch, who was a very storehouse of virtue and devoted to the Brāhmaṇas, get a wicked son, on account of which he had to depart (for the woods), full of grief? (21) And for what offence did the sages, who knew what was right, employ a curse against a sovereign who had taken a vow of punishing (the evil-doer)? (22) A ruler of the people, even though guilty, should not be treated with disrespect by the people inasmuch as he wields by his own glory the might of Indra and others (the protectors of the world). (23) Narrate to me, your trustful devotee, all the doings of Vena (the son of Sunīthā), O holy Brāhmaṇa—you who are the foremost of those possessing the knowledge of the past as well as of the future. (24)

मैत्रेय उवाच

अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम्। नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः।२५।
तमूचुर्विस्मितास्तत्र यजमानमथर्त्विजः। हवींषि हूयमानानि न ते गृह्णन्ति देवताः।२६।
राजन् हवींष्यदुष्टानि श्रद्धयाऽऽसादितानि ते। छन्दांस्ययातयामानि योजितानि धृतव्रतैः।२७।
न विदामेह देवानां हेलनं वयमण्वपि। यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः।२८।

Maitreya said : The royal sage Aṅga (once) performed a great horse-sacrifice, in which

* It was Pṛthu who for the first time organized the population of the entire globe and founded cities, towns and villages. Hence he has been referred to in the above verse as the first ruler of the earth.

the gods did not appear (to take their share of offerings) even when invoked by the sages (who were great exponents of the Vedas). (25) Amazed at this, the priests officiating at the sacrifice now said to the sacrificer (Emperor Aṅga), "The gods accept not your oblations, poured (into the fire by us). (26) (The materials of) your offerings, O king, are pure and have been procured with reverence. The Vedic texts (recited in the course of the sacrifice) too are in no way lacking in force, since they are uttered by men who are steadfast of vow. (27) Nor do we know of the least disrespect shown to the gods in this sacrificial performance, due to which the gods, who perceive the doings of all, should not accept their shares. (28)

मैत्रेय उवाच

अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः। तत्प्रष्टुं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया ।२९।
नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह। सदसस्पतयो ब्रूत किमवद्यं मया कृतम् ।३०।

Maitreya continued : Having the words of the Brāhmaṇas (priests), the sacrificer, (Emperor) Aṅga, felt very sad at heart. With their permission he broke his (vow of) silence in order to ask the superintending priests the reason of it. (29) "The gods refuse to come, even though invoked nor do they accept the cups of Soma juice (offered to them) in this sacrifice. Tell me, O leaders of the (sacrificial) assembly, what offence I have committed."(30)

सदसस्पतय ऊचुः

नरदेवेह भवतो नाघं तावन्मनाक् स्थितम्। अस्त्येकं प्राक्तनमघं यदिहेदृक् त्वमप्रजः ।३१।
तथा साधय भद्रं ते आत्मानं सुप्रजं नृप। इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् ।३२।
तथा स्वभागधेयानि ग्रहीष्यन्ति दिवौकसः। यद्यज्ञपुरुषः साक्षादपत्याय हरिर्वृतः ।३३।
तांस्तान् कामन् हरिर्दद्याद्यान् यान् कामयते जनः। आराधितो तथैवैष यथा पुंसां फलोदयः ।३४।

The leaders of the assembly said : Not the least sin stands committed by you in this life, O lord of men ! Yet, there is one sin perpetrated in a previous existence, on account of which you are issueless here, though possessed of such (rare) virtues. (31) (Therefore) with that end in view (in order to ensure that the gods may accept your offerings) endeavour to get a worthy son, O king, and God will bless you. Worshipped (by you) with the desire of obtaining a son, the Lord (who is the Enjoyer of sacrifices) will vouchsafe a son to you. (32) In that case the denizens of heaven will (surely) accept their shares when (they find that) Śrī Hari, the Deity presiding over sacrifices, Himself is invoked for the sake of a son. (33) Śrī Hari (as a rule) bestows (on His devotee) whatever boons the devotee seeks (from Him). People are rewarded precisely according as the Lord is worshipped (by them). (34)

इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये। पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ।३५।
तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः। हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ।३६।
स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम्। अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ।३७।
सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरादधे। गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ।३८।
स बाल एव पुरुषो मातामहमनुव्रतः। अधर्मांशोद्भवं मृत्युं तेनाभवदधार्मिकः ।३९।

Thus resolved, the Brāhmaṇas (priests) offered Purodāśa (a mass of ground rice rounded into a kind of cake) to Lord Viṣṇu, who resides even in the sacrificial animal as the spirit of sacrifice, in order to secure an offspring to the emperor. (35) From the sacrificial fire there rose a (superhuman) being, adorned with a gold necklace and clad in spotless white and bearing in a cup of gold rice ready boiled in milk with sugar. (36) With the permission of the Brāhmaṇas (priests) the noble-minded king received the boiled rice in the hollow of

his palms and, smelling it, joyfully handed it over to his wife.(37) The issueless queen ate that food, which possessed the efficacy of producing a male child, conceived through union with her husband and, when the time came, brought forth a son. (38) While yet a (mere) child, the boy was ardently attached to his mother's father, Mṛtyu (the god of death), who had sprung from a portion of Adharma (the spirit presiding over unrighteousness); so he turned out to be impious. (39)

स शरासनमुद्यम्य मृगयुर्वनगोचरः । हन्त्यसाधुर्मृगान् दीनान् वेनोऽसावित्यरौज्जनः ।४०।
आक्रीडे क्रीडतो बालान् वयस्यानतिदारुणः । प्रसह्य निरनुक्रोशः पशुमारममारयत् ।४१।
तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः । यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ।४२।
प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः । कदपत्यभृतं दुःखं ये न विन्दन्ति दुर्भरम् ।४३।
यतः पापीयसी कीर्तिरधर्मश्च महान्नृणाम् । यतो विरोधः सर्वेषां यत आधिरनन्तकः ।४४।
कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः । पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ।४५।
कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् । निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ।४६।

Taking up his bow and playing the role of a hunter dwelling in the woods, the wicked fellow would kill poor (innocent) deer; and people would cry out (whenever they saw him): "Here is Vena (a tyrant)!" (40) Nay, that most cruel and hard-hearted boy would violently strangle, as so many beasts, children of his own age sporting in the playground. (41) Finding his son (so) wicked, the emperor (Aṅga) tried to correct him by various (forms of) punishment; but when he was unable to tame him, he felt sore depreesed in spirits. (42) (He said to himself:) "Householders who are issueless have surely propitiated the Deity (in their previous birth) inasmuch as they are saved the agony caused by (the presence of) an undesirable son, which is indeed hard to bear. (43) What wise man would make much of that which, though bearing the name of a son, binds one's soul with the fetter of infatuation, is a source of infamy to the parents and involves them in great sin, nay; which arouses a feeling of antagonism in all, causes infinite worry and makes the home a hotbed of affliction?(44-45) I account a bad son as preferable to a worthy son, who is a source of (many) sorrows (inasmuch as he strengthens one's attachment to the home). For the former turns a home into a hell so that a man gets (easily) disgusted with it." (46)

एवं स निर्विण्णमना नृपो गृहान्निशीथ उत्थाय महोदयोदयात् ।
अलब्धनिद्रोऽनुपलक्षितो नृभिर्हित्वा गतो वेनसुवं प्रसुप्ताम् ।४७।
विज्ञाय निर्विद्य गतं पतिं प्रजाः पुरोहितामात्यसुहृद्गणादयः ।
विचिक्युरुर्व्यामतिशोककातरा यथा निगूढं पुरुषं कुयोगिनः ।४८।
अलक्षयन्तः पदवीं प्रजापतेर्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
ऋषीन् समेतानभिवन्द्य साश्रवो न्यवेदयन् पौरव भर्तृविप्लवम् ।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रयोदशोऽध्यायः ।१३।

Pondering thus and disgusted at heart with his home, which was full of great prosperity, the emperor, who could not get a wink of sleep, got up (from his bed) at dead of night and, unobserved by (other) men, departed (for the woods), leaving the queen (the mother of Vena) fast asleep. (47) The people as well as the high priest (of the royal house), ministers and relations of the king and others were overwhelmed with excessive grief when they came to know that their lord had departed in disgust, and searched for him all over the globe, even as Yogīs not knowing the secret of Yoga look (outside for the Supreme Person concealed within the heart. (48) Finding no trace of the emperor (however) and balked in their attempt,

they returned to the city and bowing to the sages assembled (there), told them with tears in their eyes, O Vidura (scion of Puru), about the disappearance of their master. (49)

Thus ends the thirteenth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

The story of king Vena

मैत्रेय उवाच

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः। गोप्तर्यसति वै नृणां पश्यन्तः पशुसाम्यताम्। १।
वीर मातरमाहूय सुनीथां ब्रह्मवादिनः। प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः। २।
श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम्। निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः। ३।
स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः। अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः। ४।
एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः। पर्यटन् रथमास्थाय कम्पयन्निव रोदसी। ५।
न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित्। इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः। ६।

Maitreya continued : The aforesaid sages, Bhṛgu and others, solicitous as they were for the welfare of the people, saw that in the absence of a protector (in the form of a ruler) men were being reduced to the level of beasts. (1) Sending for queen Sunīthā, the mother of Vena, O valiant Vidura, the sages (who were all expounders of the Vedas) crowned Vena as the sovereign of the globe, even though he was not approved of by the ministers.(2) Hearing that Vena, who ruled with an iron hand, had ascended the throne, thieves and dacoits soon hid themselves like rats afraid of a snake. (3) Arrogant and self-conceited as he was by nature, he was puffed up with pride now that he had attained to the royal state and acquired the power and affluence of the eight protectors of the world, and despised (even) holy men. (4) Thus blinded with the intoxication of power and proud like an elephant not governed by a goad, he mounted a chariot and touring (all over his vast dominion) and shaking heaven and earth as it were, banned all religious performances, proclaiming by beat of drum as follows; "You shall never perform sacrifices nor bestow gifts nor pour oblations into the sacred fire under any circumstance, O members of the twice-born classes !" (5-6)

वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम्। विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः। ७।
अहो उभयतः प्राप्तं लोकस्य व्यसनं महत्। दारुण्युभयतो दीप्त इव तस्करपालयोः। ८।
अराजकभयादेष कृतो राजातदर्हणः। ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम्। ९।
अहेरिव पयःपोषः पोषकस्याप्यनर्थभृत्। वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः।१०।
निरूपितः प्रजापालः स जिघांसति वै प्रजाः। तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत्।११।
तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः। सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत्।१२।
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा। एवमध्यवसायैनं मुनयो गूढमन्यवः।

उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ।१३।

Observing the conduct of Vena, who had taken to evil ways, and pondering the calamity of the people, the sages assembled at a sacrificial session and compassionately said : (7) "Oh ! a terrible calamity has befallen the people from both sides, viz., from the thieves (on the one hand) and the ruler (on the other), even as ants etc., inhabiting a piece of wood lighted at both ends find themselves in great peril. (8) For fear of anarchy this undeserving fellow was installed on the throne; but he himself is proving a source of terror. How can embodied beings live in safety now ? (9) Just as nourishing a snake with milk is fraught with danger to the very man who nourishes it, Vena, who was born of Sunīthā and wicked by his very nature, seeks to destroy the people themselves now that he has been appointed their ruler. Nevertheless let us (try to) bring him round through persuasion, so that his sin may not touch us. (10-11) For Vena, who was addicted to evil ways, was made king by us even though we were aware of his sins. If, however, the unrighteous fellow does not accept our advice even when kindly addressed, we shall burn him with our spiritual fire, burnt as he already is by popular reproach. "Thus resolved, the sages approached Vena, concealing their anger, and, after soothing him with kind words, spoke to him (as follows). (12-13)

मुनय ऊचुः

नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः । आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ।१४।
धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः । लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ।१५।
स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः । यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ।१६।
राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः । रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ।१७।
यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः । इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ।१८।
तस्य राज्ञो महाभाग भगवान् भूतभावनः । परितुष्यति विश्वात्मा तिष्ठतो निजशासने ।१९।
तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ।२०।
तं सर्वलोकामरयज्ञसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।
यज्ञैर्विचित्रैर्यजतो भवाय ते राजन् स्वदेशाननुरोद्धुमर्हसि ।२१।
यज्ञेन युष्मद्विषये द्विजातिभिर्वितायमानेन सुराः कला हरेः ।
स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं तद्धेलनं नार्हसि वीर चेष्टितुम् ।२२।

The sages said : Listen, O chief of kings, to that which we urge for your consideration, and which, dear child, is calculated to prolong your life and enhance your fortune, strength and glory. (14) Duty performed with mind, speech, body and intellect bestows on men (after death an abode in) worlds which are free from sorrow, nay, even the eternal state on those who are free from attachment. (15) Let not that duty, which consists in your case in ensuring happiness and security to the people, be abandoned by you, O valiant monarch ! For, when this duty is neglected, a king (surely) falls from his royal splendour. (16) A monarch, O king, who protects the people against (the tyranny of) wicked ministers, thieves and so on—and takes revenue from them as enjoined by the scriptures enjoys happiness here as well as hereafter. (17) The Lord, who is the Protector of (all) living beings and the soul of the universe, O noble king, is immensely pleased with the monarch who abides by His laws and in whose dominion and capital the very same Lord, who is also the Deity presiding over sacrifices, is worshipped by the people through (devotion to) their duty, following the (rules of) their (own) Varṇa (grade in society) and Āśrama (stage in life). (18-19) What remains unattainable when that Lord, who is the Sovereign (even) of the Rulers of the worlds (Brahmā

and others), is pleased ? It is to Him that (all) the worlds along with their guardian deities devoutly offer their tribute. (20) It behoves you, O king, to win the affection of your nationals, who for your welfare worship through (the performance of) various sacrifices Him who is the Controller of the worlds as well as of the divinities (ruling over them) and even so of sacrificial performances (through which one attains to the position of those divinities), nay, who is the one subject of the three Vedas (Ṛgveda, Sāmaveda and Yajurveda), who takes the form of material substances (clarified butter etc., poured into the sacred fire in the course of a sacrifice) and to whom all austere penance is directed. (21) Duly worshipped and thoroughly propitiated by means of sacrifices performed in your dominion by the Brāhmaṇas, the gods, who are so many rays of Lord Śrī Hari (Himself), shall confer (on you) the desired boon. (Therefore) it does not behove you, O valiant monarch, to show disrespect to the gods (by banning the performance of sacrifices and other religious rites). (22)

वेन उवाच

बालिशा बत यूयं वा अधर्मे धर्ममानिनः। ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ।२३।
अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम्। नानुविन्दन्ति ते भद्रमिह लोके परत्र च ।२४।
को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी। भर्तृस्नेहविदूराणां यथा जारे कुयोषिताम् ।२५।
विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः। पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ।२६।
एते चान्ये च विबुधाः प्रभवो वरशापयोः। देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ।२७।
तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः। बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ।२८।

Vena said : You are foolish indeed, mistaking as you do unrighteousness for righteousness. For, ignoring the very lord who maintains you, you wait upon a paramour. Oh, what a pity ! (23) The fools who disregard God in the form of a king can never attain happiness either in this world or in the next.(24) Who is that Yajñapuruṣa (the deity presiding over sacrifices) for whom you cherish such (intense) devotion as corrupt women, to whom love for their husband is unknown, have for their paramour ? (25) Viṣṇu, Brahmā (the creator), Lord Śiva (who has His abode on Mount Kailāsa). Indra (the lord of paradise), Vāyu (the wind-god), Yama (the god of punishment), Ravi (the sun-god), Parjanya (the god of rain), Kubera (the bestower of riches), Soma (the moon-god), Kṣiti (the goddess presiding over the earth), Agni (the god of fire), Varuṇa (the lord of waters)—these as well as the other gods, who are capable of granting boons and pronouncing curses too, abide on the person of a monarch; for a sovereign represents all the gods (in his person). (26-27) Therefore, free from jealousy, worship me, O Brāhmaṇas, through religious performances and bear offerings to me. For, what person other than me deserves your worship? (28)

मैत्रेय उवाच

इत्थं विपर्ययमतिः पापीयानुत्पथं गतः। अनुनीयमानस्तद्याच्ञां न चक्रे भ्रष्टमङ्गलः ।२९।
इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना। भग्नायां भव्ययाच्ञायां तस्मै विदुर चुक्रुधुः ।३०।
हन्यतां हन्यतामेष पापः प्रकृतिदारुणः। जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ।३१।
नायमर्हत्यसद्वृत्तो नरदेववरासनम्। योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः ।३२।
को वैनं परिचक्षीत वेनमेकमृतेऽशुभम्। प्राप्त ईदृशमैश्वर्यं यदनुग्रहभाजनः ।३३।

Maitreya went on : Even when thus supplicated (by the sages), that highly wicked soul, whose reason had got perverted and who had strayed from the path of virtue, did not accede to their prayer, all good luck having left him (for good). (29) Slighted thus by that conceited fool (who accounted himself wise), those Brāhmaṇas got angry with him, O blessed Vidura,

at their prayer being turned down. (30) "Let him be slain; let this wicked fellow pitiless by nature, be killed ! If he survives, he will surely reduce the (whole) world to ashes in no time. (31) This immoral man does not deserve the exalted throne of a monarch—he who shamelessly reviles Lord Viṣṇu, the supreme lord of sacrifices.(32) Who else than this unlucky Vena, the only one of his kind, would denounce Him by winning whose grace the fellow attained such affluence and power ?" (33)

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः । निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ।३४।
ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् । सुनीथा पालयामास विद्यायोगेन शोचती ।३५।

Thus resolved to get rid of him, the sages, who now gave free vent to their fury, despatched by their very menacing sounds of 'Hum' Vena, who had already been killed by reproaching the immortal Lord Viṣṇu. (34) The sages having left each for his own hermitage, the sorrowing Sunīthā (Vena's mother) preserved the (dead) body of her son by means of spells and other devices. (35)

एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः । हुत्वाग्नीन् सत्कथाश्चक्रुरुपविष्टाः सरित्तटे ।३६।
वीक्ष्योत्थितान् महोत्पातानाहुर्लोकभयङ्करान् । अप्यभद्रमनाथाया दस्युभ्यो न भवेद्ध्रुवः ।३७।
एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् । पांसुः समुत्थितो भूरिश्चोराणामभिलुम्पताम् ।३८।
तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् । भर्तर्युपरते तस्मिन्नन्योन्यं च जिघांसताम् ।३९।
चोरप्रायं जनपदं हीनसत्त्वमराजकम् । लोकान्नावारयन् शक्ता अपि तद्दोषदर्शिनः ।४०।
ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः । स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ।४१।
नाङ्गस्य वंशो राजर्षेरिष संस्थातुमर्हति । अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ।४२।
विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः । ममन्थुरूरुं तरसा तत्रासीद्बाहुको नरः ।४३।
काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः । ह्रस्वपान्निम्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ।४४।
तं तु तेऽवनतं दीनं किं करोमीति वादिनम् । निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ।४५।
तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः । येनाहरज्जायमानो वेनकल्मषमुल्बणम् ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ।१४।

Having, on one occasion, bathed in the waters of the river Saraswatī and offered oblations into the sacrificial fires, and squatting on the river bank, those sages held discourses about the Lord. (36) They saw at that time evil portents appearing, which caused terror to the world, and said (to one another), "No evil may befall the earth on account of thieves and dacoits, masterless as she is." While the sages were thus reflecting, a large volume of dust was raised by thieves running in every direction and practising spoliation wherever they went. (37-38) They then perceived the mischief wrought by those that looted the property of the people and were disposed to kill one another, now that Vena (their ruler) was dead. (39) They also came to know that the state had grown weak due to anarchy and that thieves and dacoits had gained in strength. Though powerful enough (to arrest the mischief), the sages did not stop the people (responsible for looting etc.), inasmuch as they were alive to the evil (in the form of violence etc., involved in counteracting the mischief). (40) (They, however, said to themselves :) "If a Brāhmaṇa, who looks upon all with the same eye and is tranquil (by nature), ignores the afflicted, the spiritual energy stored even by him (through penance) will run out like water from a broken jar. (41) The line of the royal sage Aṅga (Vena's father) too must not get extinct. For in this race have appeared monarchs (solely depending on Lord Keśava (Viṣṇu) and possessed of unfailing prowess." (42) Having thus resolved, the sages churned with great velocity the

thigh of the deceased emperor, wherefrom arose a dwarfish man, dark as a crow, with exceptionally short limbs and particularly short arms and legs, large jaws, a flat nose, blood-shot eyes and red hair. (43-44) To him, who was bent low and meek too, and who said, "What shall I do ?" the Brāhmaṇas said, "Sit down !" That is why, dear child, he came to be known by the name of Niṣāda. (45) Since he took upon himself the terrible sins of Vena even while being born, his progeny, the Naiṣādas, partook of his nature and took up their abode on mountains and in woods. (46)

Thus ends the fourteenth discourse entitled "The Appearance of Niṣāda",forming part of the Narrative of Pṛthu, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

Descent and coronation of king Pṛthu

मैत्रेय उवाच

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः । बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत । १ ।

तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः । ऊचुः परमसन्तुष्टा विदित्वा भगवत्कलाम् । २ ।

Maitreya continued : Then again the (powerful) sages treated with rubbing the arms of that (lifeless) king, who had no issue, and out of the electrifying friction there sprang a couple (a male and a female person in perfect harmony of sex relation). (1) They farseeing sages, who were enlightened with Vedic knowledge and were masters of divine doctrines, beheld the couple born and comprehended that the two were part manifestations of the Supreme Person divine, who is omnipotent and omniscient and possesses all prosperity and glory. They became exceedingly happy to see the conjugate Persons and said : (2)

ऋषय ऊचुः

एष विष्णोर्भगवतः कला भुवनपालिनी । इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी । ३ ।

अत्र तु प्रथमो राज्ञां पुमान् प्रथयिता यशः । पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः । ४ ।

इयं च सुदती देवी गुणभूषणभूषणा । अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती । ५ ।

एष साक्षाद्धरेरंशो जातो लोकरिरक्षया । इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी । ६ ।

The sages said : "This male person is a part manifestation of that aspect of the all-pervading, all-knowing and all-powerful Lord divine, which protects the world. And this female person is a ray of the Goddess of Beauty, Bliss and Prosperity and hence never gets disunited from the Supreme Person. (3) Of this couple, the male person will be the first of kings on earth, a mighty king to glorify the name and fame of every king in future, whose name will be Pṛthu as the splendour of his name will shine far and wide. (4) This other is a shining queen; her name is Arci, an embodied process of radiation; her finely set teeth are an indication of her firmly formed faithful character; her ornaments are emblems of her golden and gem-like virtues; her feelings and thoughts are all ennobling as hers is an ascending spirit. It seems as if she would outshine her husband. (5) Thus an inalienable power and part of the Supreme Lord divine called itself into being in space and time on earth to save the inhabitants, the human beings, from sins and sufferings. This other, the queen devoted to him, the goddess of inexhaustible wealth and prosperity, also came into the world as

inseparable from Him." (6)

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः । मुमुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वः स्त्रियः । ७ ।
शङ्खतूर्यमृदङ्गाद्या नेदुर्दुन्दुभयो दिवि । तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः । ८ ।
ब्रह्मा जगद्गुरुर्देवैः सहासृत्य सुरेश्वरैः । वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः । ९ ।
पादयोररविन्दं च तं वै मेने हरेः कलाम् । यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः ।१०।
तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः । आभिषेचनिकान्यस्मा आजह्रुः सर्वतो जनाः ।११।
सरित्समुद्रा गिरयो नागा गावः खगा मृगाः । द्यौः क्षितिः सर्वभूतानि समाजह्रुरुपायनम् ।१२।
सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः । पत्न्यार्चिषालङ्कृतया विरेजेऽग्निरिवापरः ।१३।
तस्मै जहार धनदो हैमं वीर वरासनम् । वरुणः सलिलस्रावमातपत्रं शशिप्रभम् ।१४।
वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् । इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ।१५।
ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् । हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ।१६।
दशचन्द्रमसिं रुद्रः शतचन्द्रं तथाम्बिका । सोमोऽमृतमयानश्वांस्त्वष्टा रूपाश्रयं रथम् ।१७।
अग्निराजगवं चापं सूर्यो रश्मिमयानिषून् । भूः पादुके योगमय्यौ द्यौः पुष्पावलिमन्वहम् ।१८।
नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः । ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् ।१९।
सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः । सूतोऽथ मागधो बन्दी तं स्तोतुमुपतस्थिरे ।२०।
स्तावकांस्तानभिप्रेत्य पृथुर्वैन्यः प्रतापवान् । मेघनिर्ह्रादया वाचा प्रहसन्निदमब्रवीत् ।२१।

Maitreya went on : The Brāhmaṇas extolled Pṛthu, while the demigods known as Gandharvas were singing songs, the chief of them; the Siddhas were releasing showers of (Elysian) flowers, the heavenly damsels were dancing (all for joy at the advent of Pṛthu). (7) The sounds of conchs, trumpets, timbrels and drums spread vibrating in Heaven, as all celestial sages and orders of divine Fathers came down to the place (to pay their respects to the king where he stood). (8) Brahmā, the adorable lord of the world, himself came at the head of the greatest of the gods, noticed some sign of the divine wielder of the mighty mace in the right hand of Pṛthu and lotus-marks on the soles of his feet and recognized him to be a part personality of Śrī Hari (the supreme Lord). He also noticed that Pṛthu bore on his palm the sacred sign of a disc unbroken by an alien line, indicating an unconquerable sphere of power, and knew him to be a ray of the Lord of lords. (9-10) The Brāhmaṇa priests, who had their religious culture founded on the rites and ceremonies dealt with in the Vedas, undertook to perform the holy ceremony of Pṛthu's installation. People brought from all sides (multifarious) things necessary for the coronation. (11) (Then) came with presents and offerings the deities presiding over rivers, seas and mountains, the sky and the earth, as well as serpents, birds, stags and cows. (12) When he was bathed with holy waters for installation as a King of kings, arrayed in royal raiments and richly adorned with bright ornaments and stood with Arci, his queen-consort, equally adorned, he shone like a rival of fire itself. (13) The god of wealth, O valiant Vidura, gave him a splendid throne of gold as a present. Varuṇa (the divinity of the seas) brought to him (the brilliant present of) a (wonderful) umbrella dripping with water and radiating beams like the moon. (14) The god of the winds gave him two fans made of the tuft of hair (on the tail of wild cows). The god of virtue came with the present of a garland of flowers, the very embodiment of celebrity. Indra (the king of heaven) came to present him with an excellent crown and the god of mortality and moral control honoured him with a sceptre by which to control all. (15) Brahmā (the lord of creation) brought

for him an armour representing Veda (all-comprehensive knowledge) and the goddess of learning, a necklace of unique make. Śrī Hari (the Supreme Lord divine) gave him His divine Disc bearing the name of Sudarśana; and His Consort, the goddess of wealth, beauty and bliss, favoured him with never failing prosperity. (16) The great god whose function is to destroy and absorb the world at the end honoured him with a broad sword bearing ten brilliant marks of the moon and his consort, Durgā, with a shield bearing one hundred marks of the moon. The moon, the deity presiding over the lunar sphere, brought him immortal horses made of the substance of nectar. An exceedingly beautiful chariot was given him by Twaṣṭā (a radiant agent of the sun-god). (17) The god of fire gave him a bow made of the horns of the goat and the cow and the sun-god gave him arrows shining like his rays. The goddess of the earth brought for him a pair of wooden sandals possessing the mysterious power of carrying him, as soon as he placed his feet upon them, wherever he should want to go. The goddess of the celestial regions gave him the privilege of getting celestial flowers everyday.(18) The sky-ranging spirits imparted to him the arts of acting and dancing, music, vocal and instrumental, and the occult way of disappearance. The sages and seers brought for him blessings that were sure to come true; and the deity of the ocean brought for him a conch that was his own progeny. (19) Seas, mountains and rivers offered to allow passages for his chariot. Then a herald, a bard and a panegyrist started singing songs of praise to the mighty monarch. (20) When Pṛthu, the powerful king, the offspring of Vena, came to know that they had come to praise him, he smiled and made these utterances with a volce as deep as the thunder of clouds. (21)

पृथुरुवाच

भोः सूत हे मागध सौम्य वन्दिँल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
किमाश्रयो मे स्तव एष योज्यतां मा मय्यभूवन् वितथा गिरो वः ।२२।
तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं करिष्यथ स्तोत्रमपीच्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ।२३।
महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽसतोऽपि ।
तेऽस्याभविष्यन्निति विप्रलब्धो जनावहासं कुमतिर्न वेद ।२४।
प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः । ह्रीमन्तः परमोदाराः पौरुषं वा विगर्हितम् ।२५।
वयं त्वविदिता लोके सूताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गापयिष्याम बालवत् ।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते पञ्चदशोऽध्यायः ।१५।

Pṛthu said : O you noble minstrel, herald and singer of praises ! praises may be due to me when my virtues (performances) will be known among men. Where is the ground at present for praises being addressed to me? It is not desirable that your eulogies should prove untrue in my case. (22) Therefore, at some future date, when we attain distinctions worthy of being heard and spoken of, you, who are masters of fine expressions, may praise us to your heart's fill. Respectable persons do not let minstrels extol ordinary men (like me) of the recent times, it being open to them to glorify the greatness of God, whose shining attributes no darkness can touch. (23) (If you urge that it is possible for me to prove the existence of such and such virtues in my conduct and therefore you should extol me for the same. I do not fall in with your view.) Who would have himself extolled by bards for the qualities which are non-existent in him, even though he may be able to manifest remarkable virtues in himself ? Such and such qualities, it may be urged, are likely to fall to his lot. But to get oneself praised thus on mere possibilities is to be an object of peoples' ridicule. A fool, however, will not understand this banter. (24) Noble-minded persons shrink from their own praise even

when they are praised for qualities confirmed by conduct and known to all, just as those who are truly modest and supremely generous do not appreciate sincere praise for any reproachful show of valour. (25) As for ourselves, O (noble) bard, we are yet unknown in the world. Hence we find no reason to get ourselves celebrated by songs of praise for greatest performances. Such self-proclamation is only worthy of a child. (26)

Thus ends the fifteenth discourse, forming part of the Narrative of king Pṛthu,
in Book Four of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

Glorification of king Pṛthu by the bards

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः। तुष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया ।१।

Maitreya continued : The minstrels were delighted at heart to hear the sweet words of the king, which they enjoyed as ambrosia. Urged by the sages, however, they began to glorify him (in the following words) as soon as he ceased to speak :—(1)

नालं वयं ते महिमानुवर्णने यो देववर्योऽवततार मायया।
वेनाङ्गजातस्य च पौरुषाणि ते वाचस्पतीनामपि बभ्रमुर्धियः। २।
अथाप्युदारश्रवसः पृथोर्हरेः कलावतारस्य कथामृतादृताः।
यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि वयं वितन्महि। ३।

"We are not able to describe Your greatness as You are the foremost among the gods and have (condescended to) come to the world through exercise of a mysterious power of Yours, known as Māyā. (It is a fact that) You have arisen from the arms of king Vena, yet Your powers and performances are such that the minds of even (the recognized) masters of speech get perplexed (in trying to describe them). (2) You are a part manifestation of the Supreme Divinity known as Śrī Hari, which name has here been changed to Pṛthu, the accounts of whose glorious deeds are worth hearing; we love to enjoy the same, as they are as good as nectar and want to spread the fame of Your magnificent deeds, as we realize them in our hearts according to the instructions of the sages. (3)

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन्। गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम्। ४।
एष वै लोकपालानां बिभर्त्येकस्तनौ तनूः। काले काले यथाभागं लोकयोरुभयोर्हितम्। ५।
वसु काल उपादत्ते काले चायं विमुञ्चति। समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः। ६।
तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि। भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान्। ७।
देवेऽवर्षत्यसौ देवो नरदेववपुर्हरिः। कृच्छ्रप्राणाः प्रजा ह्येष रक्षिष्यत्यञ्जसेन्द्रवत्। ८।
आप्याययत्यसौ लोकं वदनामृतमूर्तिना। सानुरागावलोकेन विशदस्मितचारुणा। ९।
अव्यक्तवर्त्मैष निगूढकार्यो गम्भीरवेधा उपगुप्तवित्तः।
अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा।१०।

"He is the best among those who pursue the paths of righteousness, and will persuade

the people to tread those paths. He is the preserver of the various systems of moral and religious life, the ruler who punishes the antagonists that seek to violate them. (4) Though one, He bears in His own person the bodies of the guardians of the celestial and terrestrial spheres executing the different functions of beneficence—of protection, promotion of peace and happiness and furtherance of the general well-being of both heaven and earth, according to the need, from time to time. (5) He replenishes His royal treasury by collection of revenue when there is time for it and again expends it by free distribution at times of emergency, in the same way as the sun, shining brighter, absorbs water and storing it as vapour for a large part of the year, releases it (abundantly as showers in the rainy season). He is equally good to all living beings and powerful as the sun. (6) He is also like the earth (in his kindness and goodness). The earth is trampled upon by all beings, yet she kindly bestows her benefits on them when they are in distress. She is always compassionate. In the same way, king Pṛthu (the son of Vena) is ever gracious and beneficent to His subjects in spite of the offences and wrongs done to Him by them, which He forgives (before they ask for His forgiveness). (7) When the god of clouds will not allow them to rain, so that manifold sufferings will be caused to living beings, especially human beings, the king will come forward and, to save all kinds of life, order the clouds to rain asserting His divine power as Indra, as He is God in the form of a human king. (8) (He is not only like the sun, He is like the moon too.) He delights the world by His shining face, which is an embodiment of ambrosial sweetness--by His bright glances—full of affection and by His lucid smiles, beaming and beautiful. (9) His ways are inscrutable; His deeds are too deep for thought; the purposes His mind pursues are too remote for comprehension. His wealth is well protected. The points of His magnanimity are innumerable; all qualities and attributes concentrate in Him. Pṛthu is like the divinity of the ocean completely self-contained. (10)

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत्। नैवाभिभवितुं शक्यो वेनारण्युत्थितोऽनलः ।११।
अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः। उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ।१२।
नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि। दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ।१३।
अस्याप्रतिहतं चक्रं पृथोरामानसाचलात्। वर्तते भगवानर्को यावत्तपति गोगणैः ।१४।
रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः। अथामुमाहू राजानं मनोरञ्जनकैः प्रजाः ।१५।
दृढव्रतः सत्यसन्धो ब्रह्मण्यो वृद्धसेवकः। शरण्यः सर्वभूतानां मानदो दीनवत्सलः ।१६।
मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः। प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ।१७।
देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः। मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ।१८।

"He is beyond the reach not only of His enemy's arms, but also of the latter's thought. He is overwhelming in His power exercised against His antagonists. He is as if at a great distance when He seems to be near. He is invincible in everyway. He is an incandescent force risen from friction or the body of Vena as fire from wood. (11) Seeing the inner (secret) as well as the outer efforts and actions of men and other beings through spies, He continues to be unaffected as an indifferent super-seer as if He were the inner vital spirit that is there in every living body. (12) He never punishes him who does not deserve to be punished even if he be the son of those who are determined to do harm to His own self; on the other hand, He punishes His own son when found guilty, as He is established in the path of truth and justice. (13) The sphere of the irresistible sway of Pṛthu, the limit of the advance of His army and the path of the wheels of His chariot will extend from the Mānasottara mountain to the whole region over which the sun shines with his rays. (14) He will delight (the various sections of) His subjects by His own (independent) efforts and works, giving full satisfaction as well

as fascination to their hearts; so He will be called a Rājā (a king in the truest sense of 'he who pleases'). (15) He is immovable in His promise and purpose, He never deviates from truth, He loves the Vedas and the Brāhmaṇas (those who are devoted to the Vedas); He serves those who are advanced in age; He is ever ready to give shelter to all beings (who are in distress or danger, whoever they be); He knows how to honour others; He is affectionate and compassionate to the poor. (16) He regards and reveres the wives of others as His mother and loves His own wife as a half of His own body. He is loving as a father to those over whom He rules; He looks upon Himself as a servant to those who are well-versed in the Vedic lore.(17) He is supremely dear to all as if He were no other than their own self; He is a constant source of increasing delight and joy to His friends and relations. He particularly seeks the company of persons who are free from all ties of attachment (to the world). He is ever up with arms of punishment against those who are evil-minded. (18)

अयं तु साक्षाद्भगवांस्त्र्यधीशः कूटस्थ आत्मा कलयावतीर्णः ।
यस्मिन्नविद्यारचितं निरर्थकं पश्यन्ति नानात्वमपि प्रतीतम् ।१९।
अयं भुवो मण्डलमोदयाद्रेर्गोप्तैकवीरो नरदेवनाथः ।
आस्थाय जैत्रं रथमात्तचापः पर्यस्यते दक्षिणतो यथार्कः ।२०।
अस्मै नृपालाः किल तत्र तत्र बलिं हरिष्यन्ति सलोकपालाः ।
मंस्यन्त एषां स्त्रिय आदिराजं चक्रायुधं तद्यश उद्धरन्त्यः ।२१।
अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् ।
यो लीलयाद्रीन् स्वशरासकोट्या भिन्दन् समां गामकरोद्यथेन्द्रः ।२२।
विस्फूर्जयन्नाजगवं धनुः स्वयं यदाचरत्क्ष्मामविषह्यमाजौ ।
तदा निलिल्युर्दिशि दिश्यसन्तो लाङ्गूलमुद्यम्य यथा मृगेन्द्रः ।२३।
एषोऽश्वमेधान् शतमाजहार सरस्वती प्रादुरभावि यत्र ।
अहारषीद्यस्य हयं पुरन्दरः शतक्रतुश्चरमे वर्तमाने ।२४।
एष ¹स्वसद्मोपवने समेत्य सनत्कुमारं भगवन्तमेकम् ।
आराध्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ।२५।
तत्र तत्र गिरस्तास्ता इति विश्रुतविक्रमः । श्रोष्यत्यात्माश्रिता गाथाः पृथुः पृथुपराक्रमः ।२६।
दिशो विजित्याप्रतिरुद्धचक्रः स्वतेजसोत्पाटितलोकशल्यः ।
सुरासुरेन्द्रैरुपगीयमानमहानुभावो भविता पतिर्भुवः ।२७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे षोडशोऽध्यायः ।१६।

"He is the Person Supreme directly manifested to men, the Lord of the three worlds; He is divinity absolute. He is the Spirit pure that is there as the self-contained Soul in every living individual; in the exercise of one of His divine functions He has appeared as a superman among men. When He is fully realized in His truth, the apparent multiplicity of the world due to ignorance will all disappear in him as phantoms in Reality. (19) He is the protector of the terrestrial sphere from the quarter of sunrise (to that of sunset), a unique warrior and King of kings that He is. Seated in his triumphant chariot, (fearlessly) armed with a bow (and arrows), He will travel over the world, as the sun travels along the circle of the zodiac in his celestial journey, from the south to the north. (20) Wherever He will be in course of His travels, the kings will come to acknowledge His supremacy with tributes and offerings and it is believed that the guardians of the regions will follow the kings. Their consorts will think

this primordial monarch to be no other than Lord Viṣṇu (who holds a discus in one of His hands for a weapon) and will sing songs of His fame. (21) In obedience to Him as a supreme king. Earth will become a cow for Him (to milk the desirable items of wealth for the good of all). As a powerful patriarch He will provide for the livelihood of the people. He will smash the mountains, even as Indra did, with the points of His bow and level the earth in mere sport.(22) When He roams over the earth like a lion with his tail thrown up, twanging His bow made of the horns of a cow and a goat, and irresistible in encounter, all workers of iniquity will hide themselves here and there. (23) He will perform as many as a hundred horse-sacrifices at the source of the Saraswatī river (in Brahmāvarta) and in the course of the last sacrifice Indra (the king of the gods), himself a performer of one hundred sacrifices, will steal away the (sacrificial) horse. (24) In the garden attached to His own palace, He will meet the divine Sanatkumāra (the master of spiritual knowledge) alone. Pṛthu will worship him with devotion and service and attain that pure and perfect enlightenment by which they realize the Supreme Absolute.(25) Pṛthu's warlike power and influence are unlimited and are known far and wide. A large volume of sayings, songs and sagas and stories will grow around Him (in the different parts of the earth) and He will hear them (sung and recounted) wherever He will go (in the course of His wanderings). (26) The vast orbit of His power knows no force of opposition, His burning spirit will enable Him to destroy the enemies of the people by conquering the quarters. He will be a (matchless) Master of the earth and His mighty glory will serve as the theme of songs for the chiefs of the gods and demons to sing." (27)

Thus ends the sixteenth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

King Pṛthu gets angry with Earth and the latter extols him

मैत्रेय उवाच

एवं स भगवान् वैन्यः ख्यापितो गुणकर्मभिः । छन्दयामास तान् कामैः प्रतिपूज्याभिनन्द्य च । १ ।
ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः । पौराञ्जानपदान् श्रेणीः प्रकृतीः समपूजयत् । २ ।

Maitreya continued : Thus glorified by recounting his virtues and exploits, the celebrated Lord Pṛthu gratified the panegyrists by honouring them with presents of their choice and applauding them.(1) He (further) greeted with due honour (members of) all the (four) Varṇas (grades of society), from the Brāhmaṇa downwards, nay, his servants, ministers and family priests, the citizens as well as the inhabitants of his entire state, people following the various trades and the (various) functionaries and officials (of the state). (2)

विदुर उवाच

कस्माद्धार गोरूपं धरित्री बहुरूपिणी । यां दुदोह पृथुस्तत्र को वत्सो दोहनं च किम् । ३ ।
प्रकृत्या विषमा देवी कृता तेन समा कथम् । तस्य मेध्यं हयं देवः कस्य हेतोरपाहरत् । ४ ।

सनत्कुमाराद्भगवतो ब्रह्मन् ब्रह्मविदुत्तमात्। लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः । ५ ।
यच्चान्यदपि कृष्णस्य भवान् भगवतः प्रभोः। श्रवः सुश्रवसः पुण्यं पूर्वदेहकथाश्रयम्। ६ ।
भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च। वक्तुमर्हसि योऽदुह्यद्वैन्यरूपेण गामिमाम्। ७ ।

Vidura said : Wherefore did Earth who could take any number of forms, (particularly) assume the form of a cow that Pṛthu milked ? Who played the role of a calf for the time being and what served as the milk-pail ? (3) Uneven (undulated) by nature, how was the earth made even (levelled) by him? And with what motive did the god (Indra) steal away his sacrificial horse? (4) Having acquired spiritual knowledge and wisdom (direct realization of the Truth) from the worshipful sage Sanatkumāra, the foremost of those who have realized Brahma (the Absolute), O holy Brāhmaṇa, what was the destiny he attained to? (5) I am your loving devotee as well as of Lord Śrī Kṛṣṇa (who is above sense-perception). Therefore, be pleased to recount to me all the other glorious and holy deeds of the almighty Lord Śrī Kṛṣṇa of bright renown, connected with the story of that former manifestation of His; for (I know) it was no other than Śrī Kṛṣṇa who milked this earth in the form of Pṛthu (son of Vena). (6-7)

सूत उवाच

चोदितो विदुरेणैवं वासुदेवकथां प्रति। प्रशस्य तं प्रीतमना मैत्रेयः प्रत्यभाषत । ८ ।

Sūta continued : Urged in this way by Vidura to repeat the narrative of Lord Vāsudeva, the sage Maitreya applauded him and with a glad heart replied to him (as follows). (8)

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।
प्रजा निरन्ने क्षितिपृष्ठ एत्य क्षुत्क्षामदेहाः पतिमभ्यवोचन्। ९ ।
वयं राजञ्जाठरेणाभितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः ।१०।
तन्नो भवानीहतु रातवेऽन्नं क्षुधार्दितानां नरदेवदेव ।
यावन्न नङ्क्ष्यामह उज्झितोर्जा वार्तापतिस्त्वं किल लोकपालः ।११।

Maitreya said : When Pṛthu, dear Vidura, was crowned and appointed by the Brāhmaṇas as the ruler of the people, his subjects, whose body had been emaciated through starvation, the soil being left without any (crop of) foodgrains, approached their lord and said: (9) "Oppressed with the gastric fire even as trees with the fire burning in their hollows, O king, we have resorted today for protection to you, who are fit to protect us and have been made available to us as our lord, capable of providing us with means of living. (10) You are the protector of the world as well as the bestower of livelihood. Do you endeavour, therefore, to give us food, afflicted as we are with hunger, O king of kings, before we perish for want of provisions." (11)

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम्। दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ।१२।
इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः। सन्दधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ।१३।
प्रवेपमाना धरणी निशाम्योदायुधं च तम्। गौः सत्यपाद्रवद्भीता मृगीव मृगयुद्रुता ।१४।
तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः। शरं धनुषि संधाय यत्र यत्र पलायते ।१५।
सा दिशो विदिशो देवी रोदसी चान्तरं तयोः। धावन्ती तत्र तत्रैनं ददर्शानूद्यतायुधम् ।१६।

लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः । त्रस्ता तदा निववृते हृदयेन विदूयता ।१७।
उवाच च महाभागं धर्मज्ञापन्नवत्सल । त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ।१८।
स त्वं जिघांससे कस्माद्दीनामकृतकिल्बिषाम् । अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः ।१९।
प्रहरन्ति न वै स्त्रीषु कृतागस्स्वपि जन्तवः । किमुत त्वद्विधा राजन् करुणा दीनवत्सलाः ।२०।
मां विपाट्याजरां नावं यत्र विश्वं प्रतिष्ठितम् । आत्मानं च प्रजाश्चेमाः कथमम्भसि धास्यसि ।२१।

Maitreya went on : On hearing the piteous lament of the people, O chief of the Kurus, Pṛthu pondered long and (at last) was able to perceive the cause (of the disappearance of foodgrains, viz., that Earth herself had held up the foodgrains within her bosom). (12) Having arrived at the above conclusion by force of reason, he took up his bow, and in great indignation fitted an arrow to it, aiming it at Earth, even as Lord Śiva (the Destroyer of Tripura or three towns built of gold, silver and iron in the heavens, air and earth by the demon Maya) aimed His shaft (at Tripura). (13) Seeing him with an uplifted weapon, Earth began to tremble and, assuming the form of a cow, ran in terror like a doe chased by a hunter. (14) His eyes turned crimson with wrath, the son of Vena thereupon followed her, with the arrow fitted to his bow, whithersoever she ran (for shelter). (15) Running towards the various quarters (north, east, south and west) and intermediate quarters (north-east, south-east, south-west and north-west) as well as towards heaven and earth and the region lying between the two, the goddess (Earth) saw him with an uplifted bow wherever she went. (16) She obtained no asylum against the son of Vena even as created beings find no immunity from death. Then with a sore heart she returned (much) terrified and said to the noble king: "O Knower of Dharma (the secret of piety), kind to the afflicted, protect me as well, intent as you are on the maintenance of living beings. (17-18) Such as you are, wherefore do you seek to kill me, a meek and innocent creature? How would he who is acknowledged as a knower of Dharma take the life of a female? (19) People do not strike the fair sex even though they have committed an offence. Much less would men like you, who are so gracious and fond of the miserable, stoop to such a thing. (20) Having destroyed me, an undecaying boat on which the whole universe rests, how would you be able to support yourself as well as (all) these created beings on the surface of water ? (21)

पृथुरुवाच

वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् । भागं बर्हिषि या वृङ्क्ते न तनोति च नो वसु ।२२।
यवसं जग्ध्यनुदिनं नैव दोग्ध्यौधसं पयः । तस्यामेवं हि दुष्टायां दण्डो नात्र न शस्यते ।२३।
त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयम्भुवा । न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ।२४।
अमूषां क्षुत्परीतानामार्तानां परिदेवितम् । शमयिष्यामि मद्बाणैर्भिन्नायास्तव मेदसा ।२५।
पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः । भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ।२६।
त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः । आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ।२७।

Pṛthu replied : Earth, I shall slay you, who have turned a deaf ear to my commands and take your share in the sacrificial offerings but refuse to yield us crops. (22) Punishment is not unadvisable in the case of the cow which is so wicked that it feeds on fodder everyday but does not yield the milk of its udders. (23) Foolishly disregarding me, you refuse to release the foodgrains already created by Brahmā (the self-born), and which you have concealed within your bosom. (24) When your bowels are ripped open by my arrows, I shall be able to stop the lamentation of these afflicted ones seized with hunger, by (appeasing their appetite with) your fat . (25) For the rulers of men, to kill the vile and self-conceited soul—be it man,

woman or a sexless person—who is merciless to (other) beings, is no killing (at all). (26) Having torn you with arrows into pieces as minute as sesamum seeds—you, who are stubborn and arrogant and have assumed the illusory appearance of a cow—I shall support these created beings by sheer dint of my Yogic (supernatural) power. (27)

एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम्। प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः ।२८।

Seized with a tremor and bowing low, Earth spoke with joined palms to the king, who like Death bore a form which was the very embodiment of wrath. (28)

धरोवाच

नमः परस्मै पुरुषाय मायया विन्यस्तनानातनवे गुणात्मने ।
नमः स्वरूपानुभवेन निर्धुतद्रव्यक्रियाकारकविभ्रमोर्मये ।२९।
येनाहमात्मायतनं विनिर्मिता धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।
स एव मां हन्तुमुदायुधः स्वराडुपस्थितोऽन्यं शरणं कमाश्रये ।३०।
य एतदादावसृजच्चराचरं स्वमाययाऽऽत्माश्रययावितर्क्यया ।
तयैव सोऽयं किल गोप्तुमुद्यतः कथं नु मां धर्मपरो जिघांसति ।३१।
नूनं बतेशस्य समीहितं जनैस्तन्मायया दुर्जययाकृतात्मभिः ।
न लक्ष्यते यस्त्वकरोदकारयद्योऽनेक एकः परतश्च ईश्वरः ।३२।
सर्गादि योऽस्यानुरुणद्धि शक्तिभिर्द्रव्यक्रियाकारकचेतनात्मभिः ।
तस्मै समुन्नद्धनिरुद्धशक्तये नमः परस्मै पुरुषाय वेधसे ।३३।
स वै भवानात्मविनिर्मितं जगद् भूतेन्द्रियान्तःकरणात्मकं विभो ।
संस्थापयिष्यन्नज मां रसातलादभ्युज्जहाराम्भस आदिसूकरः ।३४।
अपामुपस्थे मयि नाव्यवस्थिताः प्रजा भवानद्य रिरक्षिषुः किल ।
स वीरमूर्तिः समभूद्धराधरो यो मां पयस्युग्रशरो जिघांससि ।३५।
नूनं जनैरीहितमीश्वराणामस्मद्विधैस्तद्गुणसर्गमायया ।
न ज्ञायते मोहितचित्तवर्त्मभिस्तेभ्यो नमो वीरयशस्करेभ्यः ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजये धरित्रीनिग्रहो नाम सप्तदशोऽध्यायः ।१७।

Earth said : Hail, hail to the transcendent Person, who evolves diverse forms by dint of His Māyā (creative energy) and appears as constituted of the three Guṇas (modes of Prakṛti), though (really speaking) He has by (constantly) realizing His essential nature eliminated all (possibilities of) identification with physical matter (Adhibhūta), the Jīva or embodied spirit (Adhidaiva) and the Controller of both (Adhiyajña) and is (therefore) above all modifications (in the shape of likes and dislikes resulting from such identification). (29) The same supreme Maker by whom I have been created to be the abode of living beings and from whom has proceeded this creation consisting of the three Guṇas (modes of Prakṛti) is ready with uplifted weapon to strike me ! Whom else shall I (now) resort to for protection ? (30) He who evolved at the dawn (of creation) this world consisting of animate and inanimate beings by dint of His Māyā (creative energy), which rests on Himself and is beyond all speculative reasoning, is now out to protect it by the same Māyā. How should He seek to kill me, devoted as He is to righteousness ? (31) The Lord Almighty, though one, appears as many by virtue of His Māyā. It is He who evolved Brahmā (the creator) and caused the universe to be brought about by him. Surely the doings of such a Lord cannot be understood by men whose mind is tossed by His Māyā, which is so hard to conquer. (32) Hail to the

Supreme Person, the Maker (of the universe), who (when necessary) brings into play and then withdraws into Himself His (manifold) potencies and who brings about the creation, preservation and dissolution of this universe by means of His potencies in the shape of the five gross elements, the ten Indriyas and the deities presiding over them, the faculty of understanding and egotism. (33) It is You, O birthless Lord, who, in order to place on a sound footing the creation brought forth by You and consisting of the five gross elements, the Indriyas and the inner sense, lifted me up from the depths of the ocean and took me out of water assuming the form of the primaeval Boar. (34) Appearing in the form of a hero, You, who once played the role of lifting up the earth, now seek to kill me with Your fierce arrows for the sake of milk, keen as You are to protect (all) created beings who have taken up their abode in me as in a boat on the surface of water ! (35) Surely the doings of divine personages (like You) cannot be known by people of my ilk, whose mental horizon is clouded by Your Māyā (deluding potency), which brings forth this creation made up of the three Guṇas. Hail to such personages, who bring renown to heroes themselves ! (36)

Thus ends the seventeenth discourse entitled "The Taming of Earth" forming part of the "Conquest of Pṛthu", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

King Pṛthu milks goddess Earth in the form of a cow

मैत्रेय उवाच

इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम्। पुनराहावनिर्भीता संस्तभ्यात्मानमात्मना । १ ।
संनियच्छाभिभो मन्युं निबोध श्रावितं च मे। सर्वतः सारमादत्ते यथा मधुकरो बुधः । २ ।
अस्मिँल्लोकेऽथवामुष्मिन्मुनिभिस्तत्त्वदर्शिभिः । दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयः प्रसिद्धये । ३ ।
तानातिष्ठति यः सम्यगुपायान् पूर्वदर्शितान्। अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा । ४ ।
ताननादृत्य यो विद्वानर्थानारभते स्वयम्। तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः । ५ ।
पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते। भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः । ६ ।
अपालितानादृता च भवद्भिर्लोकपालकैः। चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः । ७ ।
नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा। तत्र योगेन दृष्टेन भवानादातुमर्हति । ८ ।
वत्सं कल्पय मे वीर येनाहं वत्सला तव। धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम्। ९ ।
दोग्धारं च महाबाहो भूतानां भूतभावन। अन्नमीप्सितमूर्जस्वद्भगवान् वाञ्छते यदि।१०।
समां च कुरु मां राजन्देववृष्टं यथा पयः। अपर्तावपि भद्रं ते उपावर्तेत मे विभो।११।

Maitreya continued : It was thus that goddess Earth glorified Pṛthu, whose lips were quivering through anger. She was frightened; but she made herself quite and steady with an effort of her will and spoke again:—(1) "O Lord ! You possess power to do anything that You please; kindly control Your wrath and consider what I tell You (in humble submission). Like the bee, a wise man takes the essence from everything. (2) Sages who have realized the Truth have discovered and tested methods for the realization of human ends here as well

as hereafter. (3) Anyone of the later times who follows with faith and reverence those expedients found and taught by the ancient masters easily achieves the purposes of his life. (4) He who in his foolishness disregards them and undertakes to accomplish (ignorantly planned) purposes in his own (vainly independent) ways, can never be successful in his efforts. His ends are never realized, even though his efforts are renewed every now and then. (5) O king ! I noticed that the herbs and annual plants that had been evolved of old by Brahmā, the Creative Agent of God, were being used and enjoyed by those who were unrighteous and had not undertaken any religious vows and observances. (6) I (therefore) absorbed (into my bosom) the herbs and annual plants, finding myself unprotected and uncared for by Your predecessors and that a generation of thievish people flourished on earth. I meant to preserve them for sacrificial rites. (7) It is natural that the plants have got assimilated in me through a long process of time. Now You are the person competent to draw them forth by some expedient known to be effective in this behalf. (8) O Hero of mighty arms, O Lord sustaining the life of beings, pray, find a calf, a befitting milk-pot and one who can draw the milk, so that, full of affection for the calf, I shall yield for you the desired objects in the form of milk if you want to have nutritious food coveted by living beings. (9-10) O king of boundless power ! remove my ruggedness and make me level so that, even when the rains have passed, the water poured down by the god of rain may stand on me. May all be well with You!" (11)

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः । वत्सं कृत्वा मनुं पाणावदुहत्सकलौषधीः ।१२।
तथा परे च सर्वत्र सारमाददते बुधाः । ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ।१३।
ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम । वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ।१४।
कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् । हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ।१५।
दैतेया दानवा वत्सं प्रह्लादमसुरर्षभम् । विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ।१६।
गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः । वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ।१७।
वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत । आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः ।१८।
प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् । सिद्धिं नभसि विद्यां च ये च विद्याधरादयः ।१९।
अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम् । मयं प्रकल्प्य वत्सं ते दुदुहुर्धारणामयीम् ।२०।

Accepting this agreeable and wholesome advice of goddess Earth, the Emperor made a calf of Swāyambhuva Manu and drew from her in his own hands all species of herbs and annual plants. (12) Likewise all other wise and intelligent persons too take the essence of everything and so after Pṛthu others also drew from Earth, as a cow tamed by him, the objects sought after by them . (13) The seers and sages, O most righteous one, made a calf of Bṛhaspati (the preceptor of the gods), milked the goddess and got the sacred Veda for milk, their milk-pots being the organs of hearing and of speech and the mind, which is the sense of senses. (14) The gods made a calf of Indra (their king) and drew (from Earth) the (ambrosial) drink known as Soma besides mental vigour, ardour of the senses and physical strength for their milk in a vessel of gold. (15)The Daityas and Dānavas made a calf of Prahrāda, the noblest of them all, and obtained wines and distillates (toddy etc.) for their milk in a bucket of iron. (16) The Gandharvas (celestial musicians) and Apsarās (heavenly nymphs) made a calf of Viśwāvasu and derived the sweetness of song and beauty for their milk in a cup of lotus. (17) The venerable Pitṛs—the deities presiding over the rites in honour of the spirits of departed ancestors—made a calf of Aryamā (one of the twelve deities presiding over the sun, the chief of the Pitṛs) and drew with reverence what is known as Kavya (food for the Pitṛs), which they held in a sun-dried earthen vessel and which was milk for them. (18)

The Siddhas (another class of heavenly beings) made a calf of the sage Kapila and obtained in the (concave) cup of the welkin mysterious powers (of becoming as small as an atom and so on), powers which could be exercised by mere will; while the demigods such as the Vidyādharas used the same sage for their calf and the same pot and obtained the art of treading the air. (19) Others (such as the Kiṁpuruṣas, an order of swift and quickly-moving superhuman beings), who were adept in conjuring tricks, made a calf of Maya (the great demon architect and conjurer) and obtained the magic art of those wonderful beings who can disappear (in an instant to the astonishment of the spectators)—an art which could be exhibited by mere wish or thought. (20)

यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः। भूतेशवत्सा दुदुहुः कपाले क्षतजासवम्।२१।
तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम्। विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः।२२।
पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम्। अरण्यपात्रे चाधुक्षन्मृगेन्द्रेण च दंष्ट्रिणः।२३।
क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे। सुपर्णवत्सा विहगाश्चरं चाचरमेव च।२४।
वटवत्सा वनस्पतयः पृथग्रसमयं पयः। गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु।२५।
सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः। सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम्।२६।
एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः। दोहवत्सादिभेदेन क्षीरभेदं कुरूद्वह।२७।

(Similarly) the Yakṣas, the Rākṣasas (the night-wandering ogres), the ghosts, the detestably ugly fiendish creatures known as Piśācas, all of whom feed on raw flesh, made a calf of Rudra (the Lord of the ghosts), and drew the beer of blood in a skull for a pot. (21) Even so the serpents with and without hood, the snakes and other poisonous creatures (such as the scorpions) made a calf of Takṣaka (the chief of the snakes and serpents) and drew poison in their mouth for the vessel. (22) The (graminivorous) beasts made a calf of the Bull of Lord Śiva and obtained the grasses for milk in the vessel of the forest. Again, the (ferocious) flesh-eating beasts with sharp teeth made use of the lion (the king of beasts) as the calf and got flesh for milk in the pot of their body. The birds made a calf of Garuḍa (their king) and got mobile creatures (such as moths and insects) as well as immobile creatures (fruits etc.) for milk. (23-24) With the Banyan for the calf the trees got different kinds of saps for milk. The mountains used the Himālaya as the calf and obtained the various minerals (for milk) in the basins of their ridges. (25) Earth is a wish-yielding cow. Now that she had been (tamed and) made available for milking by king Pṛthu, all the species of living beings milked her each with its own chief as the calf and obtained milk in various forms and held it in their own vessel (suitable for it). (26) In this way, O descendant of Kuru, king Pṛthu and others, who sought food for themselves to eat, milked the cow and got different kinds of milk in the form of their own food with different calves and cups (to hold it). (27)

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः। दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः।२८।
चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट्। भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः।२९।
अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता। निवासान् कल्पयाञ्चक्रे तत्र तत्र यथार्हतः।३०।
ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च। घोषान् व्रजान् सशिबिरानाकरान् खेटखर्वटान्।३१।
प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना। यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः।३२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजयेऽष्टादशोऽध्यायः।१८।

Thereafter king Pṛthu became pleased with goddess Earth, who now yielded all the objects of one's desire, and fondly accepted her as a daughter, feeling paternal love for her. (28) Pṛthu (the son of Vena), the almighty king of kings, crushed the crests of mountains with

the ends of his bow and mostly levelled the surface of the terrestrial globe. (29) Lord Pṛthu (the son of Vena), who was a father to his subjects and provided them with the means of subsistence, next planned with due regard to propriety dwellings (for human beings) at different places all over the earth, and he founded villages, towns and cities, built castles and forts of every description, designed abodes for cowherds and pens for cattle, contrived camps and cantonments and taught how to dig mines. He (also) provided houses for farmers and cultivators and raised hamlets on hill-sides. (30-31) Before (the advent of) Pṛthu people had no idea of different kinds of human dwellings like villages and towns on this globe. Now they began to live comfortably (in rural and urban conditions) with a sense of security of life and property in every part of the earth. (32)

Thus ends the eighteenth discourse forming part of the Story of Pṛthu's Conquest, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

King Pṛthu performs a hundred horse-sacrifices

मैत्रेय उवाच

अथादीक्षत राजा तु हयमेधशतेन सः । ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती । १ ।
तदभिप्रेत्य भगवान् कर्मातिशयमात्मनः । शतक्रतुर्न ममृषे पृथोर्यज्ञमहोत्सवम् । २ ।
यत्र यज्ञपतिः साक्षाद्भगवान् हरिरीश्वरः । अन्वभूयत सर्वात्मा सर्वलोकगुरुः प्रभुः । ३ ।
अन्वितो ब्रह्मशर्वाभ्यां लोकपालैः सहानुगैः । उपगीयमानो गन्धर्वैर्मुनिभिश्चाप्सरोगणैः । ४ ।
सिद्धा विद्याधरा दैत्या दानवा गुह्यकादयः । सुनन्दनन्दप्रमुखाः पार्षदप्रवरा हरेः । ५ ।
कपिलो नारदो दत्तो योगेशाः सनकादयः । तमन्वीयुर्भागवता ये च तत्सेवनोत्सुकाः । ६ ।
यत्र धर्मदुघा भूमिः सर्वकामदुघा सती । दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत । ७ ।
ऊहुः सर्वरसान्नद्यः क्षीरदध्यन्नगोरसान् । तरवो भूरिवर्ष्माणः प्रासूयन्त मधुच्युतः । ८ ।
सिन्धवो रत्ननिकरान् गिरयोऽन्नं चतुर्विधम् । उपायनमुपाजह्रुः सर्वे लोकाः सपालकाः । ९ ।

Maitreya continued : The king (Pṛthu) now consecrated himself as a preparation for (the performance of) a hundred horse-sacrifices in Brahmāvarta, the land of Swāyambhuva Manu, where flows the Saraswatī in an easterly direction. (1) The glorious Indra (the lord of paradise, who had attained to this exalted position by virtue of his performing a hundred sacrifices) grew jealous of the grand sacrificial festivities started by king Pṛthu inasmuch as he saw that the same would obscure his own achievements. (2) For in that sacrifice Bhagavān Śrī Hari, the Lord of all sacrifices and the almighty Ruler, Teacher and Soul of the whole universe, was directly perceived by all. (3) He was accompanied by Brahmā and Śiva and the other protectors of the world—who came with their retinue—and was being extolled by Gandharvas (celestial musicians), and hosts of Apsarās (celestial nymphs) as well as by sages. (4) Along with the Lord came a number of (celestial and semi-celestial beings such as) Siddhas, Vidyādharas, Daityas, Dānavas, Guhyakas (Yakṣas) and so on, the foremost attendants of Śrī Hari led by Sunanda and Nanda, and devotees of the Lord like Kapila,

Nārada and Dattātreya, as well as masters of Yoga like Sanaka and his three brothers, who are all eager to wait upon Him. (5-6) In that sacrifice, O Vidura (a descendant of Bharata), goddess Earth attended in the form of a celestial cow, that supplies milk and clarified butter serving as oblations for the sacred fire and gratifies all one's desire, yielded to the sacrificer all the objects sought by him. (7) Rivers bore (as their streams) all sorts of sweet and delicious drinks (pressed out of grapes and sugarcane), as well as milk, curds, butter-milk and clarified butter together with many liquid foods. The gigantic trees, which profusely dropped honey (from their pores) bore fruit in abundance. (8) Oceans brought him heaps of jewels and mountains brought four kinds of foods. Similarly all the worlds with their guardians brought presents (for the king). (9)

इति चाधोक्षजेशस्य पृथोस्तु परमोदयम्। असूयन् भगवानिन्द्रः प्रतिघातमचीकरत्।१०।
चरमेणाश्वमेधेन यजमाने यजुष्पतिम्। वैन्ये यज्ञपशुं स्पर्धन्नपोवाह तिरोहितः।११।
तमत्रिर्भगवानैक्षत्त्वरमाणं विहायसा। आमुक्तमिव पाखण्डं योऽधर्मे धर्मविभ्रमः।१२।
अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः। अन्वधावत संक्रुद्धस्तिष्ठ तिष्ठेति चाब्रवीत्।१३।
तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम्। जटिलं भस्मनाच्छन्नं तस्मै बाणं न मुञ्चति।१४।
वधान्निवृत्तं तं भूयो हन्तवेऽत्रिरचोदयत्। जहि यज्ञहनं तात महेन्द्रं विबुधाधमम्।१५।
एवं वैन्यसुतः प्रोक्तस्त्वरमाणं विहायसा। अन्वद्रवदभिक्रुद्धो रावणं गृध्रराडिव।१६।
सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हितः स्वराट्। वीरः स्वपशुमादाय पितुर्यज्ञमुपेयिवान्।१७।
तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः। नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो।१८।

The powerful Indra grew jealous of such great prosperity of king Pṛthu—who looked upon Lord Viṣṇu (who is beyond sense-perception) as his (sole) lord and master—and threw obstacles in his way. (10) While Pṛthu (the son of Vena) was (therefore) engaged in worshipping Lord Viṣṇu (the Lord of sacrifices) through the performance of the last (hundredth) horse-sacrifice, the jealous Indra stole away the sacrificial animal, himself remaining hidden from view. (11) The venerable Atri detected him hurrying through the air in the garb of a heretic, which he had taken on himself as an armour, and which leads one to mistake unrighteousness for righteousness. (12) Egged on by Atri to kill him, Pṛthu's son, who was a great car-warrior, gave a chase, all inflamed with rage, and shouted, "Halt ! Halt !" (13) Indra wore elf-locks on his head and was besmeared with ashes. Seeing him in that guise, the prince took him to be piety incarnate and refrained from shooting an arrow at him. (14) When he returned without having killed Indra, Atri urged him once more to slay the wrong-doer, saying, "Strike, dear child, the great Indra, who is (in fact) the vilest of gods, inasmuch as he has interfered with (your father's) sacrifice." (15) Thus incited by Atri, Pṛthu's son gave chase to Indra as he was hastening through the sky, even as Jaṭāyu (the king of the vultures) chased Rāvaṇa (when he was flying with Sītā in his aerial car). (16) Indra (the lord of paradise) gave up for the prince the horse as well as the guise which he had assumed and vanished (from the view of his pursuer). The hero (then) came back to (the site of) his father's sacrifice, bringing the horse with him. (17) Witnessing the wonderful achievement of Pṛthu's son, the great sages (Atri and others, who had been officiating at the sacrifice) gave him the (significant) name of Vijitāśwa (the conqueror of the horse), O Vidura (an incarnation of Dharma) ! (18)

उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः। चषालयूपतश्छन्नो हिरण्यरशनं विभुः।१९।
अत्रिः सन्दर्शयामास त्वरमाणं विहायसा। कपालखट्वाङ्गधरं वीरो नैनमबाधत।२०।
अत्रिणा चोदितस्तस्मै सन्दधे विशिखं रुषा। सोऽश्वं रूपं च तद्धित्वा तस्थावन्तर्हितः स्वराट्।२१।

वीरश्चाश्वमुपादाय पितृयज्ञमथाव्रजत्। तदवद्यं हरे रूपं जगृहुर्ज्ञानदुर्बलाः ।२२।
यानि रूपाणि जगृहे इन्द्रो हयजिहीर्षया। तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते ।२३।
एवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया। तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् ।२४।
धर्म इत्युपधर्मेषु नग्नरक्तपटादिषु। प्रायेण सज्जते भ्रान्त्या पेशलेषु च वाग्मिषु ।२५।

Creating a thick mass of darkness, the mighty Indra stole once more under cover of it the horse, tied with the gold chain, from the sacrificial post and the wooden ring placed in front of it (to which the horse had been secured). (19) As Indra was hurriedly passing through the skies Atri directed the attention (of Vijitāśwa). The hero, however, did not obstruct him, holding as he did (in his hand) a staff with a skull on its top. (20) Urged, however, by Atri, he set an arrow to his bowstring in indignation and aimed it at him. Indra (thereupon) gave up the horse as well as his garb and stood invisible. (21) The hero too thereupon returned to (the scene of) his father's sacrifice, taking the horse (with him). It was (some) weak-minded people who accepted as their own the reproachful garb assumed and shed by Indra. (22) The hypocritical garbs and appearances that Indra assumed with the intention of stealing away the horse (came to be known by the name of 'Pākhaṇḍa' inasmuch as they) were the marks of a sinful propensity (पापस्य खण्डानि). The word 'Khaṇḍa' has been used here in the sense of a mark. (23) In this way the mind of men was (foolishly) attracted towards the deceitful garbs assumed and dropped by him (Indra) when he stole away the horse with the motive of interrupting the sacrificial performance of Pṛthu, as well as towards false creeds passing as true religion under the attractive labels of 'Nagnas' (a fraternity of naked mendicants), Raktapaṭas (monks with red robes) and so on, and preached with exceptional eloquence. (24-25)

तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः। इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः ।२६।
तमृत्विजः शक्रवधाभिसन्धितं विचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम्।
निवारयामासुरहो महामते न युज्यतेऽत्रान्यवधः प्रचोदितात् ।२७।
वयं मरुत्वन्तमिहार्थनाशनं ह्वयामहे त्वच्छ्वसा हतत्विषम्
अयातयामोपहवैरनन्तरं प्रसह्य राजन् जुहवाम तेऽहितम् ।२८।

When the venerable Pṛthu, who possessed extraordinary prowess, came to know this, he lifted his bow and took up an arrow in (great) indignation to strike at Indra. (26) Pṛthu's might and rapidity of movement were irresistible; he was terrible to look at (on account of his great fury). When the priests officiating at the sacrifice saw that he had made up his mind to kill Indra, they prevented him, saying, O king of great wisdom, it is not worthy of you to kill anyone other than the beast approved of (by the scriptures) on this (sacred) occasion. (27) We will invoke to this very place through powerful spells Indra, who has thwarted your purpose and has been eclipsed by your glory, and will without delay forcibly throw your enemy, O king, (as an oblation) into the fire. (28)

इत्यामन्त्र्य क्रतुपतिं विदुरास्यर्त्विजो रुषा। स्रुग्घस्ताञ्जुह्वतोऽभ्येत्य स्वयम्भूः प्रत्यषेधत ।२९।
न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः। यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ।३०।
यदिदं पश्यत महद्धर्मव्यतिकरं द्विजाः। इन्द्रेणानुष्ठितं राज्ञः कर्मैतद्विजिघांसता ।३१।
पृथुकीर्तेः पृथोर्भूयात्तर्ह्येकोनशतक्रतुः। अलं ते क्रतुभिः स्विष्टैर्यद्भवान्मोक्षधर्मवित् ।३२।
नैवात्मने महेन्द्राय रोषमाहर्तुमर्हसि। उभावपि हि भद्रं ते उत्तमश्लोकविग्रहौ ।३३।

मास्मिन्महाराज कृथाः स्म चिन्तां निशामयास्मद्वच आदृतात्मा ।
यद्ध्यायतो दैवहतं नु कर्तुं मनोऽतिरुष्टं विशते तमोऽन्धम् ।३४।
क्रतुर्विरमतामेष देवेषु दुरवग्रहः । धर्मव्यतिकरो यत्र पाखण्डैरिन्द्रनिर्मितैः ।३५।
एभिरिन्द्रोपसंसृष्टैः पाखण्डैर्हारिभिर्जनम् । ह्रियमाणं विचक्ष्वैनं यस्ते यज्ञध्रुगश्वमुट् ।३६।
भवान् परित्रातुमिहावतीर्णो धर्मं जनानां समयानुरूपम् ।
वेनापचारादवलुप्तमद्य तद्देहतो विष्णुकलासि वैन्य ।३७।
स त्वं विमृश्यास्य भवं प्रजापते सङ्कल्पनं विश्वसृजां पिपीपृहि ।
ऐन्द्रीं च मायामुपधर्ममातरं प्रचण्डपाखण्डपथं प्रभो जहि ।३८।

Having addressed Pṛthu (the master of the sacrifice), in these words, O Vidura, his priests were indignantly proceeding to pour oblations into the sacred fire (with the avowed object of invoking Indra), with the sacrificial ladle in their hand, when Brahmā (himself) appeared (before them) and prevented them (from proceeding further), saying, "Indra does not deserve to be killed by you, for Yajña (by which name the then Indra was called), whom you seek to get ride of, is a manifestation of the Lord Himself, while the gods who are (being) propitiated (by you) are (so many) forms of Indra alone. (29-30) Look at the great violation of Dharma committed by Indra, O Brāhmaṇas, with the intention of obstructing this (sacrificial) performance of King Pṛthu (which mischief is likely to be repeated if he is not conciliated). (31) Therefore, let the number of sacrifices standing to the credit of Pṛthu of wide renown fall short of one hundred by one. (Turning to Pṛthu himself, Brahmā said,) You have no use for sacrifices well performed, since you are conversant with the Dharma conducive to Liberation. (32) It is not worthy of you to show anger against the mighty Indra, who is your second self; for God bless you, both of you are manifestations of the Lord enjoying excellent renown. (33) Brood no more over this incident, O mighty monarch, and listen to our word with an attentive mind. For the mind of the man who contemplates achieving what has been thwarted by Providence gets highly enraged and is steeped in blind infatuation. (34) Let this sacrificial performance cease; for the gods are obstinate (by nature). It is due to this performance that Dharma is being violated through pseudo-religious practices started by Indra. (35) Look at these men being carried away by the attractive forms of false religion given currency of Indra, who has interfered with your sacrifice and stolen your horse. (36) A ray of Lord Viṣṇu, you have now appeared on this earth from the body of Vena in order to preserve the religious faith of the people, conforming to the various scriptures, that had been undermined by his misdeeds, O Pṛthu ! (37) Therefore, considering the (true) welfare of this universe, O Ruler of the people, fulfil the desire of the progenitors of the world (such as Bhṛgu and others, who have fondly cherished the hope that the Lord Himself will manifest in your person and bring salvation to the world) and foil the conjuring trick employed by Indra in the shape of the terrible path of pseudo-religion (shown by him) which gives rise to a number of false creeds. (38)

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च सन्दधे ।३९।
कृतावभृथस्नानाय पृथवे भूरिकर्मणे । वरान्ददुस्ते वरदा ये तद्बर्हिषि तर्पिताः ।४०।
विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः । आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ।४१।
त्वयाऽऽहूता महाबाहो सर्व एव समागताः । पूजिता दानमानाभ्यां पितृदेवर्षिमानवाः ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्यायः ।१९।

Maitreya went on : Thus advised and instructed by Brahmā, the progenitor and preceptor of the world, Pṛthu (the ruler of the people) did as he was told (insisted no more on completing the hundredth horse-sacrifice) and not only came to terms with Indra but also bestowed his affection on him. (39) When Pṛthu, who had many a (noble) deed to his credit, had finished the ceremonial bath taken at the end of a sacrifice, the gods (the bestowers of boons) that had been propitiated by him during his sacrifices, conferred boons (of their choice on him). (40) The Brāhmaṇas, whose blessings (always) came true and who had received their sacrificial fees and had been (duly) honoured with reverence, pronounced their blessings on king Pṛthu (the first constitutional monarch), O Vidura, (highly) gratified, (and added:—). (41) "All those who had assembled (here) in response to your invitation, O mighty-armed ruler !—manes, gods, Ṛṣis and human beings—have been (duly) honoured by you with gifts and attention." (42)

Thus ends the nineteenth discourse forming part of the Story of Pṛthu's Conquest, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

Lord Viṣṇu manifests Himself in the sacrificial hall of king Pṛthu

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः । यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत । १ ।

Maitreya resumed : Pleased with the sacrifices (of king Pṛthu), the all-pervading Lord Vaikuṇṭha (Viṣṇu), the Enjoyer and Dispenser of the fruit of sacrifices, too, (appeared on the scene) with Indra and addressed the king (as follows). (1)

श्रीभगवानुवाच

एष तेऽकारषीद्भद्रं हयमेधशतस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि । २ ।
सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिद्रुह्यन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् । ३ ।
पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया । श्रम एव परं जातो दीर्घया वृद्धसेवया । ४ ।
अतः कायमिमं विद्वानविद्याकामकर्मभिः । आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषज्जते । ५ ।
असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे । अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः । ६ ।

The Lord said : This Indra has interfered with your (vow of) performing a hundred horse-sacrifices. As he (now) tenders his apology (to you), you will be well advised to grant him pardon. (2) Those pious souls in this world, O ruler of men, who are possessed of good understanding and are the best among men bear no ill-will against their fellow-beings, as (they know that) the body is not their self. (3) If even people like you are bewildered by My (divine) Māyā (deluding potency), services rendered to the elderly (in point of wisdom) for a long time should be regarded as sheer fruitless labour.(4) Hence the awakened soul who

knows this body to be a product of ignorance (about one's own self), desire and action never gets attached to it. (5) Having no attachment to this body, what wise man would entertain a feeling of mineness with regard to the house, progeny or wealth, produced by that body ? (6)

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः । सर्वगोऽनावृतः साक्षी निरात्माऽऽत्माऽऽत्मनः परः । ७ ।
य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः । नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः । ८ ।
यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः । भजते शनकैस्तस्य मनो राजन् प्रसीदति । ९ ।
परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः । शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते । १० ।
उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम् । कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् । ११ ।

The Self referred to (in verse 3 above) is one without change, pure (untainted by Māyā), self-effulgent, beyond the three Guṇas (modes of Prakṛti), the substratum of divine attributes, all-pervading, unveiled, the witness (of all), having no other soul and distinct from the body. (7) The man who knows the Self, existing in the body, as described above is never tainted by the modes of Prakṛti, though abiding in Prakṛti, established as he is in Me (the supreme Spirit). (8) The mind of the man who daily worships Me with reverence through (the performance of) his own duty (as enjoined by the Śāstras), expecting nothing (from Me), is gradually purified, O king ! (9) He whose mind is purified dissociates himself from the world of matter and, attaining true wisdom, enjoys (eternal) peace, which is the same as My equipoised state and is also known by the name of Brahma (the Absolute) or final beatitude.(10) He who knows this immutable Self as if it were unconcerned, though presiding over the body, the senses of perception, the organs of action and the mind, attains blessedness. (11)

भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूरयो न विक्रियन्ते मयि बद्धसौहृदाः । १२ ।
समः समानोत्तममध्यमाधमः सुखे च दुःखे च जितेन्द्रियाशयः ।
मयोपकॢप्ताखिललोकसंयुतो विधत्स्व वीराखिललोकरक्षणम् । १३ ।
श्रेयः प्रजापालनमेव राज्ञो यत्साम्पराये सुकृतात् षष्ठमंशम् ।
हर्तान्यथा हृतपुण्यः प्रजानामरक्षिता करहारोऽघमत्ति । १४ ।
एवं द्विजाग्र्यानुमतानुवृत्तधर्मप्रधानोऽन्यतमोऽवितास्याः ।
ह्रस्वेन कालेन गृहोपयातान् द्रष्टासि सिद्धाननुरक्तलोकः । १५ ।
वरं च मत् कञ्चन मानवेन्द्र वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
नाहं मखैर्वै सुलभस्तपोभिर्योगेन वा यत्समचित्तवर्ती । १६ ।

Transmigration takes place only of the subtle body—which is made of the five subtle elements, the senses and the deities presiding over the same and a reflection of the Spirit—and which is distinct from the Spirit. Enlightened souls who have conceived a strong attachment to Me never give way to the morbid feelings of joy and grief, when they meet with affluent or adverse circumstances. (12) Viewing the exalted, the middling and the vile alike and balanced in joy and sorrow, and having conquered the senses and the mind (therefore), O valiant monarch, protect all the worlds with the help and co-operation of all the people (ministers and others) made available by Me. (13) Protection of the people is the only way to the salvation of a ruler ; for thereby he gains hereafter one-sixth of the merit (earned by the people); while he, on the other hand, who fails to protect the people and yet levies taxes on them, forfeits his merits and eats sin. (14) Thus, mainly devoted to the sacred duties

approved of by the foremost Brāhmaṇas and enjoined by tradition, though unattached to them, and ruling over the earth (with righteousness) you will win the love and devotion of the people and in a short time you will be able to see the perfect ones (Sanaka and others), who will call on you at your own house. (15) And ask of Me any boon (of your choice), O ruler of men, since you have won Me by your virtues and good disposition. I am not easily accessible through sacrificial performances or austerities or even Yoga (concentration of mind), dwelling as I do in the heart of the even-minded. (16)

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित्। अनुशासित आदेशं शिरसा जगृहे हरेः ।१७।
स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा। शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ।१८।
भगवानथ विश्वात्मा पृथुनोपहृतार्हणः। समुज्झिहानया भक्त्या गृहीतचरणाम्बुजः ।१९।
प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः । पश्यन् पद्मपलाशाक्षो न प्रतस्थे सुहृत्सताम् ।२०।
स आदिराजो रचिताञ्जलिर्हरिं विलोकितुं नाशकदश्रुलोचनः ।
न किञ्चनोवाच स बाष्पविक्लवो हृदोपगुह्यामुमधादवस्थितः ।२१।
अथावमृज्याश्रुकला विलोकयन्नतृप्तदृग्गोचरमाह पूरुषम् ।
पदा स्पृशन्तं क्षितिमंस उन्नते विन्यस्तहस्ताग्रमुरङ्गविद्विषः ।२२।

Maitreya continued : Thus instructed by Lord Viṣwaksena (Viṣṇu), the Preceptor of the universe, king Pṛthu, the conqueror of the world, bowed his head to Śrī Hari's command.(17) He embraced Indra (who had attained to that position through a hundred sacrifices)—who was (just) going to touch the latter's feet (by way of apology) and was ashamed of his own act—and gave up his enmity towards him. (18) Pṛthu now offered worship to the Lord, who is the Soul of the universe, clasped His lotus-feet with increasing devotion. (19) Though inclined to depart, the Lord, who had eyes resembling the petals of a lotus and who is the disinterested friend of the virtuous, kept on looking at him and could not proceed, being detained by his own kindly disposition. (20) Pṛthu (the first constitutional monarch on this earth) could not see Śrī Hari because his eyes were bedimmed with tears, nor could he speak anything, his voice choked with tears. Embracing Him in his heart, he (therefore) held Him (there) and stood with joined palms (where he was). (21) Then, wiping his tears, he gazed on the Supreme Person—who (now) appeared before his eyes, that would not be sated (with His sight), and who stood touching the ground with His feet and with the finger-tips of one of His hands placed on the elevated shoulder of Garuḍa (the sworn enemy of serpents)—and addressed the Lord (as follows). (22)

पृथुरुवाच

वरान् विभो त्वद्वरदेश्वराद् बुधः कथं वृणीते गुणविक्रियात्मनाम्।
ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च ।२३।
न कामये नाथ तदप्यहं क्वचिन्न यत्र युष्मच्चरणाम्बुजासवः ।
महत्तमान्तर्हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेष मे वरः ।२४।
स उत्तमश्लोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ।२५।

यशः शिवं सुश्रव आर्यसङ्गमे यदृच्छया चोपशृणोति ते सकृत् ।
कथं गुणज्ञो विरमेद्विना पशुं श्रीर्यत्प्रवव्रे गुणसंग्रहेच्छया ।२६।
अथाभजे त्वाखिलपूरुषोत्तमं गुणालयं पद्मकरेव लालसः ।
अप्यावयोरेकपतिस्पृधोः कलिर्न स्यात्कृतत्वच्चरणैकतानयोः ।२७।
जगज्जनन्यां जगदीश वैशसं स्यादेव यत्कर्मणि नः समीहितम् ।
करोषि फल्वप्युरु दीनवत्सलः स्व एव धिष्ण्येऽभिरतस्य किं तया ।२८।
भजन्त्यथ त्वामत एव साधवो व्युदस्तमायागुणविभ्रमोदयम् ।
भवत्पदानुस्मरणादृते सतां निमित्तमन्यद्भगवन्न विद्महे ।२९।
मन्ये गिरं ते जगतां विमोहिनीं वरं वृणीष्वेति भजन्तमात्थ यत् ।
वाचा नु तन्त्या यदि ते जनोऽसितः कथं पुनः कर्म करोति मोहितः ।३०।
त्वन्माययाद्धा जन ईश खण्डितो यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवार्हसि नः समीहितुम् ।३१।

Pṛthu said : How could a wise man ask boons—enjoyable by those whose mind is engrossed in the world of matter—of You, O omnipresent Lord, the Ruler of those capable of conferring boons (on their votaries) ! I too would never ask of You, O Lord, the Bestower of final beatitude, boons which are available even to the denizens of hell. (23) I crave not under any circumstance even final beatitude, where there is no (occasion for enjoying the) nectar of Your lotus-feet, oozing from the inmost heart of the most exalted souls through their lips. (Therefore,) pray, endow me with ten thousand ears (to enable me to drink to my heart's fill the nectar-like praises of the Lord); this is the boon (I ask of You).(24) O Lord of excellent renown ! even the air (breath) laden with drops of the nectar of Your lotus-feet, issuing from the mouth of exalted souls, restores the knowledge of Self to us, fallen Yogīs, who have forgotten the path leading to (the realization of) the Truth. Hence we require no more boons. (25) How can a man of flair—who has accidentally heard Your auspicious praises in the society of noble souls only once, O Lord of excellent fame, feel sated, unless he is a veritable brute—with the glory, which even Śrī (the Goddess of beauty and prosperity) has gladly adopted as a theme of Her songs, keen to imbibe Your virtues. (26) Full of ardent longing, therefore, I would, like Lakṣmī (who is distinguished by a lotus in Her hand), adore with all my being You, the highest of all embodied beings and the abode of all excellences. Let there be no bickering between us two, who are competing for the service of a common lord and who have focussed our mind on Your feet alone. (27) Jealousy is sure to be aroused. O Lord of the universe, in (the mind of) Goddess Lakṣmī (the Mother of the universe) whose role (of devoted service to Your feet) it is my desire to share. But fond as You are of the meek, You make much even of their trifling services. And rejoicing as You do in Your own Self, You have nothing to do even with Her (Goddess Lakṣmī). (28) It is therefore that even after attaining wisdom pious souls worship You alone, who dispel the delusion caused in the mind of Your devotees by the modes of Prakṛti (Sattva, Rajas and Tamas). (As a matter of fact,) we know of no other purpose than the constant remembrance of Your feet in the life of noble souls, O Lord. (29) The words "Ask (of Me) a boon (of your choice)" that You (just) addressed to me, engaged in worshipping You (in a disinterested spirit), I reckon as intended to delude the creatures (of the world). If the people were not bound by the cords of Your speech (the Veda), wherefore should they take to action (with interested motives) under a spell of delusion ? (30) Indeed man has been split from You, his real Self, by Your Māyā (deluding potency), O Lord: that is why the stupid fellow hankers for other things. (Nevertheless,) even

as a father does what is good for his child of his own accord (without being asked by the child), You too should likewise strive for our good (31).

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक् तमाह राजन् मयि भक्तिरस्तु ते ।
दिष्ट्येदृशी धीर्मयि ते कृता यया मायां मदीयां तरति स्म दुस्त्यजाम् ।३२।

तत्त्वं कुरु मयाऽऽदिष्टमप्रमत्तः प्रजापते । मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ।३३।

Maitreya went on : Extolled thus by Pṛthu (the first constitutional monarch on this earth), the all-seeing(omniscient) Lord said to him, "May you have devotion to Me, O king ! Fortunately enough you have developed such a mental attitude towards Me, through which one is able to get over My Māyā (deluding potency), so hard to escape from. (32) Therefore, do My bidding carefully. O ruler of the people; for men who carry out My behest reap good results everywhere." (33)

मैत्रेय उवाच

इति वैन्यस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः । पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽच्युतो मतिम् ।३४।
देवर्षिपितृगन्धर्वसिद्धचारणपन्नगाः । किन्नराप्सरसो मर्त्याः खगा भूतान्यनेकशः ।३५।
यज्ञेश्वरधिया राज्ञा वाग्वित्ताञ्जलिभक्तितः । सभाजिता ययुः सर्वे वैकुण्ठानुगतास्ततः ।३६।
भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः । हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ।३७।
अदृष्टाय नमस्कृत्य नृपः सन्दर्शितात्मने । अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ।३८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विंशोऽध्यायः ।२०।

Maitreya resumed : Thus welcoming the words of the royal sage Pṛthu (the son of Vena), which were full of deep meaning, and worshipped by him, the immortal Lord showered his grace on him and made up His mind to depart. (34) Honoured by the king with (polite) words, wealth (rich presents), salutation (with joined palms) and devotion, and treated by him as (so many images of) Lord Viṣṇu (the Ruler of all sacrifices), all the gods, Ṛṣis, manes, Gandharvas (celestial musicians), Siddhas (a class of celestial beings endowed with mystic powers from their very birth), Cāraṇas (celestial bards), Nāgas (a species of living beings with a human face and serpent-like lower extremities, inhabiting the subterranean regions), Kinnaras (a class of demigods with a human figure and the head of a horse, reckoned among the celestial choristers and celebrated as musicians), Apsarās (the dancing girls of heaven), human beings, birds and many other beings as well as the attendants of Lord Vaikuṇṭha (Viṣṇu) left that place. (35-36) Stealing away the mind as it were of that royal sage as well as that of his preceptor, the immortal Lord too returned to His own Abode. (37) Bowing to the Lord, who is adorable even to the gods and is unmanifest by His very nature, and who, having revealed Himself (to Pṛthu) had become invisible once more, the king (also) retired to his capital. (38)

Thus ends the twentieth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्यायः

Discourse XXI

King Pṛthu's teaching to his subjects

मैत्रेय उवाच

मौक्तिकैः कुसुमस्रग्भिर्दुकूलैःस्वर्णतोरणैः । महासुरभिभिधूपैर्मण्डितं तत्र तत्र वै । १ ।
चन्दनागुरुतोयार्द्ररथ्याचत्वरमार्गवत् । पुष्पाक्षतफलैस्तोक्मैर्लाजैरर्चिर्भिरर्चितम् । २ ।
सवृन्दैः कदलीस्तम्भैः पूगपोतैः परिष्कृतम् । तरुपल्लवमालाभिः सर्वतः समलंकृतम् । ३ ।
प्रजास्तं दीपबलिभिः सम्भृताशेषमङ्गलैः । अभीयुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः । ४ ।
शङ्खदुन्दुभिघोषेण ब्रह्मघोषेण चर्त्विजाम् । विवेश भवनं वीरः स्तूयमानो गतस्मयः । ५ ।
पूजितः पूजयामास तत्र तत्र महायशाः । पौराञ्जानपदांस्तांस्तान् प्रीतः प्रियवरप्रदः । ६ ।
स एवमादीन्यनवद्यचेष्टितः कर्माणि भूयांसि महान्महत्तमः ।
कुर्वन् शशासावनिमण्डलं यशः स्फीतं निधायारुरुहे परं पदम् । ७ ।

Maitreya continued : The city was decorated everywhere with (strings of) pearls, wreaths of flowers, drapery, ornamental arches of gold and highly fragrant incense (burning in censers). (1) It had its streets, quadrangles and high-ways sprinkled with water perfumed with sandal and aloe, and was adorned with flowers, unbroken rice, fruits, young blades of barley, parched grains of rice and lights.(2) It was beautified with stems of bananas containing bunches of flowers and fruits, as well as with young arecas (uprooted and planted here and there by way of decoration), and was embellished all round with festoons prepared with the leaves of various trees (mango etc.). (3) People of the city and (particularly) fair-looking maids adorned with polished ear-rings advanced to greet him with lights and presents as well as with all kinds of auspicious substances (such as curds etc.) collected (for the occasion). (4) Extolled (by bards and minstrels), yet free from pride, the hero entered the palace in the midst of a flourish of conchs and the crash of kettledrums and the chant of Vedic hymns by the priests. (5) Greeted everywhere (on the route) and (highly) pleased, king Pṛthu of great renown honoured the citizens as well as the different classes of his subjects hailing from the countryside, by granting them boons which delighted them. (6) Doing many such deeds (as the milching of Earth), the great monarch of unimpeachable conduct and the most adored of all ruled over the terrestrial globe and, after establishing an extensive renown, (eventually) ascended to the highest abode (of the Lord). (7)

सूत उवाच

तदादिराजस्य यशो विजृम्भितं गुणैरशेषैर्गुणवत्सभाजितम् ।
क्षत्ता महाभागवतः सदस्पते कौषारविं प्राह गृणन्तमर्चयन् । ८ ।

Sūta went on : Vidura, that eminent votary of the Lord, O Śaunaka (the leader of the assemblage of sages collected in the forest of Naimiṣa)! hailed the sage Maitreya (the son of Kuṣāru)—as the latter dwelt upon the glory of king Pṛthu (the first constitutional monarch on this globe), which had been augmented by excellences of every kind and had won the homage of men of great virtues—and spoke (as follows). (8)

विदुर उवाच

सोऽभिषिक्तः पृथुर्विप्रैर्लब्धाशेषसुरार्हणः । बिभ्रत् स वैष्णवं तेजो बाह्वोर्याभ्यां दुदोह गाम् । ९ ।
को न्वस्य कीर्तिं न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काममद्यापि तन्मे वद कर्म शुद्धम् । १० ।

Vidura said : What did that Pṛthu (further) do, who was installed as king by the Brāhmaṇas, received presents from all the gods and bore the prowess of Lord Viṣṇu in his arms, by which he milked Earth (in the form of a cow)? (9) What knowing man would not hear the glory of king Pṛthu; for it is the remains of whatever was achieved by his valour that all the (so-called) rulers of the earth as well as the different worlds and their guardian deities enjoy to their heart's content even to this day. Therefore, pray, tell (me more of) his faultless doings. (10)

मैत्रेय उवाच

गङ्गायमुनयोर्नद्योरन्तराक्षेत्रमावसन् । आरब्धानेव बुभुजे भोगान् पुण्यजिहासया ।११।
सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक् । अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ।१२।
एकदाऽऽसीन्महासत्रदीक्षा तत्र दिवौकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ।१३।
तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः । उत्थितः सदसो मध्ये ताराणामुडुराडिव ।१४।
प्रांशुः पीनायतभुजो गौरः कञ्जारुणेक्षणः । सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः ।१५।
व्यूढवक्षा बृहच्छ्रोणिर्वलिवल्गुदलोदरः । आवर्तनाभिरोजस्वी काञ्चनोरुरुदग्रपात् ।१६।
सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः । महाधने दुकूलाग्र्ये परिधायोपवीय च ।१७।
व्यञ्जिताशेषगात्रश्रीर्नियमे न्यस्तभूषणः । कृष्णाजिनधरः श्रीमान् कुशपाणिः कृतोचितः ।१८।
शिशिरस्निग्धताराक्षः समैक्षत समन्ततः । ऊचिवानिदमुर्वीशः सदः संहर्षयन्निव ।१९।
चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविक्लवम् । सर्वेषामुपकारार्थं तदा अनुवदन्निव ।२०।

Maitreya resumed : Living in (ruling over) the holy stretch of land lying between the two rivers, the Gaṅgā and the Yamunā, he enjoyed only such pleasures as had been earned by his past deeds and (that too) with a view to exhausting his merits (and not for the gratification of his senses). (11) His commands were respected everywhere and he held undisputed sway over all the seven main divisions of the terrestrial globe, barring, of course, the Brāhmaṇas and the votaries of the immortal Lord (who recognize the Lord alone as their progenitor). (12) Once he consecrated himself for a great sacrificial session and there was a huge gathering on that occasion of heavenly beings, Brāhmaṇa seers and royal sages, O noblest Vidura ! (13) When all the venerable persons in that assembly had been duly honoured according to their rank and position, the king rose in their midst like the moon in the midst of stars. (14) He was tall of stature with brawny and long arms and had a fair complexion, eyes ruddy as a lotus, a shapely nose and a lovely countenance. He was gentle in appearance, had rounded shoulders, beautiful (rows of) teeth and a winsome smile. (15) Full of vigour, he had a broad chest, bulky hips and a belly shaped like a leaf of the holy fig tree and charming with folds. His navel was deep and circular like an eddy; his thighs resembled a pair of gold pillars; and his feet were slightly elevated in front. (16) The hair on his head was fine, curly, dark and sleek and his throat was marked by three spiral lines like those of a conch-shell. He had on his person a pair of costly and excellent pieces of linen, one wrapped about his loins and the other slung across his right side and left shoulder. (17) Being under a vow of abstinence he had laid aside his jewels so that the natural beauty of all his limbs was (now) manifest. Covering himself with the skin of a black buck and wearing (a ring of) Kuśa grass (used on ceremonial occasions) in his hands, he looked (exceptionally) graceful and had (just) finished his (religious) duties appropriate to the hour. (18) The king looked all round with eyes which were full of love and soothed one's agony and, thrilling the whole assembly with delight—as it were, made the following speech, which was charming to the ear, full of elegant (figurative) expression, bland, polished, deep in significance and uninterrupted by emotion. (As he spoke,) it seemed as if he was recounting at that time his own experience for the benefit of all (who had assembled there). (19-20)

राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ।२१।
अहं दण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ।२२।
तस्य मे तदनुष्ठानाद्यानाहुर्ब्रह्मवादिनः । लोकाः स्युः कामसन्दोहा यस्य तुष्यति दिष्टदृक् ।२३।
य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् । प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ।२४।
तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ।२५।
यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः । कर्तुः शास्तुरनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ।२६।
अस्ति यज्ञपतिर्नाम केषाञ्चिदर्हसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ।२७।
मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः । प्रियव्रतस्य राजर्षेरङ्गस्यास्मत्पितुः पितुः ।२८।
ईदृशानामथान्येषामजस्य च भवस्य च । प्रह्लादस्य बलेश्चापि कृत्यमस्ति गदाभृता ।२९।
दौहित्रादीनृते मृत्योः शोच्यान् धर्मविमोहितान् । वर्गस्वर्गापवर्गाणां प्रायेणैकात्म्यहेतुना ।३०।

The king said : Worthies present here, may you all be blessed. Pious souls gathered here, pray listen ! Those who are eager to know what Dharma (righteousness) is ought to submit their own conception (about it) before the wise. (21) As a ruler on this earth I have been assigned the role of punishing the evil-doers, protecting the people (against calamities); affording them means of subsistence and keeping them severally within their bounds (the spheres allotted to them by the Śāstras). (22) By discharging these functions I as such hope to attain those realms which yield what one desires and which—as the expounders of the Vedas declare—are earned by him who wins the pleasure of God (who has the record of all our past doings before His very eyes). (23) A sovereign who levies taxes but fails to teach the people their sacred duties (merely) reaps their sin and forfeits his fortune. (24) Free from a carping spirit and with your mind fixed on Lord Viṣṇu (who is above sense-perception), therefore, my (beloved) subjects, do your own duty for the good in the other world of your ruler (myself); (for) therein lies your own interest and thereby you will have done a (great) favour to me. (25) Kindly lend your hearty support to this (prayer of mine), O pure-hearted manes, gods and sages for the fruit which accrues hereafter to the doer, the instructor and the countenancer is (just) the same. (26) In the opinion of some (believing souls); O most worthy ones; there is a God (who dispenses the fruit of all actions); for both here and hereafter can be seen in some rare cases places of enjoyment as well as bodies which are endowed with (uncommon) brilliance. (27) In the opinion of Swāyambhuva Manu (the first ruler of the earth), Uttānapāda (his younger son), king Dhruva (Uttānapāda's illustrious son), the royal sage Priyavrata (Swāyambhuva's elder son), my grandfather, Aṅga, nay, of Brahmā (the birthless creator) and Lord Śiva (the Progenitor of the universe), as well as of (the demon kings) Prahrāda and Bali (Praharāda's grandson) and others like those enumerated above, one has to do with (it is necessary to postulate the existence of) Bhagavān Nārāyaṇa (the Wielder of a mace), the sole independent means of securing the three objects of human pursuit (viz., religious merit, earthly possessions and sense-gratification) as well as heavenly bliss and final beatitude, the only dissenters being (my father) Vena (the grandson of Death) and (a few) others, who were deluded in the matter of righteousness and (therefore) deserve to be pitied. (28—30)

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्यन्वहमेधती सती यथा पदाङ्गुष्ठविनिःसृता सरित् ।३१।
विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।
यदङ्घ्रिमूले कृतकेतनः पुनः न संसृतिं क्लेशवहां प्रपद्यते ।३२।

तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।
अमायिनः कामदुघाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धयः ।३३।

Like the (sacred) stream (the Gaṅgā) that has flowed from His great toe, the pious and ever-increasing relish one finds in adoring His feet immediately wipes out the impurity of mind of those afflicted by the trials and tribulations of mundane existence, accumulated in the course of all previous births. (31) Even the man who has taken shelter in the soles of His feet is completely rid of all the impurities of mind and, acquiring the special power of dispassion and Self-Realization, never returns to worldly life, which brings misery in its train.(32) Confident of achieving the goal according to your (individual) merits and free from hypocrisy, (therefore) worship Him alone—whose lotus-feet are capable of yielding whatever you desire—with the functions of your mind, speech and body and by your own duties which serve as a means of procuring a living to you. (33)

असाविहानेकगुणोऽगुणोऽध्वरः पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।
सम्पद्यतेऽर्थाशयलिङ्गनामभिर्विशुद्धविज्ञानघनः स्वरूपतः ।३४।
प्रधानकालाशयधर्मसंग्रहे शरीर एष प्रतिपद्य चेतनाम् ।
क्रियाफलत्वेन विभुर्विभाव्यते यथानलो दारुषु तद्गुणात्मकः ।३५।
अहो ममामी वितरन्त्यनुग्रहं हरिं गुरुं यज्ञभुजामधीश्वरम् ।
स्वधर्मयोगेन यजन्ति मामका निरन्तरं क्षोणितले दृढव्रताः ।३६।
मा जातु तेजः प्रभवेन्महर्द्धिभिस्तितिक्षया तपसा विद्यया च ।
देदीप्यमानेऽजितदेवतानां कुले स्वयं राजकुलाद् द्विजानाम् ।३७।
ब्रह्मण्यदेवः पुरुषः पुरातनो नित्यं हरिर्यच्चरणाभिवन्दनात् ।
अवाप लक्ष्मीमनपायिनीं यशो जगत्पवित्रं च महत्तमाग्रणीः ।३८।
यत्सेवयाशेषगुहाशयः स्वराड् विप्रप्रियस्तुष्यति काममीश्वरः ।
तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ।३९।
पुमाँल्लभेतानतिवेलमात्मनः प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।
यन्नित्यसम्बन्धनिषेवया ततः परं किमत्रास्ति मुखं हविर्भुजाम् ।४०।
अश्नात्यनन्तः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख इज्यनामभिः ।
न वै तथा चेतनया बहिष्कृते हुताशने पारमहंस्यपर्यगुः ।४१।
यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।
समाधिना बिभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते ।४२।
तेषामहं पादसरोजरेणुमार्या वहेयाधिकिरीटमायुः ।
यं नित्यदा बिभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ।४३।
गुणायनं शीलधनं कृतज्ञं वृद्धाश्रयं संवृणतेऽनु सम्पदः ।
प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् ।४४।

A compact mass of pure consciousness and attributeless in essence, He (the Supreme Person) manifests Himself, in the path of the ritual, in the form of a sacrifice, possessed of many attributes, which is accomplished with the help of diverse substances (such as barley, rice, sesame seeds and clarified butter), qualities (of things), actions (such as the pounding of paddy and fanning the chaff from the grain) as well as through the purposes to which the

various rites are directed, the intention with which a sacrifice is undertaken, the distinctive virtue of things and the appellation (such as Jyotiṣṭoma and Vājapeya) by which a sacrifice is known. (34) Even as fire manifested through (various) pieces of wood appears endowed with their peculiarities (size, shape etc.), so does the all-pervading Lord (who is supreme Bliss)—manifesting Himself through the medium of the intellect (which has identified itself with external objects) in the body (of an individual), which is a product of Prakṛti (primordial Matter), the Time-spirit, latent desires and destiny—appear as the fruit of various religious rites as well.(35) Oh! those of my subjects on the surface of this globe who with a firm resolve incessantly worship, through the performance of their (allotted) duty, Śrī Hari, the Preceptor of the universe and the Supreme Lord of all those who receive a share in the sacrificial offerings (really) do me a favour. (36) May the lustre emanating from the ruling (Kṣatriya) race through their great affluence and power never overpower the Brāhmaṇa race, and the votaries of the invincible Lord Viṣṇu, shining brightly through sheer forbearance, austerity and adoration. (37) It is by ever adoring the feet of the Brāhmaṇas that Śrī Hari, the most ancient Person—who is a (great) devotee of the Brāhmaṇa community, and who takes the lead among the most exalted—won Lakṣmī (the goddess of fortune), who never leaves Him, and a glory which sanctifies the universe. (38) Following as you do the righteous conduct of the Lord, pray, adore in all humility and with your entire being the Brāhmaṇa race, by serving whom that independent Lord—who dwells in the heart of all and is (extremely) fond of the Brāhmaṇas—is supremely pleased. (39) Who is better qualified in this world to serve as a mouth of (vehicle to convey offerings to) the gods (who feed on sacrificial food) than the Brāhmaṇa race, by constantly adoring whom a man automatically attains final beatitude (in the shape of everlasting peace) before long consequent on his mind getting purified as a matter of course? (40) The immortal Lord, who is the sole theme of the Upaniṣads (the utterances referring to those who are devoted to Self-Realization) surely does not enjoy the oblations poured into the sacred fire—which is bereft of consciousness—so well as those offered with reverence into the mouth of a Brāhmaṇa by the knowers of Truth in the name of gods fit to be adored in a sacrifice. (41) Equipped with reverence, austerity, commendable conduct, chariness of speech, self-control and concentration of mind, the Brāhmaṇas ever retain in their memory, with a view to discovering the Truth, the pure and eternal Veda, in which (the whole of) this universe can be (clearly) seen as in a mirror. (42) O venerable ones ! let me carry the dust of their lotus-feet on my crown all my life; for the sins of the man who constantly wears it (on his head) speedily disappear and all sorts of virtues seek their abode in him. (43) And riches (of every kind), as a matter of course, woo him who is an abode of excellences, rich in moral character, full of gratitude and devoted to the elders. (Therefore), may the Brāhmaṇa race and the bovine species as well as Lord Janārdana and His servants be gracious to me ! (44)

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः । तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ।४५।
पुत्रेण जयते लोकानिति सत्यवती श्रुतिः । ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः ।४६।
हिरण्यकशिपुश्चापि भगवन्निन्दया तमः । विविक्षुरत्यगात्सूनोः प्रह्लादस्यानुभावतः ।४७।
वीरवर्य पितः पृथ्व्याः समाःसञ्जीव शाश्वतीः । यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तरि ।४८।
अहो वयं ह्यद्य पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः ।
य उत्तमश्लोकतमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ।४९।
नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् । प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् ।५०।

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो। भ्राम्यतां नष्टदृष्टीनां कर्मभिर्दैवसंज्ञितैः ।५१।
नमो विवृद्धसत्त्वाय पुरुषाय महीयसे। यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ।५२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे एकविंशोऽध्यायः ।२१।

Maitreya went on : As the king spoke thus, the maṅes and gods as well as the Brāhmaṇas (who had assembled there and) who were (all) pious souls, felt delighted at heart and applauded him, uttering words of approbation. (45) (They said:) the Vedic text that "one attains to the higher worlds through a (worthy) son" is (quite) true. For the sinful Vena (Pṛthu's father), who was killed by the curse of the Brāhmaṇas, has been able to cross over (the tortures of) hell (through you). (46) Even so Hiraṇyakaśipu (the demon king) was about to descend into hell as a consequence of his blaspheming the Lord, but escaped it through the piety of his virtuous son, Prahrāda. (47) O great hero, father of Earth, may you live happily for numberless years—you who have such devotion to the immortal Lord, the one (undisputed) Ruler of all the worlds ! (48) Ah ! having you for our ruler, O king of sacred renown, we look upon ourselves as under the protection of Lord Mukunda (the Bestower of Liberation) today, since you reveal (to us) the stories of Lord Viṣṇu, the foremost of those enjoying excellent fame and a votary of the Brāhmaṇa race. (49) It is no great wonder on your part, O lord, to instruct your dependants; for it is the nature of exalted souls possessed of a tender heart to love their subjects. (50) Robbed of our judgement by our own actions (of past lives), going by the name of destiny, we had been wandering (in the wilderness of transmigration). Today you have led us across the darkness (of ignorance), O lord ! (51) Hail to you, the most adorable person, dominated by the quality of Sattva unmixed with Rajas and Tamas, who inspiring the Brāhmaṇa race, protect the Kṣatriya community and vice versa, and inspiring both, maintain the whole universe by dint of your own energy. (52)

Thus ends the twenty-first discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The sage Sanaka and his three brothers impart instruction to king Pṛthu

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम्। तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः । १ ।
तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा। लोकानपापान् कुर्वत्या सानुगोऽचष्ट लक्षितान् । २ ।
तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः। ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव । ३ ।
गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः। विधिवत्पूजयाञ्चक्रे . गृहीतार्घ्यहणासनान् । ४ ।
तत्पादशौचसलिलैर्मार्जितालकबन्धनः । तत्र शीलवतां वृत्तमाचरन्मानयन्निव । ५ ।
हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान्। श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् । ६ ।

Maitreya continued : While the people were thus extolling Pṛthu of great prowess, there came to that spot four sages, resplendent as the sun. (1) Surrounded by his attendants, the king saw the lords of divine seers descending from the heavens. They were (easily)

recognized (to be no other than Sanaka and his three brothers) through their splendour, which dispelled the sins of the spheres (through which they passed). (2) King Pṛthu (instantly) rose with his courtiers and all others present there, as if eager to seize back his life-breath, that had shot forth (to meet those sages) at their very sight *, even as the mind runs forth to meet the objects of sense-enjoyment. (3) When they had accepted the Arghya (water offered for washing the hands of a distinguished guest) and taken their seat, the king, who was (most) urbane (in manners) and was overwhelmed by his esteem for them, worshipped them with due ceremony, his head bent low with modesty. (4) He (then) sprinkled his tuft of hair with the hallowed drops of water wherewith he had washed their feet, thus duly following the ways of the virtuous, as if in order to evince his respect for the same. (5) Endowed with reverence and self-discipline, and full of delight, he addressed those sages, the elder brothers (even) of Lord Śiva—who, when installed on seats of gold, shone like the sacrificial fires in their proper places. (6)

पृथुरुवाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः । यस्य वो दर्शनं ह्यासीद्दुर्दर्शानां च योगिभिः । ७ ।
किं तस्य दुर्लभतरमिह लोके परत्र च । यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः । ८ ।
नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् । यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः । ९ ।
अधना अपि ते धन्याः साधवो गृहमेधिनः । यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः । १० ।
व्यालालयद्रुमा वै तेऽप्यरिक्ताखिलसम्पदः । यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः । ११ ।
स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः । चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च । १२ ।
कच्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् । व्यसनावाप एतस्मिन् पतितानां स्वकर्मभिः । १३ ।
भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते । कुशलाकुशला यत्र न सन्ति मतिवृत्तयः । १४ ।
तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् । संपृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् । १५ ।
व्यक्तमात्मवतामात्मा भगवानात्मभावनः । स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः । १६ ।

Pṛthu said : Oh ,what meritorious acts have I performed, O abodes of auspiciousness, that I have been blessed with your sight, whom even Yogīs (men possessed of mystic powers) find it difficult to perceive? (7) There is nothing very difficult to attain in this world or the next for him with whom Brāhmaṇas (like you) and Lord Śiva and Viṣṇu and their attendants are pleased. (8) The world does not perceive you, even though you range through the various regions, just as the visible creation and Mahattattva (the principle of cosmic intelligence) etc., which are the causes of this world, are unable to perceive the all-seeing self. (9) Though poor, those pious householders are (indeed) blessed, whose house contains water, (a mat of) straw or (bare) ground, the master himself and his servants etc., worthy of acceptance by venerable souls (like you). (10) (Worthless) like the trees harbouring (venomous) serpents are those houses which, though replete with all kinds of riches, are not hallowed by the holy water washing the feet of the Lord's devotees. (11) Welcome is your visit to this place, O exalted Brāhmaṇas; for despite your juvenility you are ever self-controlled and reverently observe great vows (of perpetual celibacy and so on), following the ways of seekers after liberation. (12) Is there (any hope of) good for us, who know the objects of senses to be the only thing worth coveting and have fallen, through our

* Our scriptures maintain that the life-breath of a young man goes forth to meet his elders when the latter pay him a visit and that it is only when he rises and bows to them that the life-breath returns :—

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते॥

own doings, into this (whirlpool of) transmigration (which is a hotbed of miseries) ? (13) It is out of place to make enquiries about your welfare inasmuch as you revel in your own self and no thoughts of good and evil (ever) arise in you. (14) Therefore, reposing full faith in you, I (make bold to) enquire of you, the loving friends of the distressed, how salvation can be easily attained in this (very) birth. (15) Surely the birthless Lord, who shines as the very self in (all) sages and reveals Himself (in the heart of His devotees) moves about on this earth in the guise of Siddhas (sages like you in order to shower His grace on His devotees. (16)

मैत्रेय उवाच

पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु। स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ।१७।

Maitreya went on : Hearing these graceful and righteous words of Pṛthu, which were pregnant with serious import, brief and delightful, the sage Sanatkumāra cheerfully replied as though smiling. (17)

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना। भवता विदुषा चापि साधूनां मतिरीदृशी ।१८।
सङ्गमः खलु साधूनामुभयेषां च सम्मतः। यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ।१९।
अस्त्येव राजन् भवतो मधुद्विषः पादारविन्दस्य गुणानुवादने।
रतिर्दुरापा विधुनोति नैष्ठिकी कामं कषायं मलमन्तरात्मनः ।२०।
शास्त्रेष्विियानेव सुनिश्चितो नृणां क्षेमस्य सध्र्यग्विमृशेषु हेतुः।
असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ।२१।
सा श्रद्धया भगवद्धर्मचर्यया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया।
योगेश्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च ।२२।
अर्थेन्द्रियारामसगोष्ठ्यतृष्णया तत्सम्मतानामपरिग्रहेण च।
विविक्तरुच्या परितोष आत्मन् विना हरेर्गुणपीयूषपानात् ।२३।
अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दाचरिताग्र्यसीधुना।
यमैरकामैर्नियमैश्चाप्यनिन्दया निरीहया द्वन्द्वतितिक्षया च ।२४।
हरेर्मुहुस्तत्परकर्णपूरगुणाभिधानेन विजृम्भमाणया।
भक्त्या ह्यसङ्गः सदसत्यनात्मनि स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ।२५।
यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरंहसा।
दहत्यवीर्यं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ।२६।
दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो बहिरन्तर्विचष्टे।
परात्मनोर्यद् व्यवधानं पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे ।२७।

Sanatkumāra said : A very good enquiry has been made by you, even though you know the answer, O great monarch, your heart being given to the good of all living beings, (for) such is the bent of mind of the virtuous. (18) The meeting of pious souls is thought highly of both by themselves and by those who meet them; for worthy questions put to and the noble answers given by them enhance the happiness of all. (19) Certainly, O king, are you gifted with that rare and abiding love for hearing the praises —elicited by suitable questions—of the lotus-feet of Śrī Hari (the Slayer of Madhu), which shakes off the impurity of the mind in the shape of latent desires, so difficult to remove. (20) In the scriptures, which have made a thorough enquiry (into the truth), (only) absence of attachment to things other than the Self

and intense love for one's real Self, the attributeless Brahma, have been finally concluded to be the only way to salvation for men. (21) That love for the attributeless Brahma as well as the absence of attachment to the world of matter, both as cause and effect, is easily developed through (intense) faith, through the discharge of duties consecrated to the Lord, through a desire to know the higher truths and by being firmly established in the Yoga of Knowledge, through worship of the Lord of Yoga and by ever listening to the hallowed stories of the Lord of sacred renown, through a distaste for the company of those delighting in lucre and sense-enjoyments and by eschewing wealth and sense-gratification esteemed by such people, through love for seclusion when finding delight in the Self, but not such occasions when a potion of the nectarine drink of Śrī Hari's glories is had, through harmlessness and by living the life of an ascetic, through an enquiry into that which is conducive to one's spiritual welfare and by drinking the peerless nectar of Lord Mukunda's glories, by practising the twelve forms of self-discipline, (viz., non-violence, truthfulness, non-thieving, absence of attachment, modesty, non-accumulation of wealth and luxuries except in the interests of others, belief in God, continence, habit of meditation on God, firmness, forgiveness and fearlessness) and observing the twelve religious vows (of internal and external purity, muttering the divine names and sacred texts, austerity, offering oblations into the sacred fire, reverence, worship of the Lord, pilgrimage to holy places, endeavour for the good of others, contentment and waiting upon the preceptor *) by refraining from calumny and abandoning all activity (for the acquisition and preservation of worldly goods), by enduring pairs of opposites (like heat and cold etc.), and by devotion to Śrī Hari, growing through the utterance of His praises, which (ever) adorn the ears of His devotees. (22—25) When this love for Brahma gets firmly rooted, man resorts to a (worthy) preceptor and, like the fire consuming the very source whence it originates, he dissolves his subtle body, mainly consisting of the five subtle elements and enveloping his pure self (in the form of the ego), when the same has been freed from its latent desires by the force of wisdom and dispassion. (26) When the envelope (in the shape of the subtle body) that wraps the pure Self and which stood heretofore between the soul and the Oversoul has (thus) been dissolved, the embodied soul sheds all the attributes of that envelope and no longer perceives that which is external to the self nor his subjective states, just as a dreaming man no longer sees the things of his dream when it has been broken. (27)

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि। सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ।२८।
निमित्ते सति सर्वत्र जलादावपि पूरुषः। आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ।२९।
इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः। चेतनां हरते बुद्धेः स्तम्बस्तोयमिव ह्रदात् ।३०।
भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये। तद्रोधं कवयः प्राहुरात्मापह्नवमात्मनः ।३१।
नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः। यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ।३२।
अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम्। भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ।३३।
न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः। धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ।३४।
तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते। त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः ।३५।
परेऽवरे च ये भावा गुणव्यतिकरादनु। न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् ।३६।
तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम्।
यः क्षेत्रवित्तपतया हृदि विश्वगावि: प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ।३७।

* Vide Śrīmad Bhāgavata XI. xix. 33—35.

यस्मिन्निदं सदसदात्मतया विभाति माया विवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविबुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ।३८।
यत्पादपङ्कजपलाशविलासभक्त्या कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपि रुद्धस्रोतोगणास्तमरणं भज वासुदेवम् ।३९।
कृच्छ्रो महानिह भवार्णवमप्लवेशां षड्वर्गनक्रमसुखेन तितीरषन्ति ।
तत् त्वं हरेर्भगवतो भजनीयमङ्घ्रिं कृत्वोडुपं व्यसनमुत्तर दुस्तरार्णम् ।४०।

Only so long as this conditioning mind-substance (the principal constituent of the subtle body) persists (i.e., in the waking and dream states) man perceives his own self, the objects of sense and that which connects the self with these latter (viz., the ego), and not at any other time (e. g., in the state of deep sleep). (28) Everywhere (in the external world too) it is only when water or a mirror or any other condition is present that a man perceives the difference between one's own self and that which is external to oneself (viz., one's reflected image), and not at other times (when the condition is absent). (29) Distracted by the senses, which are themselves drawn towards their objects, the mind of those that (ever) muse on such objects (as worth attaining), takes away the power of discrimination of the intellect (as imperceptibly) as a clump of grass sucks up water from a pool (through its roots). (30) Consequent on the loss of reason, memory fails; loss of memory is followed by loss of wisdom and the sages refer to loss of wisdom as the ruination of the self through one's own self. (31) There can be no greater loss in the world to a man than the ruination, through one's own self, of the soul, for whose sake everything else becomes dear*. (32) Constant preoccupation with wealth and the objects of sense means the ruination of all the interests of men. Deprived of his knowledge and wisdom through such preoccupation, man is reborn in the immobile creation (the vegetable or mineral kingdom). (33) Whoever is keen to cross and reach the other end of the impenetrable gloom in the form of ignorance (the root of transmigration) should never conceive an attachment to that which is most detrimental to (the attainment of) religious merit, worldly possessions, gratification of the senses and liberation. (34) Of these four too, liberation alone is acknowledged as the highest purpose of life; for everything falling under the category of the other three objects of human pursuit is ever exposed to the fear of death. (35) There can be no stability in (the life of) the higher and the lower orders of creation that have come into existence ever since the equilibrium of the three modes of Prakṛti (Sattva, Rajas and Tamas) was disturbed (at the dawn of creation); for their hopes (to survive) have always been blasted by the all-powerful Time. (36) Therefore, O king, know Him to be your very Self—the Lord who perceptibly and inwardly shines as the all-pervading Ruler of the Jīva (the conscious principle in the psycho-physical organism) in the heart of (all) mobile (animate) and immobile (inanimate) beings invested with a body, the senses, the vital airs, the intellect and the ego. Him do I resort to (for protection)—the ever free, taintless and enlightened principle—who has set aside Prakṛti (Primordial Nature) defiled by the Karmas (of the various Jīvas) and in whom appears this phantom of the universe both as cause and effect, vanishing on the dawn of discriminating wisdom even like the (false) notion of a serpent with regard to a wreath of flowers. (37-38) Resort (then) as your (sole) refuge to Lord Vāsudeva, by fixing the thought on the splendour of the very toes of whose lotus-feet pious souls cut asunder the knot of egotism (which is nothing but a conglomerate of tendencies to action) formed (by Karmas themselves), in a manner that even recluses who have emptied their mind (of all thoughts of the world), having withdrawn their senses (from their objects) are not able to do. (39) Great agony is

* Cf. Bṛhadāraṇyaka Upaniṣad IV. v. 6.

experienced in crossing the ocean of metempsychosis—which is infested with (fierce) crocodiles in the shape of the five senses and the mind—by those who have not found their boat in God, inasmuch as they seek to reach the other end of it by painful means (such as the practice of Yoga). Therefore, you make the adorable feet of Lord Śrī Hari your boat and cross the ocean of misery, which is so difficult to cross. (40)

मैत्रेय उवाच

स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा। दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः ।४१।

Maitreya resumed : Enlightened thus about the true nature of the Self by Sanatkumāra, son of Brahmā (the creator) and a knower of Brahma, the king duly praised him and addressed him (as follows). (41)

राजोवाच

कृतोमेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना। तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ।४२।
निष्पादितश्च कात्स्न्येंन भगवद्भिर्घृणालुभिः। साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ।४३।
प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः। राज्यं बलं मही कोश इति सर्वं निवेदितम् ।४४।
सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च। सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ।४५।
स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च। तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ।४६।
यैरीदृशी भगवतो गतिरात्मवाद एकान्ततो निगमिभिः प्रतिपादितानः।
तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ।४७।

The king said : Śrī Hari, who is (so) kind to the afflicted, showed His grace to me in the first instance (vide Discourse XX above). It is in order to bring it to its culminating point, O divine sage, that you have all come (here). (42) And compassionate as you are, it has been made fruitful in its entirety by you. What shall I give you (in return for this grace), when everything belonging to me, including myself, has been graciously allowed (as a favour) to me by pious souls? (43) My life, spouse, sons and house with all its appurtenances, kingdom, army, lands and treasury—all this I offer (at your feet as something already belonging to you). (44) He alone who is well-versed in the Vedas and (other) sacred books is competent to command armies, rule over a kingdom, direct policies of war and exercise dominion over all the worlds. (45) A Brāhmaṇa eats his own food, wears his own (clothing) and gives away his own (property to others). It is by his sufferance that the Kṣatriyas and others eat their food. (46) May you—who are well-versed in the Vedas and have in your abounding compassion precisely explained to us, in the course of your dissertation on the Spirit, the true nature of God as depicted above—may you ever be pleased with your own acts (of delivering the afflicted). Who will make himself a butt of ridicule by presuming to recompense your acts of benevolence? (47)

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः। शीलं तदीयं शंसन्तः खेऽभूवावन्मिषतां नृणाम् ।४८।
वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया। आप्तकाममिवात्मानं मेन आत्मन्यवस्थितः ।४९।
कर्माणि च यथाकालं यथादेशं यथाबलम्। यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ।५०।
फलं ब्रह्मणि विन्यस्य निर्विषङ्गः समाहितः। कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ।५१।
गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः। नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ।५२।

Maitreya continued : Adored by king Pṛthu (the first constitutional monarch on the earth), and praising his virtuous conduct, those masters of the science of Self-Realization,

rose to the heavens, while everyone stood gazing on them. (48) Vena's son, the foremost among exalted souls, who was firmly established in the Self through concentration of mind as a result of the instruction received from them in the science of the Spirit, regarded himself as one who had realized all his ambitions (in life). (49) He performed (all) his duties at the proper time, at the proper place and in the proper way to the best of his ability and resources as an offering to God. (50) Resigning the fruit (of his actions) to God with a concentrated mind, and regarding himself as a witness of (all) actions and beyond (the realm of) Prakṛti, he remained unattached (to everything). (51) While remaining a householder and endowed with imperial fortune, he was free from egotism and conceived no attachment for the objects of sense, even as the sun, though shining on bog etc., does not get daubed with it. (52)

एवमध्यात्मयोगेन कर्माण्यनुसमाचरन्। पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्मतान्।५३।
विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम्। सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान्।५४।
गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः। मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः।५५।
राजेत्यधान्नामधेयं सोमराज इवापरः। सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु।५६।
दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः। तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम्।५७।
वर्षति स्म यथाकामं पर्जन्य इव तर्पयन्। समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव।५८।
धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव। कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा।५९।
मातरिश्वेव सर्वात्मा बलेन सहसौजसा। अविषह्यतया देवो भगवान् भूतराडिव।६०।
कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव। वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः।६१।
बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः। भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु।
ह्रिया प्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे।६२।
कीर्त्योर्ध्वगीतया पुम्भिस्त्रैलोक्ये तत्र तत्र ह। प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव।६३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुचरिते द्वाविंशोऽध्यायः।२२।

Thus duly performing (his) duties at the proper place and time with his mind fixed on the Self, the king begot through (his consort) Arci five sons who came up to his ideals—Vijitāśwa, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka. A part manifestation of the immortal Lord, Pṛthu alone manifested at the proper time (special) qualities of all the regional gods for the protection of the created beings of the (whole) world. Delighting the people with his mind, speech and conduct as well as by his charming virtues, he bore the (significant) title of Rājā (he who delights) like another moon-god (who is known by the name of king Soma because of his delighting all created beings with his cool rays). Even as the sun drains (in summer) the moisture of the earth, and releases it (during the rains) and radiates heat, so he drew the wealth of the earth (by way of land revenue and other taxes), (freely) distributed it (among the people during famines etc.) and exercised his authority (over the people). (53—56) He was formidable like fire in splendour and hard to conquer like the great Indra (the lord of paradise), vied with the earth in forbearance, and with the heaven in bestowing on men whatever they sought.(57) Like the god of rain he showered blessings on the people according to their desire, (thereby) gratifying (them all). Like the ocean he was too deep to be understood and in firmness he was a compeer of Mounts Sumeru (the king of mountains). (58) In meting out punishment he was as just as Yama (the god of retribution); in his marvellous acquisitions he resembled the Himālaya mountain. Like Kubera (the god of wealth) he was rich in treasures, and like Varuṇa (the god of water) he had his wealth well-

guarded. (59) Like the wind-god he could move everywhere and matched him in strength (of body), vitality and prowess; while in irresistibility he vied with Lord Śiva (the Ruler of the ghosts). (60) In comeliness of form he matched the god of love and was full of spirit as a lion. In paternal affection he equalled Swāyambhuva Manu, while in lordship over men he was like Brahmā (the birthless creator). (61) In expounding the Vedas he was (another) Bṛhaspati (the preceptor of the gods), while in self-control he was (as good as) Śrī Hari Himself. And in devotion to the cow, the preceptor and the Brāhmaṇas as well as to the votaries of Lord Viṣṇu, and (even so) in modesty, humility and amiability as well as in his efforts for (the benefit of) others he was his own equal (peerless). (62) Through his glory, sung by the people everywhere in the three worlds, he had reached the ears of women even as Śrī Rāma entered the ears of pious men. (63)

Thus ends the twenty-second discourse, forming part of the Story of king Pṛthu, in Book Four of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

King Pṛthu practises asceticism and departs for the other world

मैत्रेय उवाच

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान्। आत्मना वर्धिताशेषस्वानुसर्गः प्रजापतिः। १।
जगतस्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम्। निष्पादितेश्वरादेशो यदर्थमिह जज्ञिवान्। २।
आत्मजेष्वात्मजां न्यस्य विरहाद्रुदतीमिव। प्रजासु विमनःस्वेकः सदारोऽगात्तपोवनम्। ३।
तत्राप्यदाभ्यनियमो वैखानससुसम्मते। आरब्ध उग्रतपसि यथा स्वविजये पुरा। ४।
कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित्। अब्भक्षः कतिचित्पक्षान् वायुभक्षस्ततः परम्। ५।
ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः। आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः। ६।
तितिक्षुर्यतवाग्दान्त ऊर्ध्वरेता जितानिलः। आरिराधयिषुः कृष्णमचरत्तप उत्तमम्। ७।
तेन क्रमानुसिद्धेन ध्वस्तकर्मामलाशयः। प्राणायामैः संनिरुद्धषड्वर्गश्छिन्नबन्धनः। ८।
सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम्। योगं तेनैव पुरुषमभजत्पुरुषर्षभः। ९।
भगवद्धर्मिणः साधोः श्रद्धया यततः सदा। भक्तिर्भगवति ब्रह्मण्यनन्यविषयाभवत्।१०।

Maitreya began again : A man of (great) self-control and a (true) protector of his subjects, Pṛthu (the son of Vena) had himself fostered his own creation (in the shape of the various crops and the numerous towns and villages founded and populated by him), made (necessary) provision for the maintenance of (all) mobile (animate) and immobile (inanimate) creatures, lent his support to the practice of virtue by the virtuous and (fully) discharged the commission of the Lord, for which he was born on this earth. Realizing, one day, that he had grown old, he entrusted the earth, (who was a daughter to him and) who was weeping as it were out of grief at her separation (from him), to the care of his sons and repaired unattended to a hermitage alongwith his consort, while his subjects stood disconsolate. (1—3)

Uninterruptedly observing his rules of self-discipline there too, he embarked on (a course of) severe asceticism, highly approved of by anchorites, with the same earnestness as he had erstwhile evinced in the conquest of his own ancestral dominion. (4) Subsisting on bulbs, roots and fruits (to begin with), he ate dried leaves for sometime, contented himself with water alone for some fortnights and thereafter lived on air (alone). (5) Leading the life of a hermit, the dauntless Pṛthu basked in the heat of five fires (one in each of the four quarters with the sun shining overhead) in summer, exposed himself to hard showers during the rains, stood immersed in water up to his neck in the last two months of winter and slept on the bare ground (all the year round). (6) Practising forbearance with (strict) control over his speech and senses, he observed (a vow of) complete celibacy, controlled his vital airs and did the highest form of austerity, seeking (thereby) to please Śrī Kṛṣṇa. (7) His (stock of) Karma having been burnt as a result of that asceticism, gradually developed to perfection, and his mind (thus) purged of all impurities, he thoroughly subdued his senses and mind by controlling the breath and was (thereby) able to cut asunder the bonds of his Vāsanās (latent desires). (8) Pṛthu (the foremost of men) now adored the Supreme Person through that very Yoga (mode of worship) which the divine sage Sanatkumāra had taught him as the best means of realizing the Self. (9) Ever engaged in duties sacred to the Lord and striving with utmost reverence the pious soul developed exclusive devotion to the Lord, who is no other than Brahma (the Absolute). (10)

तस्यानया भगवतः परिकर्मशुद्धसत्त्वात्मनस्तदनु संस्मरणानुपूर्त्या ।
ज्ञानं विरक्तिमदभून्निशितेन येन चिच्छेद संशयपदं निजजीवकोशम् ।११।
छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्तत्यजेऽच्छिनदिदं वयुनेन येन ।
तावन्न योगगतिभिर्यतिरप्रमत्तो यावद्गदाग्रजकथासु रतिं न कुर्यात् ।१२।
एवं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ।१३।
सम्पीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयन् शनैः । नाभ्यां कोष्ठेष्ववस्थाप्य हृदुरःकण्ठशीर्षणि ।१४।
उत्सर्पयंस्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः । वायुं वायौ क्षितौ कायं तेजस्तेजस्ययूयुजत् ।१५।
खान्याकाशे द्रवं तोये यथास्थानं विभागशः । क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् ।१६।
इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्भवम् । भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे ।१७।
तं सर्वगुणविन्यासं जीवे मायामये न्यधात् । तं चानुशयमात्मस्थमसावनुशयी पुमान् ।
ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः ।१८।

His mind having been transformed into pure Sattva (Sattva unmixed with Rajas and Tamas) through worship of the Lord, he attained wisdom, coupled with dispassion and sharpened by that devotion, which had been supplemented by constant and perfect remembrance of the same Lord; and through such wisdom he was able to tear off the veil of egotism (which conceals the true nature of the Jīva), the origin of all doubt (and misapprehension). (11) Having got rid of his self-identification with the body and realized the true nature of the Self, and freed of all cravings he gave up (the pursuit of) even that wisdom by which he had been able to tear off the veil of egotism. For, so long as a striver does not take delight in the stories of Śrī Kṛṣṇa (who had Gada for His elder brother), he will not cease to be led astray by the (minor) achievements of Yoga (concentration of mind). (12) Having thus irrevocably fixed his mind on the Supreme Spirit and become one with the Infinite, that great hero cast off his body at the (proper) time. (13) Closely pressing the anus with his heels and slowly forcing up the breath (from the Mūlādhāra or the mystical circle situated in the space between the generative organ and the anus), he held it (first) at the

navel and (then) at other places, such as the heart, the chest, the throat and the space between the eyebrows. (14) Directing the breath higher up by stages to the crown of the head and free from (all cravings), he merged the air of his body in the cosmic air, the solid part of the body in the earth, the fire in the cosmic fire, the appertures (in which the various senses are located) in ether and the liquid part of his body in water—each in its own source. He (then) merged earth in water, water in fire, fire in the air, and the air in ether. (15-16) He (further) merged the mind in the senses (by which it is drawn in the life of varied experience) and the senses in the subtle elements from which they severally proceed; and carrying these (the above-mentioned ether as well as the senses and the mind as merged in the subtle elements) higher still (by the ego and withdrawing them into the same), merged them along with the ego in the Mahat-tattva (the principle of cosmic intelligence). (17) He merged the Mahat-tattva (the ground of all its evolutes) in the Jīva (the embodied soul), conditioned by Māyā; and established in his true Self (Brahma), by force of wisdom and dispassion the mighty Pṛthu, who was till now a Jīva conditioned by Māyā, cast off the condition (of Jīvahood) attaching to the Self. (18)

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम्। सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः ।१९।

अतीव भर्तुर्व्रतधर्मनिष्ठया शुश्रूषया चारषदेहयात्रया ।
नाविन्दतार्तिं परिकर्शितापि सा प्रेयस्करस्पर्शनमाननिर्वृतिः ।२०।
देहं विपन्नाखिलचेतनादिकं पत्युः पृथिव्या दयितस्य चात्मनः ।
आलक्ष्य किञ्चिच्च विलप्य सा सती चितामथारोपयदद्रिसानुनि ।२१।
विधाय कृत्यं ह्रदिनीजलाप्लुता दत्त्वोदकं भर्तुरुदारकर्मणः ।
नत्वा दिविस्थांस्त्रिदशांस्त्रिः परीत्य विवेश वह्निं ध्यायती भर्तृपादौ ।२२।

विलोक्यानुगतां साध्वीं पृथुं वीरवरं पतिम्। तुष्टुवुर्वरदा देवैर्देवपत्न्यः सहस्रशः ।२३।

कुर्वत्यः कुसुमासारं तस्मिन्मन्दरसानुनि। नदत्स्वमरतूर्येषु गृणन्ति स्म परस्परम् ।२४।

The great queen Arci, his consort, had followed him to the forest, though (very) delicate and unfit even to tread on the rough soil with her feet. (19) Though exceedingly emaciated through devoted participation in the austerities (reposing on the bare ground and so on) and sacred duties of her husband, her (personal) services to the latter and by nourishing her body with the food (bulbs, roots and fruits etc.) taken by Ṛṣis (hermits), she did not feel miserable (all the same), gratified as she was by the touch of the hand of her beloved spouse and the attention received from him. (20) Finding the body of the sovereign of the entire globe and her own beloved lord bereft of consciousness and all other signs (of life), that virtuous lady wept for a while and then placed it on a pyre on the ridge of the hill. (21) Having performed the rites (suited to the occasion), she bathed in the waters of a stream; and after offering water (through her hollowed palms) to (the spirit of) her husband, who had performed noble deeds, and bowing to the divinities who stood in the heavens (witnessing the scene from their aerial cars), she thrice went round the (funeral) fire clockwise (as a mark of respect to her departed husband) and entered into it, contemplating on the feet of her lord. (22) Seeing the pious lady follow her husband, Pṛthu, the foremost among heroes, goddesses and gods, capable of conferring boons (on their votaries) applauded her in their thousands. (23) Raining down flowers on that peak of Mount Mandara, they spoke to one another (as follows) in the midst of a flourish of celestial trumpets. (24)

देव्य ऊचुः

अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम्। सर्वात्मना पतिं भेजे यज्ञेशं श्रीर्वधूरिव ।२५।

सैषा नूनं व्रजत्यूर्ध्वमनु वैन्यं पतिं सती। पश्यतास्मानतीत्यार्चिर्दुर्विभाव्येन कर्मणा ।२६।
तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम्। भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ।२७।
स वञ्चितो बतात्मध्रुक् कृच्छ्रेण महता भुवि। लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ।२८।

The goddesses said : Oh, blessed is this wife, who thus waited upon her husband (Pṛthu), the king of kings, with all her being even as Śrī (the goddess of beauty and prosperity), the Consort of Bhagavān Viṣṇu, waits upon Him, the Lord of sacrifices. (25) Following her husband, the son of Vena, that virtuous lady will surely ascend to Vaikuṇṭha. See how by virtue of her remarkable deed, which cannot easily be conceived of, she is passing beyond us (the heavenly region) ! (26) What other position could be beyond the reach of those mortals who, though their span of life on this earth is so uncertain, attain spiritual wisdom, which indeed leads to God-Realization ? (27) Alas ! he has been (badly) deceived and is proving his own enemy, who, having attained with great difficulty the human state, capable of yielding (the fruit of) liberation, becomes a slave to the pleasures of sense. (28)

मैत्रेय उवाच

स्तुवतीष्वमरस्त्रीषु पतिलोकं गता वधूः। यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताश्रयः ।२९।
इत्थंभूतानुभावोऽसौ पृथुः स भगवत्तमः। कीर्तितं तस्य चरितमुद्दामचरितस्य ते ।३०।
य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत्। श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् ।३१।
ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः। वैश्यः पठन् विट्पतिः स्याच्छूद्रः सत्तमतामियात् ।३२।
त्रिःकृत्व इदमाकर्ण्य नरो नार्यथवाऽऽदृता। अप्रजः सुप्रजतमो निर्धनो धनवत्तमः ।३३।
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः। इदं स्वस्त्ययनं पुंसाममङ्गल्यनिवारणम् ।३४।
धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिमलापहम्। धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।
श्रद्धयैतदनुश्राव्यं चतुर्णां कारणं परम् ।३५।
विजयाभिमुखो राजा श्रुत्वैतदभियाति यान्। बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा ।३६।
मुक्तान्यसङ्गो भगवत्यमलां भक्तिमुद्वहन्। वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत्पठेत् ।३७।
वैचित्रवीर्याभिहितं महन्माहात्म्यसूचकम्। अस्मिन् कृतमतिर्मर्त्यः पार्थवीं गतिमाप्नुयात् ।३८।
अनुदिनमिदमादरेण शृण्वन् पृथुचरितं प्रथयन् विमुक्तसङ्गः।
भगवति भवसिन्धुपोतपादे स च निपुणां लभते रतिं मनुष्यः ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रयोविंशोऽध्यायः ।२३।

Maitreya went on : While the wives of the gods were (thus) praising her, Arci (the consort of Pṛthu) reached the abode of her lord—the realm to which Vena's son, the foremost among the knowers of the Self, who had his mind (ever) fixed on the immortal Lord Viṣṇu, had attained. (29) Such was the glory of the most powerful king Pṛthu. I have (thus) told you the story of that king of remarkable deeds. (30) Whoever reads with reverence and concentration of mind this story, yielding extraordinary merit, listens to it or narrates it bids fair to attain to the (exalted) state of Pṛthu (viz., the divine abode of Lord Viṣṇu). (31) A Brāhmaṇa (one belonging to the priestly class), reading it, should attain pre-eminence in sacred knowledge, a Kṣatriya (a member of the warrior class) should become the ruler of the (whole) world; a Vaiśya should become a chief of his clan and a Śūdra (one belonging to the artisan and labouring classes) should (by listening to it) acquire pre-eminence (among his own class).(32) A man or a woman thrice listening to it with reverence is blessed with best

children, if issueless and becomes the wealthiest if destitute. (33) An obscure person attains good reputation and a dunce turns out to be a learned man. It is a source of good fortune to men and wards off inauspiciousness. (34) Besides bringing wealth, reputation, longevity and heavenly bliss, it wipes out the impurities of the Kali age. By those who are particularly keen to acquire religious merit, wealth, enjoyment and liberation, the story should be listened to with reverence, being the best means of achieving these four (purposes of life). (35) The kings against whom a monarch, out to conquer (lands), marches after listening to this narrative bring tributes before him even as they did before Pṛthu. (36) Free from attachment to everything else and cherishing unalloyed devotion to the Lord, one should listen to, narrate or read the sacred story of Pṛthu (the son of Vena). (37) I have told you, O Vidura (son of Vicitravīrya), this narrative revealing the Lord's glory. A man fixing his thought thereon should attain to the goal reached by Pṛthu. (38) A man who, devoid of all attachment, daily listens to or narrates with reverence this story of Pṛthu develops unflinching devotion to the Lord, whose feet serve as a bark to take one across the ocean of mundane existence. (39)

Thus ends the twenty-third discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The hymn sung by Lord Śiva (and taught to the Pracetās)

मैत्रेय उवाच

विजिताश्वोऽधिराजाऽऽसीत्पृथुपुत्रः पृथुश्रवाः । यवीयोभ्योऽददात्काष्ठा भ्रातृभ्यो भ्रातृवत्सलः । १ ।
हर्यक्षायादिशत्प्राचीं धूम्रकेशाय दक्षिणाम् । प्रतीचीं वृकसंज्ञाय तुर्यां द्रविणसे विभुः । २ ।
अन्तर्धानगतिं शक्रात्लब्ध्वान्तर्धानसंज्ञितः । अपत्यत्रयमाधत्त शिखण्डिन्यां सुसम्मतम् । ३ ।
पावकः पवमानश्च शुचिरित्यग्नयः पुरा । वसिष्ठशापादुत्पन्नाः पुनर्योगगतिं गताः । ४ ।

Maitreya began again : (Now) Pṛthu's son, Vijitāśwa of great renown, became the emperor. Full of fraternal love, he gave to his younger brothers a quarter each of the earth's surface (to rule over).(1) To Haryakṣa, the emperor assigned the eastern quarter; to Dhūmrakeśa, the southern; to the one known as Vṛka, the western, and the fourth (viz., the northern) to Draviṇa. (2) Having acquired from Indra (the lord of paradise) the secret of invisibility, he earned the surname of Antardhāna. Through (his wife) Śikhaṇḍinī he begot three sons, who were highly esteemed (by all). (3) Pāvaka, Pavamāna and Śuci (by name), they were fire-gods (bearing the same names) formerly (in their previous incarnation), born (as human beings) under the curse of the sage Vasiṣṭha, they (eventually) attained once more to the glorious state of fire-gods by practising Yoga. (4)

अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत । य इन्द्रमश्वहर्तारं विद्वानपि न जघ्निवान् । ५ ।
राज्ञां वृत्तिं करादानदण्डशुल्कादिदारुणाम् । मन्यमानो दीर्घसत्रव्याजेन विससर्ज ह । ६ ।
तत्रापि हंसं पुरुषं परमात्मानमात्मदृक् । यजंस्तल्लोकतामाप कुशलेन समाधिना । ७ ।

Antardhāna, who (it will be remembered) had refused to strike Indra, even though he had come to know that Indra had stolen (his father's) horse (vide IV. xix. 20), got (a fourth son) Havirdhāna (by name) by (his other wife) Nabhaswatī. (5) Under the pretext of (participating in) a protracted sacrificial session he relinquished the kingly duties, regarding them as cruel in that they involved (the unpleasant task of) exacting tributes, inflicting punishment and levying taxes and so on. (6) Even though occupied with that sacrificial session, the king (who had realized the Self) adored the Supreme Spirit, who is perfect (in everyway) and ends the suffering of His votaries, and attained a residence in the same Heaven with the Lord by dint of thorough and uninterrupted concentration of mind. (7)

हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान्। बर्हिषदं गयं शुक्लं कृष्णं सत्यं जितव्रतम्। ८।
बर्हिषत् सुमहाभागो हाविर्धानिः प्रजापतिः। क्रियाकाण्डेषु निष्णातो योगेषु च कुरूद्वह। ९।
यस्येदं देवयजनमनु यज्ञं वितन्वतः। प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम्।१०।
सामुद्रीं देवदेवोक्तामुपयेमे शतद्रुतिम्। यां वीक्ष्य चारुसर्वाङ्गीं किशोरीं सुष्ठ्वलङ्कृताम्।
परिक्रमन्तीमुद्वाहे चकमेऽग्निः शुकीमिव।११।
विबुधासुरगन्धर्वमुनिसिद्धनरोरगाः। विजिताः सूर्यया दिक्षु क्वणयन्त्यैव नूपुरैः।१२।
प्राचीनबर्हिषः पुत्राः शतद्रुत्यां दशाभवन्। तुल्यनामव्रताः सर्वे धर्मस्नाताः प्रचेतसः।१३।
पित्राऽऽदिष्टाः प्रजासर्गे तपसेऽर्णवमाविशन्। दशवर्षसहस्राणि तपसाऽऽर्चंस्तपस्पतिम्।१४।
यदुक्तं पथि दृष्टेन गिरिशेन प्रसीदता। तद्ध्यायन्तो जपन्तश्च पूजयन्तश्च संयताः।१५।

Through Havirdhāna (Antardhāna's son), O Vidura, Havirdhānī (his wife) bore six sons—Barhiṣad, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata (by name). (8) (Of these) the highly blessed Barhiṣad, the eldest son of Havirdhāna, became the ruler. He was well-versed in the sections of theVeda dealing with the rituals, as well as in the methods of Yoga, O worthy scion of Kuru. (9) As a result of his performing sacrifices (one after another) close to the place enclosed for each foregoing sacrifice the entire land was covered with blades of Kuśa grass with their pointed ends turned towards the east. (10) He married Śatadruti, a daughter of the deity presiding over the ocean, recommended by Brahmā (the god of gods), who was charming in every limb and was still very young, and for whom the fire-god (himself) conceived a passion the moment he saw her going round the fire during the nuptials, richly bedecked with ornaments, even as he did (on yet another occasion) for Śukī (a princess of that name). (11) Nay, even (other) gods, demons, Gandharvas (celestial musicians), sages, Siddhas (a class of demigods endowed with mystic powers from their very birth), human beings and Nāgas in every quarter were captivated by the newly-married bride (as she walked) producing a tinkling sound with her anklets. (12) Ten sons were born to king Prācīnabarhi (so-called because of his having covered the earth's surface with blades of Kuśa grass with their pointed ends turned eastward—vide verse 10 above), through (his wife) Śatadruti. They bore the common name of Pracetā; their mode of life was the same and they were all fully conversant with the moral code. (13) Enjoined by their father to beget children, they entered a lake (almost as extensive as a sea) for austerities and, having duly controlled their mind, worshipped Śrī Hari (the lord of austerities) through (their) asceticism for ten thousand years, contemplating on and adoring Him and muttering what had been imparted to them by Lord Śiva, whom they had met on the way and who had showered His grace on them. (14-15)

विदुर उवाच

प्रचेतसां गिरित्रेण यथाऽऽसीत्पथि सङ्गमः। यदुताह हरः प्रीतस्तन्नो ब्रह्मन् वदार्थवत्।१६।

सङ्गमः खलु विप्रर्षे शिवेनेह शरीरिणाम्। दुर्लभो मुनयो दध्युरसङ्गाद्यमभीप्सितम् ।१७।
आत्मारामोऽपि यस्त्वस्य लोककल्पस्य राधसे। शक्त्या युक्तो विचरति घोरया भगवान् भवः ।१८।

Vidura said : Pray, tell me, O holy sage, how came about the meeting of the Pracetās with Lord Śiva on the way, and what significant precept Lord Hara (the Destroyer of the universe) was pleased to impart to them. (16) It is indeed difficult for mortals, O Brāhmaṇa sage, to get an opportunity to meet Lord Śiva, on whom (even) sages have only been able to contemplate as the cherished object of their desire by shaking off all attachment. (17) Though revelling in the Self, Lord Bhava (the Source of all creation) goes about the world associated with His terrible (destructive) energy (in the person of Goddess Śivā) for the maintenance of the world order. (18)

मैत्रेय उवाच

प्रचेतसः पितुर्वाक्यं शिरसाऽऽदाय साधवः। दिशं प्रतीचीं प्रययुस्तपस्यादृतचेतसः ।१९।
समुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः। महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् ।२०।
नीलरक्तोत्पलाम्भोजकह्लारेन्दीवराकरम् । हंससारसचक्राह्वकारण्डवनिकूजितम् ।२१।
मत्तभ्रमरसौस्वर्यहृष्टरोमलताङ्घ्रिपम् । पद्मकोशरजो दिक्षु विक्षिपत्पवनोत्सवम् ।२२।
तत्र गान्धर्वमाकर्ण्य दिव्यमार्गमनोहरम्। विसिस्म्यू राजपुत्रास्ते मृदङ्गपणवाद्यनु ।२३।
तर्ह्येव सरसस्तस्मान्निष्क्रामन्तं सहानुगम्। उपगीयमानममरप्रवरं विबुधानुगैः ।२४।
तप्तहेमनिकायाभं शितिकण्ठं त्रिलोचनम्। प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः ।२५।
स तान् प्रपन्नार्तिहरो भगवान्धर्मवत्सलः। धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह ।२६।

Maitreya went on : Having received their father's command with bowed heads, the pious Pracetās set out in a westerly direction with their mind earnestly set on austerities. (19) (At some distance) they saw a very large lake almost as extensive as a sea and pellucid as the mind of an exalted soul, with the creatures inhabiting it (ever) cheerful. (20) A home of blue and red lilies, lotuses, Kahlāras (lilies blossoming at dusk) and blue lotuses, the lake resounded with the notes of swans, cranes, Cakravākas (ruddy geese) and Kāraṇḍavas (a species of ducks). (21) Hemmed in by creepers and trees which were thrilled with joy (as it were) to hear the sweet humming of drunken bees, it presented a gala appearance due to the breeze scattering in all directions the pollen from the seed-vessel of (full-blown) lotuses.(22) The princes were wonder-struck to hear music which ravished the mind by its weird style and was preceded by the sound of clay and wooden tomtoms. (23) That very moment they were filled with curiosity to behold the dark-necked and three-eyed Lord Śiva (the foremost of gods), refulgent like a mass of red-hot gold and inclined to shower His grace (on His votaries), issuing from the lake with His retinue, His glories being sung by Gandharvas and Kinnaras (attendants of the gods); and the princes bowed to Him. (24-25) The Lord, who relieves the agony of His suppliants and is a lover of righteousness, gladly spoke to the princes, who were not only well-versed in the moral code but (also) possessed a noble character and felt (much) delighted (at His sight). (26)

श्रीरुद्र उवाच

यूयं वेदिषदः पुत्रा विदितं वश्चिकीर्षितम्। अनुग्रहाय भद्रं व एवं मे दर्शनं कृतम् ।२७।
यः परं रंहसः साक्षात्त्रिगुणाज्जीवसंज्ञितात्। भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ।२८।
स्वधर्मनिष्ठः शतजन्मभिः पुमान् विरिञ्चतामेति ततः परं हि माम्।
अव्याकृतं भागवतोऽथ वैष्णवं पदं यथाहं विबुधाः कलात्यये ।२९।

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा। न मद्भागवतानां च प्रेयानन्योऽस्ति कर्हिचित्।३०।
इदं विविक्तं जप्तव्यं पवित्रं मङ्गलं परम्। निःश्रेयसकरं चापि श्रूयतां तद्वदामि वः।३१।

Śrī Rudra said : You are the sons of king Vediṣad (Barhiṣad); your intention (too) is known to Me. It is only to shower My grace on you, may all be well with you, that I have thus blessed you with My sight. (27) He is indeed (supremely) dear to Me, who has directly taken refuge in Lord Vāsudeva, who is beyond both the Unmanifest, consisting of the three Guṇas (Sattva, Rajas and Tamas), and the Spirit, known by the name of Jīva. (28) A man devoted to his own duty (prescribed in the Śāstras) attains to the position of Brahmā (the creator) after a hundred lives and realizes Me (only) if he has acquired still higher merit. A devotee of the Lord, on the other hand, ascends immediately after death to the (supreme) Abode of Bhagavān Viṣṇu, which lies entirely beyond the realm of Matter and which Myself (as Rudra) and the (other) gods (holding some office in the cosmic order) shall reach (only) after the dissolution of our subtle body (at the expiry of our term of office). (29) Now you are (all) devotees of the Lord and as such are dear to Me as the Lord (Himself). And to the votaries of the Lord either, no one else is ever dearer than Myself. (30) (Now) distinctly hear this holy and supremely auspicious hymn, which is also conducive to final beatitude; I (hereby) impart it to you. (31)

मैत्रेय उवाच

इत्यनुक्रोशहृदयो भगवानाह तान् शिवः। बद्धाञ्जलीन् राजपुत्रान्नारायणपरो वचः।३२।

Maitreya resumed : With a heart full of compassion Lord Śiva, who is (ever) devoted to Bhagavān Nārāyaṇa, spoke the following words to those princes, who stood with joined palms (before Him). (32)

श्रीरुद्र उवाच

जितं त आत्मविद्धुर्यस्वस्तये स्वस्तिरस्तु मे। भवता राधसा राद्धं सर्वस्मा आत्मने नमः।३३।
नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने। वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे।३४।
सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च। नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने।३५।
नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने। नमः परमहंसाय पूर्णाय निभृतात्मने।३६।
स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः। नमो हिरण्यवीर्याय चातुर्होत्राय तन्तवे।३७।
नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे। तृप्तिदाय च जीवानां नमः सर्वरसात्मने।३८।
सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे। नमस्त्रैलोक्यपालाय सहओजोबलाय च।३९।
अर्थलिङ्गाय नभसे नमोऽन्तर्बहिरात्मने। नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे।४०।
प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे। नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च।४१।
नमस्त आशिषामीश मनवे कारणात्मने। नमो धर्माय बृहते कृष्णायाकुण्ठमेधसे।
पुरुषाय पुराणाय सांख्ययोगेश्वराय च।४२।
शक्तित्रयसमेताय मीढुषेऽहंकृतात्मने। चेतआकूतिरूपाय नमो वाचोविभूतये।४३।

Śrī Rudra said : "Your glory tends to the blessedness (unfoldment of the blissful nature) of the foremost among the knowers of the Self; may it conduce to My blessedness as well. You ever exist as the supremely Blissful; hail to You, the (supreme) Spirit, who have assumed all forms. (33) Obeisance to Him who has a lotus (constituting the universe) sprung from His navel, the Controller of the subtle elements and the senses, to Vāsudeva (the first and foremost of the four Vyūhas or manifestations of the Lord, the one presiding over the Citta or reason), who is (ever) tranquil, immutable and self-luminous. (34) Salutations to

Saṅkarṣaṇa (the second of the four Vyūhas, that presides over the ego), who is unmanifest and infinite and destroys the universe (by the fire issuing from His mouth at the time of universal dissolution), and to Pradyumna (the third Vyūha), from whom comes the highest knowledge of the world and who presides over the intellect or understanding. (35) Hail, hail to Aniruddha (the fourth manifestation), presiding over the mind, which is the controller of the sense. Obeisance to You as the sun-god, who pervades the universe by His effulgence and is devoid of growth and decay. (36) Salutations to Him who is the door to heaven and final beatitude and who constantly dwells in a pure heart. Hail to the Fire-god (who has effulgence for his energy), through whom are accomplished sacrifices performed with the help of four priests (viz., Hotā, Adhwaryu, Udgātā and Brahmā) and who makes for the continuance of sacrifices. (37) Obeisance to Śrī Hari (the Lord of the three Vedas), who as the moon-god (the seed of Yajña) serves as the food of both the manes and the gods, and salutations (again) to the Lord who in the form of water gratifies (all) embodied beings. (38) Salutations to You, who appear as the bodies of all living beings as well as the Cosmic Body and take the form of earth. Hail to You, who (as the wind-god) sustain all the three worlds and are endowed with the strength of mind, senses and body. (39) Obeisance to the Lord, who as ether supplies a clue to (the existence of) objects (through its attribute, sound) and provides a basis for the conception of inside and outside. Salutations to Him in the form of that (well-known) sacred sphere of great splendour (known by the name of heaven). (40) Hail to You in the form of worldly activity and activity carried on in retirement—leading severally to (the attainment of) the world of the manes and the region of the gods—and also in the form of death which is the fruit of unrighteousness and causes pain. (41) Obeisance to You, O Lord, who yield the fruit of all actions and are omniscient (or revealed in the form of Mantras). Salutations to You in the form of Śrī Kṛṣṇa, who is supreme virtue personified and is possessed of unobstructed wisdom, nay, who is the most ancient Person, the Lord of both Sāṅkhya (the path of Knowledge) and Yoga (the path of Action). (42) Hail to You, who as Rudra (the god of destruction) preside over the ego and are endowed with the three potencies (in the form or doership, instrumentality and activity). Obeisance to You, who (as Brahmā, the creator) are knowledge and activity personified, and from whom proceeds the vast wealth of speech. (43)

दर्शनं नो दिदृक्षूणां देहि भागवतार्चितम्। रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ।४४।
स्निग्धप्रावृड्घनश्यामं सर्वसौन्दर्यसंग्रहम्। चार्वायतचतुर्बाहुं सुजातरुचिराननम् ।४५।
पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम्। सुद्विजं सुकपोलास्यं समकर्णविभूषणम् ।४६।
प्रीतिप्रहसितापाङ्गमलकैरुपशोभितम् । लसत्पङ्कजकिञ्जल्कदुकूलं मृष्टकुण्डलम् ।४७।
स्फुरत्किरीटवलयहारनूपुरमेखलम् । शङ्खचक्रगदापद्ममालामण्युत्तमर्द्धिमत् ।४८।
सिंहस्कन्धत्विषो बिभ्रत्सौभगग्रीवकौस्तुभम्। श्रियानपायिन्याक्षिप्तनिकषाश्मोरसोल्लसत् ।४९।
पूररेचकसंविग्नवलिवल्गुदलोदरम् । प्रतिसंक्रामयद्विश्वं नाभ्यावर्तगभीरया ।५०।
श्यामश्रोण्यधिरोचिष्णुर्दुकूलस्वर्णमेखलम् । समचार्वङ्घ्रिजङ्घोरुनिम्नजानुसुदर्शनम् ।५१।
पदा शरत्पद्मपलाशरोचिषा नखद्युभिर्नोऽन्तरघं विधुन्वता ।
प्रदर्शय स्वीयमपास्तसाध्वसं पदं गुरो मार्गगुरुस्तमोजुषाम् ।५२।

"Pray, bless us—who are keen to behold You—with Your sight, which is held in such great esteem by Your devotees. Be pleased to reveal to us Your beautiful form, the most beloved of Your votaries, which delights all the senses by its (numerous) excellences. (44) It is cerulean as a charming rain-cloud and the conglomeration of all elegance. It has four

long graceful arms and a winsome countenance perfect in every detail. (45) It has eyes resembling the petals in the heart of a lotus, captivating eyebrows and a shapely nose, lovely teeth, ravishing cheeks and mouth, and ears exactly corresponding with each other and serving as ornaments. (46) With the outer corners of its eyes smiling as it were with affection. Your form is decked with (flowing) tresses, is covered by a shining fine cloth—yellow as the filaments of a lotus—and is adorned with a pair of polished ear-rings. (47) It is (further) graced with a brilliant diadem, bracelets, a pearl necklace, anklets and girdle; and its glory is heightened by a conch, a discus, a mace, a lotus, a garland (of sylvan flowers) and gems (of various kinds). (48) It carries about its shoulders, resembling those of a lion, the lustre of the ear-rings and necklace etc., the Kaustubha gem lending charm to its neck; and the form is brightened by the bosom, which outshines the touchstone (bearing a streak of gold on it) by Goddess Śrī, ever abiding thereon (in the form of a golden streak). (49) Its belly, resembling the leaf (of the Indian fig tree in shape), looks (very) attractive with its (three) folds, which are shaking with the (alternate) inhalation and exhalation of air. By its deep navel, spiral in shape like whirlpool, it is inviting the universe (as it were) to return (to its source, the belly). (50) The fine (yellow) loin-cloth and the girdle of gold shine all the more brightly (by contrast) on the swarthy hips. (Again) the form looks (very) comely by its (pairs of) beautiful feet, shanks, things and depressed knees, each pair matching perfectly. (51) With Your feet shining as the petals of an autumnal lotus and driving away the darkness of our heart by the splendours of their nails, pray, reveal to us that form as Your very essence, that has dispelled the fear (of Your devotees), O Preceptor (of the universe), since You are the guide of souls wallowing in ignorance. (52)

एतद्रूपमनुध्येयमात्मशुद्धिमभीप्सताम् । यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् ।५३।
भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम्। स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्गतिः ।५४।
तं दुराराध्यमाराध्य सतामपि दुरापया। एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः ।५५।
यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते। विश्वं विध्वंसयन् वीर्यशौर्यविस्फूर्जितभ्रुवा ।५६।
क्षणार्धेनापि तुलये न स्वर्गं नापुनर्भवम्। भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ।५७।
अथानघाङ्घ्रेस्तव कीर्तितीर्थयोरन्तर्बहिःस्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां स्यात्सङ्गमोऽनुग्रह एष नस्तव ।५८।
न यस्य चित्तं बहिरर्थविभ्रमं तमोगुहायां च विशुद्धमाविशत् ।
यद्भक्तियोगानुगृहीतमञ्जसा मुनिर्विचष्टे ननु तत्र ते गतिम् ।५९।
यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत्। तत् त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् ।६०।

"This form (of Yours) is worthy of being constantly meditated upon by those who seek the purification of their mind; for it is the practice of its adoration which brings fearlessness (in the form of final beatitude) to those who perform their own (allotted) duty (as a stepping-stone to Devotion). (53) Sought after even by Brahmā (who rules over heaven) and the (ultimate) goal of those who are exclusively devoted to Self-Realization, You are attainable (only) by him who is full of devotion, and are difficult of access to all (other) mortals. (54) Having propitiated through exclusive Devotion—hardly attainable even by the virtuous—You, who cannot be easily propitiated (by any other means), who will seek anything other than the soles of Your feet ? (55) Though destroying the universe even with his brows contracted as a token of his majesty and energy, Death does not recognize the soul who has taken shelter under those feet as subject to his authority. (56) I am not prepared to equate (the enjoyments of) heaven nor even final beatitude (immunity from rebirth)—much less the

blessings sought for by mortals—with the fellowship, enjoyed even for half a moment, of those who have developed an attachment for the Lord. (57) May we enjoy the (blessed) company of those whose sins have been washed away by immersing their soul in (the stream of) Your glories and their body in (the holy waters of) the Gaṅgā flowing from Your feet—which absolve one of all sins—nay, who are imbued with compassion for all creatures and are possessed of a mind free from likes and dislikes and endowed with virtues (such as straightforwardness and so on) ! Let this be Your boon to us. (58) The contemplative soul whose mind is neither distracted by external objects nor loses itself in a spell of drowsiness (during meditation) exceedingly pure and blessed as it is by the loving devotion of such devotees, easily and surely succeeds in realizing Yours true nature at this stage. (59) You are the same Brahma (Infinite) in whom is manifested this universe and who shines through the universe, nay, who is supreme effulgence and is all-pervading like ether. (60)

यो मायया इदं पुरुरूपयासृजद् बिभर्ति भूयः क्षपयत्यविक्रियः ।
यद्भेदबुद्धिः सदिवात्मदुःस्थया तमात्मतन्त्रं भगवन् प्रतीमहि ।६१।
क्रियाकलापैरिदमेव योगिनः श्रद्धान्विताः साधु यजन्ति सिद्धये ।
भूतेन्द्रियान्तःकरणोपलक्षितं वेदे च तन्त्रे च त एव कोविदाः ।६२।
त्वमेक आद्यः पुरुषः सुप्तशक्तिस्तया रजःसत्त्वतमो विभिद्यते ।
महानहं खं मरुदग्निवार्धराः सुरर्षयो भूतगणा इदं यतः ।६३।
सृष्टं स्वशक्त्येदमनुप्रविष्टश्चतुर्विधं पुरमात्मांशकेन ।
अथो विदुस्तं पुरुषं सन्तमन्तर्भुङ्क्ते हृषीकैर्मधु सारघं यः ।६४।

"O Lord, we know You to be absolute—You, who evolve this (universe), sustain it and again dissolve it, as though it were real, Yourself remaining unchanged, through (the instrumentality of) Your Māyā (deluding potency), that assumes multitudinous forms and gives rise to the notion of difference; yet which is powerless against You. (61) They alone are well-versed in the Vedas and the Tantras (the scriptures dealing with the worship of the various deities and revealed by Lord Śiva to His Divine Consort, Goddess Pārvatī), who, devoted as they are to the path of Action and imbued with faith, duly adore, for (the attainment of) perfection (in the form of Self-Realization or final beatitude) through a network of rituals, this very (embodied) form of Yours, which is hinted at by the five (gross) elements, the Indriyas (the senses of perception, as well as the organs of action) and the mind (as their Ruler).(62) You are the one primeval Person, whose energy (in the form of Māyā) lies dormant (before creation). It is by the said Māyā that Sattva, Rajas and Tamas (the three modes of Prakṛti) get differentiated and it is from the same Māyā that this universe—consisting of Mahat-Tattva (the principle of cosmic intelligence), the ego, ether, the air, fire, water and earth, the gods and the Ṛṣis (seers) and the multitudes of living beings—springs up. (63) By a part of Your being You have entered the body, which is of four kinds (viz.,sweat-born, oviparous, viviparous and sprouting from the soil), and has been brought forth by Your own Energy (Māyā). It is therefore that they call that ray of your being, residing in the body, as the Puruṣa or Jīva, which (wrapped in ignorance) enjoys through the (various) senses the trivial pleasures of sense like the honey collected (and enjoyed) by bees. (64)

स एष लोकानतिचण्डवेगो विकर्षसि त्वं खलु कालयानः ।
भूतानि भूतैरनुमेयतत्त्वो घनावलीर्वायुरिवाविषह्यः ।६५।
प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ।६६।

कस्त्वत्पदाब्जं विजहाति पण्डितो यस्तेऽवमानव्ययमानकेतनः ।
विशङ्क्यास्मद्गुरुरर्चति स्म यद् विनोपपत्तिं मनवश्चतुर्दश ।६७।
अथ त्वमसि नो ब्रह्मन् परमात्मन् विपश्चिताम्। विश्वं रुद्रभयध्वस्तमकुतश्चिद्भया गतिः ।६८।
इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः। स्वधर्ममनुतिष्ठन्तो भगवत्यर्पिताशयाः ।६९।
तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम्। पूजयध्वं गृणन्तश्च ध्यायन्तश्चासकृद्धरिम् ।७०।
योगादेशमुपासाद्य धारयन्तो मुनिव्रताः। समाहितधियः सर्व एतदभ्यसतादृताः ।७१।
इदमाह पुरास्माकं भगवान् विश्वसृक्पतिः। भृग्वादीनामात्मजानां सिसृक्षुः संसिसृक्षताम् ।७२।
ते वयं नोदिताः सर्वे प्रजासर्गे प्रजेश्वराः। अनेन ध्वस्ततमसः सिसृक्ष्मो विविधाः प्रजाः ।७३।
अथेदं नित्यदा युक्तो जपन्नवहितः पुमान्। अचिराच्छ्रेय आप्नोति वासुदेवपरायणः ।७४।
श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम्। सुखं तरति दुष्पारं ज्ञाननौर्व्यसनार्णवम् ।७५।
य इमं श्रद्धया युक्तो मद्गीतं भगवत्स्तवम्। अधीयानो दुराराध्यं हरिमाराधयत्यसौ ।७६।
विन्दते पुरुषोऽमुष्माद्यद्यदिच्छत्यसत्वरम्। मद्गीतगीतात्सुप्रीताच्छ्रेयसामेकवल्लभात् ।७७।
इदं यः कल्य उत्थाय प्राञ्जलिः श्रद्धयान्वितः। शृणुयाच्छ्रावयेन्मर्त्यो मुच्यते कर्मबन्धनैः ।७८।
गीतं मयेदं नरदेवनन्दनाः परस्य पुंसः परमात्मनः स्तवम्।
जपन्त एकाग्रधियस्तपो महच्चरध्वमन्ते तत आप्स्यथेप्सितम् ।७९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे रुद्रगीतं नाम चतुर्विंशोऽध्यायः ।२४।

"Your true nature can (only) be inferred (and not directly perceived). Possessed of most tremendous velocity and irresistible like a hurricane, it is You who destroy the (various) worlds, sweeping off the various creatures by the creatures (themselves) even as the wind sweeps off the clouds. (65) Alert as the serpent that grabs a rat, licking the ends of its lips through hunger, You as Death suddenly overtake the Jīva (an embodied soul) who is utterly careless (about his goal), engrossed as he is in the thought of his (worldly) projects, and, being totally given up to the pleasures of sense, is seized with inordinate greed. (66) What wise man, who regards his body (life) as wearing away (in vain) through neglect of You, would abandon Your lotus-feet, which our ancestor (Brahmā) has adored through fear of bondage in the shape of worldly existence, and which the fourteen Manus (from Swāyambhuva onwards) have worshipped without reasoning (with unquestioning faith). (67) The (whole) universe is (almost) dead through fear of Lord Rudra (the god of destruction). Therefore, to us, who know this, O all-pervading Supreme Spirit, You are the (only) fearless resort." (68) Go on repeating this hymn with the purest of motives, O princes, (duly) discharging your sacred duties with your mind set on the Lord; this will do you good. (69) Worship Śrī Hari alone—the (supreme) Spirit dwelling in your heart and (equally) present in all creatures—extolling and meditating on Him again and again : (70) Having received this hymn called Yogādeśa as imparted by Me and retaining it (in your memory), repeat it reverently all of You with a concentrated mind, observing the vow of hermits. (71) Intent on multiplying his progeny, it was the glorious Brahma (the lord of progenitors of the universe) who taught it at the dawn of creation to us, his (mind-born) sons, Bhṛgu and others, all of whom were (equally) keen to push on (the work of) creation. (72) Enjoined to proceed with the task of procreation, we lords of created beings all evolved various species of living beings, having got rid of ignorance through this very hymn. (73) Even now a man devoted to Lord Vāsudeva, and ever repeating it with an attentive and absorbed mind, attains blessedness before

long.(74) Of all the blessings here spiritual enlightenment leading to final beatitude is the highest. He who sails in the bark of wisdom easily crosses the ocean of misery (in the shape of metempsychosis), so difficult to cross. (75) Imbued with reverence, he who dwells upon this hymn in praise of the Lord, sung by me, will be able to propitiate Śrī Hari, (otherwise) so difficult to please. (76) A man who is steady of mind obtains whatever he desires from that Lord, the sole repository of (all) blessings, when He is celebrated through this hymn sung by Me and is highly pleased thereby. (77) Rising before daybreak and full of faith, any mortal who listens to or recites it (to others) with joined palms is freed from all shackles of Karma.(78) Repeating with a concentrated mind this hymn in praise of the supreme Puruṣa, the Oversoul, sung by Me, O princes, practise austerities; thereby you will attain in the long run the object sought for (by you). (79)

Thus ends the twenty-fourth discourse entitled "The hymn sung by Lord Rudra", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

Introductory part of the parable of Purañjana

मैत्रेय उवाच

इति सन्दिश्य भगवान् बार्हिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः । १ ।
रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः । जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले । २ ।
प्राचीनबर्हिषं क्षत्तः कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् । ३ ।
श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे । दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेष्यते । ४ ।

Maitreya continued : Having thus instructed the Pracetās (the sons of Barhiṣad), and duly worshipped by them, Lord Śiva (the Destroyer of the universe) disappeared on that very spot, while the princes stood gazing. (1) Repeating the hymn of praise to the Lord, sung by Śrī Rudra (the god of destruction), all the Pracetās practised austerities for a myriad years; standing in water. (2) (In the meantime) O Vidura, the sage Nārada, a knower of the truth of the Spirit and compassionate by nature, admonished (their father) Prācinabarhi, whose mind was attached to rituals, (as follows). (3) "What good, O king, do you seek for yourself through rituals? (True) welfare lies in the cessation of sorrow and the attainment of happiness, and such welfare is not expected from them." (4)

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः । ५ ।
गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः । न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु । ६ ।

The king (Prācīnabarhi) replied : I know not the supreme good, O blessed one, my mind being distracted by (the thought of) rituals. (Therefore) pray, impart to me that pure wisdom whereby I may be freed from (the shackles of) Karma. (5) Sticking to the life of a householder—where one performs actions prompted by interested motives—and regarding sons, wife and riches as the (only) object of human pursuit, an ignorant man fails to attain

the highest good, and wanders in the path-ways leading to transmigration. (6)

नारद उवाच

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे। संज्ञापिताञ्जीवसङ्घान्निर्घृणेन सहस्रशः। ७।
एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव। सम्परेतमयःकूटैश्छिन्दन्त्युत्थितमन्यवः। ८।
अत्र ते कथयिष्येऽमुमितिहासं पुरातनम्। पुरञ्जनस्य चरितं निबोध गदतो मम। ९।
आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः। तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः। १०।
सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः। नानुरूपं यदाविन्ददभूत्स विमना इव। ११।
न साधु मेने ताः सर्वा भूतले यावतीः पुरः। कामान् कामयमानोऽसौ तस्य तस्योपपत्तये। १२।

Nārada said : O ruler of men, O king, behold the multitudes of creatures slaughtered by you in thousands as animals for sacrifice, merciless that you are. (7) Retaining the memory of your cruelty, they eagerly wait for you, their anger having been roused (by the recollection), and will tear you with their horns, made of steel, when you have departed to the other world.(8) In this connection I will narrate to you the following old legend. Hear from me as I tell you the story of Purañjana. (9) O king, there was a monarch of wide renown, Purañjana by name. He had a friend named Avijñāta (unknown), so-called because his activities were unknown.(10) Searching for an abode, the king ranged over the (entire) globe. When (however) he did not find a suitable place, he felt dejected as it were. (11) Seeking after pleasures, he rejected as many cities as there existed on the earth's surface, holding them unfit to yield such enjoyments. (12)

स एकदा हिमवतो दक्षिणेष्वथ सानुषु। ददर्श नवभिर्द्वार्भिः पुरं लक्षितलक्षणाम्। १३।
प्राकारोपवनाट्टालपरिखैरक्षतोरणैः। स्वर्णरौप्यायसैः शृङ्गैः संकुलां सर्वतो गृहैः। १४।
नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः। क्लृप्तहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव। १५।
सभाचत्वररथ्याभिराक्रीडायतनापणैः। चैत्यध्वजपताकाभिर्युक्तां विद्रुमवेदिभिः। १६।

One day he saw on the southern ridges of the Himalayan range (in the land of Bhāratavarṣa) a city provided with nine gates and exhibiting all the marks (of a good city).(13) Surrounded by a defensive wall, groves, watch-towers and moats, eye-holes and arched gateways, it was dense on all sides with houses having turrets of gold, silver and steel. (14) The floor of its mansions being paved with sapphires, crystals, cat's-eye gems, pearls, emeralds and rubies, the city was radiant with splendour as Bhogavatī (the city of the Nāgas in the subterranean regions). (15) It was provided with assembly halls, cross roads and highways, gambling-houses, bazaars and rest-houses, banners waving from flag-staffs and terraces built of coral. (16)

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले। नदद्विहङ्गालिकुलकोलाहलजलाशये। १७।
हिमनिर्झरविप्रुष्मत्कुसुमाकरवायुना। चलत्प्रवालविटपनलिनीतटसम्पदि। १८।
नानारण्यमृगव्रातैरनाबाधे मुनिव्रतैः। आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः। १९।

Now, there was a park in the outskirts of the city, which was full of celestial trees and creepers and spotted with lakes echoing the noise of warbling birds and humming bees.(17) The margin of its lotus ponds was enriched with trees whose boughs and young leaves waved gently in the breeze blowing from flower-beds and charged with the spray from cool cascades. (18) There was no molestation caused in that park by the various species of wild animals, that were (all) wedded to non-violence like hermits. The passer-by thought himself invited to that place by the notes of (its) cuckoos. (19)

यदृच्छयाऽऽगतां तत्र ददर्शप्रमदोत्तमाम्। भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ।२०।
पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः। अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ।२१।
सुनासां सुदतीं बालां सुकपोलां वराननाम्। समविन्यस्तकर्णाभ्यां बिभ्रतीं कुण्डलश्रियम् ।२२।
पिशङ्गनीवीं सुश्रोणीं श्यामां कनकमेखलाम्। पद्भ्यां क्वणद्भ्यां चलतीं नूपुरैर्देवतामिव ।२३।
स्तनौ व्यञ्जितकैशोरौ समवृत्तौ निरन्तरौ। वस्त्रान्तेन निगूहन्तीं व्रीडया गजगामिनीम् ।२४।

In that garden he beheld a most charming damsel—who had arrived (there) by chance—coming with ten attendants, each of whom was the spouse of a hundred wives. (20) She was guarded on all sides by a five-hooded serpent, that was a bodyguard to her. Sixteen years of age and capable of assuming any form at will, she was out in quest of a husband. (21) The girl had a shapely nose, beautiful teeth, lovely cheeks and a charming countenance, and bore in her symmetrical ears the splendour of (brilliant) ear-rings. (22) Clad in a tawny skirt and adorned with a girdle of gold, that lady with well-formed hips and swarthy of complexion looked like a goddess as she walked with her feet making a tinkling sound by their anklets.(23) Moving with the (stately) gait of an elephant, she covered (every now and then) with the end of her garment out of modesty her close-knit, symmetrical and spherical breasts, which bespoke the advent of youth. (24)

तामाह ललितं वीरः सव्रीडस्मितशोभनाम्। स्निग्धेनापाङ्गपुङ्खेन स्पृष्टः प्रेमोद्भ्रमद्भ्रुवा ।२५।
का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति। इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे ।२६।
क एतेऽनुपथा ये त एकादश महाभटाः। एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः ।२७।
त्वं ह्रीर्भवान्यस्थ वाग् रमा पतिं विचिन्वती किं मुनिवद्रहो वने।
त्वदङ्घ्रिकामाप्तसमस्तकामं क्व पद्मकोशः पतितः कराग्रात् ।२८।
नासां वरोर्वन्यतमा भुविस्पृक् पुरीमिमां वीरवरेण साकम्।
अर्हस्यलङ्कर्तुमदभ्रकर्मणा लोकं परं श्रीरिव यज्ञपुंसा ।२९।
यदेष मापाङ्गविखण्डितेन्द्रियं सव्रीडभावस्मितविभ्रमद्भ्रुवा।
त्वयोपसृष्टो भगवान्मनोभवः प्रबाधतेऽथानुगृहाण शोभने ।३०।
त्वदाननं सुभ्रु सुतारलोचनं व्यालम्बिनीलालकवृन्दसंवृतम्।
उन्नीय मे दर्शय वल्गुवाचकं यद्व्रीडया नाभिमुखं शुचिस्मिते ।३१।

Pierced by (the arrow of) her affectionate sidelong glances, with the outer corner of her eyes serving as its shaft and her eyebrows, dancing for love, as the bow, the gallant youth (Purañjana) spoke in a winning tone to the girl, who looked (all the more) charming with her bashful smiles :—(25) "Who are you, O pretty damsel with eyes resembling the petals of a lotus? Whose daughter are you and whence are you here, O noble girl ? Tell me, O timid one, what you intend to do in the outskirts of this city. (26) Who are these ten attendants of yours, led by that great warrior, who makes the eleventh ? Again, who are these young women, O beautiful lady; and what about this serpent going before you ? (27) Are you Hrī (the goddess presiding over the virtue of bashfulness) or Pārvatī (the divine Consort of Lord Śiva) or Vāk (the goddess presiding over speech) or Ramā (Goddess Lakṣmī) living in seclusion like a hermitess in this forest in search of your lord, who has (I am sure) realized all his ambitions by merely craving for your feet ? (If you are none else than Goddess Ramā) where has the lotus bud (Your invariable companion and distinguishing mark) dropped from the tips of your fingers ? (28) (No,) you are none of these (aforesaid), O damsel with well-formed thighs, since you touch the ground (with your feet). (Therefore), be pleased to grace this city with

myself, an eminent hero of extraordinary prowess, even as Śrī (the goddess of beauty and prosperity) adorns the transcendental realm (of Vaikuṇṭha) with (Her Consort) Lord Viṣṇu (the Soul of sacrifices). (29) Instigated by you through (the movements of) your playful eyebrows conspiring with your bashful and loving smiles, the all-powerful Love is harassing me, whose mind has been distracted by your side-long glances ! Therefore, (pray,) show your grace to me, O beautiful one ! (30) (Just) raise and show me your sweet-tongued countenance—with its charming eyebrows and eyes possessed of lovely pupils—which is screened by dark tresses hanging low, and not facing me through bashfulness, O damsel with bright smiles !" (31)

नारद उवाच

इत्थं पुरञ्जनं नारी याचमानमधीरवत्। अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता ।३२।
न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ। आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ।३३।
इहाद्य सन्तमात्मानं विदाम न ततः परम्। येनेयं निर्मिता वीर पुरी शरणमात्मनः ।३४।
एते सखायः सख्यो मे नरा नार्यश्च मानद। सुप्तानां मयि जगर्ति नागोऽयं पालयन् पुरीम् ।३५।
दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे। उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम् ।३६।
इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो। मयोपनीतान् गृह्णानः कामभोगान् शतं समाः ।३७।
कं नु त्वदन्यं रमये ह्यरतिज्ञमकोविदम्। असम्परायाभिमुखमश्वस्तनविदं पशुम् ।३८।
धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृतं यशः। लोका विशोका विरजा यान् न केवलिनो विदुः ।३९।
पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह। क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद्गृहाश्रमः ।४०।
का नाम वीर विख्यातं वदान्यं प्रियदर्शनम्। न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् ।४१।
कस्या मनस्ते भुवि भोगिभोगयोः स्त्रिया न सज्जेद्भुजयोर्महाभुज।
योऽनाथवर्गाधिमलं घृणोद्धतस्मितावलोकेन चरत्यपोहितुम् ।४२।

Nārada continued : Enamoured of the heroic Purañjana, who thus courted her like one who had lost one's patience, the girl smilingly greeted him (in the following words), O valiant monarch ! (32) "We are not fully aware of our own progenitor, O ornament among men, nor do we know the progenitor of anyone else (yourself), who is responsible for the family name no less than for the name of the progeny. (33) We only know our being present here today, (and) nothing beyond that. Nor do we know him who built this city for our abode, O brave one ! (34) These men and women are my male and female companions, O courteous one! When I am asleep, this serpent keeps awake, guarding the city. (35) Thank heaven, you have come; may all be well with you ! With the help of my kinsfolk I shall secure for you (all) the sensuous pleasures you long to obtain, O vanquisher of foes ! (36) Occupy you this city with nine gates, O lord, enjoying for a hundred years the sensuous pleasures made available by me. (37) Whom else save you should I delight—him who is ignorant of enjoyment, unwise, unmindful of the future life and heedless about his duty for the morrow—a mere brute? (38) It is here (in the life of a householder) indeed that one attains religious merit, worldly riches and sense-gratification, the joy of having a son, the privilege of eating the leavings of a sacrifice (which confer immortality on the eater) and fame as well as worlds that are free from misery and sin (and are attainable through sacrifices), all of which are unknown to recluses.(39) The wise declare the life of a householder as the asylum affording protection in this world to the manes, gods, Ṛṣis, human beings and other living beings, as well as to the householder himself. (40) What woman of my category, O brave one, would not accept for her husband a renowned, generous, charming and beloved personality like you? (41)

What woman's mind on this earth would not cling to your arms, resembling the body of a serpent, O mighty-armed one? It is in order to wipe out the agony of helpless and forlorn creatures (like me) with your smiling glances imbued with compassion that you move about (in this world)." (42)

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः । तां प्रविश्य पुरीं राजन्मुमुदाते शतं समाः ।४३।
उपगीयमानो ललितं तत्र तत्र च गायकैः । क्रीडन् परिवृतः स्त्रीभिर्ह्रदिनीमाविशच्छुचौ ।४४।
सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः । पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ।४५।
पञ्च द्वारस्तु पौरस्त्या दक्षिणैका तथोत्तरा । पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये ।४६।
खद्योताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते । विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः ।४७।
नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते । अवधूतसखस्ताभ्यां विषयं याति सौरभम् ।४८।
मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणवहूदनौ । विषयौ याति पुरराड्सज्ञविपणान्वितः ।४९।
पितृहूर्नृप पुर्या द्वार्दक्षिणेन पुरञ्जनः । राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ।५०।
देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः । राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ।५१।
आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः । ग्रामकं नाम विषयं दुर्मदेन समन्वितः ।५२।
निर्ऋतिर्नाम पश्चाद् द्वास्तया याति पुरञ्जनः । वैशसं नाम विषयं लुब्धकेन समन्वितः ।५३।
अन्धावमीषां पौराणां निर्वाक्पेशस्कृतावुभौ । अक्षण्वतामधिपतिस्ताभ्यां याति करोति च ।५४।

Nārada went on : Having thus signified on that spot their mutual agreement, the couple entered that city and rejoiced (there) for a hundred years. (43) Glorified everywhere in a sweet voice by panegyrists, Purañjana sported in the midst of damsels and entered a river during the hot weather (to refresh himself). (44) For the passage of whosoever was the ruler in the city to other territories seven (out of the nine) gates of that city had been constructed in the upper (elevated) part, and two in the lower. (45) (Again) five (of these) entrances opened towards the east, one towards the south, another towards the north and (the lower) two faced the west, I mention their names (to you,) O king ! (46) Two of the eastern gates, Khadyotā and Āvirmukhī (by name), had been built at the same place. Accompanied by (his friend) Dyumān, Purañjana travelled to thè land of Vibhrājita through these two (entrances).(47) Two more portals in the east, Nalinī and Nālinī (by name) had (also) been constructed abjacently. Accompanied by (another friend) Avadhūta, he sallied forth by them to the territory of Saurabha. (48) The fifth entrance, facing the east, was called Mukhyā. Accompanied by (his two other friends) Rasajña and Vipaṇa, the ruler of the city went by this to the lands of Āpaṇa and Bahūdana. (49) Pitṛhū was (the name of) the gate in the south of the city. Accompanied (by his friend) Śrutadhara, Purañjana went (thereby) to the kingdom of south of Pañcāla. (50) The entrance in the north of the city was called by the name of Devahū. Accompanied by (the same) Śrutadhara, Purañjana went (by this) to the dominion of north Pañcāla. (51) Āsurī was the name of the gate on the west. Accompanied by (his friend) Durmada, Purañjana proceeded by that to the territory of Grāmaka. (52) The (other) entrance on the west was called Nirṛti. Accompanied by (his friend) Lubdhaka, Purañjana moved (by that) to the country known by the name of Vaiśasa. (53) Two of the city gates, Nirvāk and Peśaskṛt (by name), led to blind alleys. The lord of those endowed with vision, Purañjana went about and did (everything) with the help of these two. (54)

स यर्ह्यन्तःपुरगतो विषूचीनसमन्वितः । मोहं प्रसादं हर्षं वा याति जायात्मजोद्भवम् ।५५।

एवं कर्मसु संसक्तः कामात्मा वञ्चितोऽबुधः। महिषी यद्यदीहेत तत्तदेवान्ववर्तत ।५६।
क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः। अश्नन्त्यां क्वचिदश्नाति जक्षत्यां सह जक्षति ।५७।
क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित्। क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति ।५८।
क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति। अनु शेते शयानायामन्वास्ते क्वचिदासतीम् ।५९।
क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति। क्वचिज्जिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशति क्वचित् ।६०।
क्वचिच्च शोचतीं जायामनुशोचति दीनवत्। अनु हृष्यति हृष्यन्त्यां मुदितामनु मोदते ।६१।
विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः। नेच्छन्ननुकरोत्यज्ञः क्लैब्यात्क्रीडामृगो यथा ।६२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने पञ्चविंशोऽध्यायः ।२५।

Whenever he went to the gynaeceum, accompanied by Viṣūcīna (the principal waiter in the gynaeceum), he gave way to infatuation, complacence and joy induced by (the presence of) his wife and children. (55) Thus deeply attached to action and beguiled (by his wife), the foolish king (Purañjana), whose mind was given over to sense-gratification, did exactly what the queen did. (56) Now, on her drinking wine, he too drank wine and was overcome with intoxication; and now, on her dining, he (too) took his dinner and on her proceeding to eat something crisp, he too ate it along with her. (57) Sometimes, when she sang, he (too) sang and on other occasions, when she wept, he (too) wept. Again, on her laughing, he (too) laughed and, on her prattling, he too prattled like her. (58) Now, when she ran, he (too) ran; (and) on her standing, he (too) likewise remained standing. On her going to bed he (too) similarly went to bed and now, on her sitting down, he (too) likewise sat down. (59) Sometimes, when she listened, he (too) listened and, on her seeing (something), he too saw the same thing. Again, on her proceeding to smell (something), he (too) smelt it and on some occasions, when she touched (anything), he (too) touched it. (60) Now, when his wife appeared sorrowful, he (too) became sorrowful after her like one afflicted. On her rejoicing he too similarly rejoiced and on her feeling happy he too (likewise) felt happy. (61) Thus deluded by the queen and having completely lost his nature, the foolish king (Purañjana) helplessly and involuntarily imitated (the doings of) his wife like a monkey kept for amusement. (62)

Thus ends the twenty-fifth discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षड्विंशोऽध्यायः

Discourse XXVI

Purañjana goes a hunting to the forest and the queen gets angry with him

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम्। द्वीपं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् । १ ।
एकरश्म्येकदमनमेकनीडं द्विकूबरम्। पञ्चप्रहरणं सप्तवरूथं पञ्चविक्रमम् । २ ।
हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः। एकादशचमूनाथः पञ्चप्रस्थमगाद्वनम् । ३ ।
चचार मृगयां तत्र दृप्त आत्तेषुकार्मुकः। विहाय जायामतदर्हां मृगव्यसनलालसः । ४ ।

आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः । न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् । ५ ।
तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने । यावदर्थमलं लुब्धो हन्यादिति नियम्यते । ६ ।
य एवं कर्म नियतं विद्वान् कुर्वीत मानवः । कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते । ७ ।
अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते । गुणप्रवाहपतितो नष्टप्रज्ञो व्रजत्यधः । ८ ।

Nārada resumed : Armed with a mighty bow, clad in his gold armour, equipped with his inexhaustible quiver and attended by his eleventh general, Purañjana one day mounted his car drawn by five horses and fit for swift marches, and proceeded to the forest called Pañcaprastha. The car had a pair of shafts, two wheels, one axle-tree, three flag-staffs, five cords, a single rein, one charioteer, a seat (for the owner of the chariot), two (central) poles (to which the yoke is fixed), five recesses and sevenfold protection.It was capable of five kinds of motion and was provided with appurtenances of gold. (1—3) Leaving behind his wife, who (however) did not deserve such (callous) treatment, the proud king, who was totally given up to the passion for game, set about hunting there, bow and arrow in hand. (4) Following the ways of the demons, he became hard-hearted and cruel and killed with his sharp arrows a number of wild animals in the woods. (5) The scriptures restrict the scope of hunting and lay down that a king (alone), if he is excessively fond (of hunting), may kill in the forest according to his needs (only) such animals as are fit for sacrifice (and that too) on sacred occasions (Śrāddha etc.), recognized in the scriptures. (6) The wise man who performs his duties thus defined (in the Śāstras) is not tainted by that action, O ruler of kings, thanks to the enlightenment that dawns on him (as a result of such actions). (7) Full of egotism, he who does his duties otherwise (in violation of the restrictions imposed by the scriptures) is bound (by such actions). Having fallen into (the whirlpool of) transmigration, and deprived of his judgment, he goes down in the scale of spiritual evolution. (8)

तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः । विप्लवोऽभूद्दुःखितानां दुःसहः करुणात्मनाम् । ९ ।
शशान् वराहान् महिषान् गवयान् रुरुशल्यकान् । मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् । १० ।
ततः क्षुत्तृट्परिश्रान्तो निवृत्तो गृहमेयिवान् । कृतस्नानोचिताहारः संविवेश गतक्लमः । ११ ।
आत्मानमर्हयाञ्चक्रे धूपालेपस्रगादिभिः । साध्वलङ्कृतसर्वाङ्गो महिष्यामादधे मनः । १२ ।
तृप्तो हृष्टः सुदृप्तश्च कन्दर्पाकृष्टमानसः । न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् । १३ ।
अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् । अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा । १४ ।
न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः । यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।
व्यङ्गे रथ इव प्राज्ञः को नामासीत दीनवत् । १५ ।
क्व वर्तते सा ललना मज्जन्तं व्यसनार्णवे । या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे । १६ ।

The slaughter of wild animals that had their bodies lacerated by his arrows decorated with variegated feathers and died with great pain was something hard to bear for those possessed of a tender heart. (9) While (engaged in) killing hares, boars, bisons, Gayals, black antelopes and porcupines, fit for sacrifice, and many other creatures, he felt (much) fatigued. (10) Exhausted with hunger and thirst, he desisted from the cruel act and returned home; and, when he had finished his bath and duly taken his meals, he lay down to rest and was (thus) relieved of his fatigue. (11) He graced his person with perfume, sandal paste and wreath of flowers etc., and, well adorned all over, (now) thought of his queen. (12) Sated with refreshments, delighted with perfume etc., and highly proud of his royal state, and his mind seized with passion, he missed his beautiful wife, who helped him in discharging the duties of a householder. (13) As if sad at heart, he enquired of the ladies of the gynaeceum, O king

Vediṣat (Prācīnabarhi) : "Is everything well with you and your mistress, O charming damsels? The household wealth in this house looks not so splendid as before at this moment. (How is it ?) What wise man would stay like a miserable creature in his house neglected as a chariot without wheels etc., if there was no mother, or wife looking upon her husband as God (Himself) in that house. (14-15) Where is that lovely lady, who cheers me up when I am drowning in an ocean of misery, brightening my intellect at every step ?" (16)

रामा ऊचुः

नरनाथ न जानीमस्वत्प्रिया यद्व्यवस्यति। भूतले निरवस्तारे शयानां पश्य शत्रुहन्।१७।

The ladies replied : O lord of men, we know not what your beloved wife is bent upon (doing). (Just) see her lying on the bare ground, O slayer of foes ! (17)

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि। तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ।१८।
सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता। प्रेयस्याः स्नेहसंरम्भलिङ्गमात्मनि नाभ्यगात्।१९।
अनुनिन्येऽथ शनकैर्वीरोऽनुनयकोविदः। पस्पर्श पादयुगलमाह चोत्सङ्गलालिताम्।२०।

Nārada went on : Purañjana, whose judgment had been shaken through attachment to his wife, was sorely perturbed to see her lying unkempt on the ground. (18) With an aching heart he tried to pacify her with soft words, but failed to perceive in (the behaviour of) his beloved queen any sign of anger prompted by love towards him. (19) The gallant youth then gradually began to cajole her, skilled as he was in (the art of) conciliation. He touched her feet and, having seated her in his lap and caressed her, spoke (as follows). (20)

पुरञ्जन उवाच

नूनं त्वकृतपुण्यास्ते भृत्या येष्वीश्वराः शुभे। कृतागस्स्वात्मसात्कृत्वा शिक्षादण्डं न युञ्जते।२१।
परमोऽनुग्रहो दण्डो भृत्येषु प्रभुणार्पितः। बालो न वेद तत्तन्वि बन्धुकृत्यममर्षणः।२२।
सा त्वं मुखं सुदति सुभ्रवनुरागभारव्रीडाविलम्बविलसद्धसितावलोकम्।
नीलालकालिभिरुपस्कृतमुन्नसं नः स्वानां प्रदर्शय मनस्विनि वल्गुवाक्यम्।२३।
तस्मिन्दधे दममहं तव वीरपत्नि योऽन्यत्र भूसुरकुलात्कृतकिल्बिषस्तम्।
पश्ये न वीतभयमुन्मुदितं त्रिलोक्यामन्यत्र वै मुररिपोरितरत्र दासात्।२४।
वक्त्रं न ते वितिलकं मलिनं विहर्षं संरम्भभीममविमृष्टमपेतरागम्।
पश्ये स्तनावपि शुचोपहतौ सुजातौ बिम्बाधरं विगतकुङ्कुमपङ्करागम्।२५।
तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य स्वैरं गतस्य मृगयां व्यसनातुरस्य।
का देवरं वशगतं कुसुमास्त्रवेगविस्रस्तपौंस्नमुशती न भजेत कृत्ये।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने षड्विंशोऽध्यायः।२६।

Purañjana said : Unlucky indeed are those servants whom, when they have committed some offence, their masters, O fair one, care not to punish by way of correction, recognizing them as subject to their control. (21) Punishment meted out to servants by their master is an act of supreme grace (on the latter's part). He who resents it is a fool in that he fails to recognize it as a friendly act, O lovely one.(22) Therefore, O proud lady with beautiful teeth and graceful eyebrows, reveal to us, who are yours, your face with a prominent nose and a sweet tongue, hanging under the weight of love and bashfulness, charming with smiling glances and decked with dark bee-like tresses. (23) I shall (presently) inflict (suitable) punishment, O spouse of a warrior, on him who has wronged you, unless he belongs to the Brāhmaṇa race. I do not find him immune from fear, much less rejoicing, in all the three

worlds (or even) beyond them, if he is other than a servant of Lord Viṣṇu (the Slayer of the demon Mura). (24) Never before did I see your face without its Tilaka (sacred mark on the forehead), dull, cheerless, frowning with anger, untrimmed and sullen, nor did I (ever) see even your lovely breasts soiled with tears of grief and your lips, ruddy as the ripe Bimba fruit, without their saffron-like hue. (25) Therefore, be gracious to me, your loved one, even though I have committed an offence against you in that I went out a hunting of my own will (without taking your leave), seized with a passion for sport. What woman, longing for union, would not accept, for befitting services, her beloved one, who was (ever) under her sway and had been deprived of his patience by the vehemence of love ? (26)

Thus ends the twenty-sixth discourse forming part of the story of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तविंशोऽध्यायः

Discourse XXVII

Raid of Caṇḍavega against the capital of Purañjana and the story of Kālakanyā

नारद उवाच

इत्थं पुरञ्जनं सध्र्यग्वशमानीय विभ्रमैः। पुरञ्जनी महाराज रेमे रमयती पतिम्। १।
स राजा महिषीं राजन् सुस्नातां रुचिराननाम्। कृतस्वस्त्ययनां तृप्तामभ्यनन्ददुपागताम्। २।
तयोपगूढः परिरब्धकन्धरो रहोऽनुमन्त्रैरपकृष्टचेतनः।
न कालरंहो बुबुधे दुरत्ययं दिवा निशेति प्रमदापरिग्रहः। ३।
शयान उन्नद्धमदो महामना महार्हतल्पे महिषीभुजोपधिः।
तामेव वीरो मनुते परं यतस्तमोऽभिभूतो न निजं परं च यत्। ४।

Nārada resumed : Having thus brought Purañjana completely under sway by her feminine graces, O great king, Purañjanī (the wife of Purañjana) enjoyed life, bringing delight to her spouse.(1)King Purañjana, O Prācīnabarhi, greeted her when she came up to him with a bright countenance, having washed herself well and fitted herself with auspicious decoration, and (fully) gratified (after a hearty and sumptuous dinner). (2) Embraced by her, he threw his arms about her neck; and, infatuated by her secret amatory counsel, he did not notice the rapid movement of time, which was difficult to master, knowing not whether it was day or night, his mind being completely possessed by (the charms of) that young woman.(3) Lying on a splendid couch with the arm of his queen serving as a pillow, the over-ambitious and valiant Purañjana, whose arrogance knew no bounds, accounted his wife the supreme object of his life; and, overpowered as he was with infatuation, he did not know what was his and what was alien (to him). (4)

तयैवं रममाणस्य कामकश्मलचेतसः। क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः। ५।
तस्यामजनयत्पुत्रान् पुरञ्जन्यां पुरञ्जनः। शतान्येकादश विराडायुषोऽर्धमथात्यगात्। ६।
दुहितॄर्दशोत्तरशतं पितृमातृयशस्करीः। शीलोदार्यगुणोपेताः पौरञ्जन्यः प्रजापते। ७।

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान्। दारैः संयोजयामास दुहितॄः सदृशैवरैः। ८।
पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम्। यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः। ९।
तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु। निरूढेन ममत्वेन विषयेष्वन्वबध्यत।१०।
ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः। देवान् पितॄन् भूतपतीन्नानाकामो यथा भवान्।११।
युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः। आससाद स वै कालो योऽप्रियः प्रिययोषिताम्।१२।

While he thus tasted sensual delights with her, his mind (reason) clouded by passion, his youth passed away—half a second as it were, O king of kings ! (5) Emperor Purañjana begot through that Purañjanī (as many as) eleven hundred sons and one hundred and ten daughters. These latter brought glory to their parents and were endowed with a noble character and virtues like generosity and so on. They became (collectively) known as Paurañjanīs (daughters of Purañjana and Purañjanī),O ruler of men. By the time (he begot all these) half his life was spent. (6-7) That ruler of Pañcāla duly united his sons, who propagated their ancestral line, with (worthy) brides and his daughters with suitable bridegrooms. (8) A hundred sons were born in due course to each of his sons. By these the race of Purañjana considerably grew in the land of the Pañcālas. (9) Through a deep-seated feeling of mineness in respect of his sons and grandsons (the heirs of sons), houses, treasury and dependants (servants, ministers and so on), he got attached to the objects of sense more and more. (10) And, prompted by manifold desires, he worshipped, as you did, the gods and manes as well as the lords of ghosts through (a number of) horrible sacrifices involving animal-slaughter, after being (duly) consecrated for them. (11) While he thus remained unmindful of all that was conducive to his welfare, his mind being attached to his family, the period of senility stole upon him—a period (most) unwelcome to those who are fond of women. (12)

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप। गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम्।१३।
गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः। परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम्।१४।
ते चण्डवेगानुचराः पुरञ्जनपुरं यदा। हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः।१५।
स सप्तभिः शतैरेको विंशत्या च शतं समाः। पुरञ्जनपुराध्यक्षो गन्धर्वैर्युयुधे बली।१६।
क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा। चिन्तां परां जगामार्तः सराष्ट्रपुरबान्धवः।१७।
स एव पुर्यां मधुभुक्पञ्चालेषु स्वपार्षदैः। उपनीतं बलिं गृह्णन् स्त्रीजितो नाविदद्भयम्।१८।

(Now) there is a chief of the Gandharvas, known by the name of Caṇḍavega, O king ! Three hundred and sixty strong Gandharvas (celestial musicians), forming his retinue, and Gandharva women, equally strong, half of them fair and others dark (of complexion), pairing with them, ravage by rotation a city which is well provided with all objects of enjoyment (even) when it was built. (13-14) When these attendants of Caṇḍavega commenced pillaging the capital of Purañjana, Prajāgara (the serpent) offered resistance there. (15) For (full) hundred years that powerful guard of the city fought single-handed with those seven hundred and twenty (Gandharvas of both sexes). (16) When his relation (Prajāgara) began to lose strength as a result of his combat with many, Purañjana felt (extremely) distressed with his (entire) dominion and city and kinsmen (too), and was filled with great anxiety. (17) Being the only drinker at his own capital in the kingdom of Pañcāla and thus receiving the tribute brought by his own retainers, that hen-pecked monarch knew nothing of (the impending) fear. (18)

कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती। पर्यटन्ती न बर्हिष्मन् प्रत्यनन्दत कञ्चन।१९।

दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा। या तुष्टा राजर्षये तु वृतादात्पूरवे वरम्।२०।
कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम्। वव्रे बृहद्व्रतं मां तु जानती काममोहिता।२१।
मयि संरभ्य विपुलमदाच्छापं सुदुःसहम्। स्थातुमर्हसि नैकत्र मद्याच्ञाविमुखो मुने।२२।
ततो विहतसङ्कल्पा कन्यका यवनेश्वरम्। मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम्।२३।
ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम्। सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति।२४।
द्वाविमावनुशोचन्ति बालावसदवग्रहौ। यल्लोकशास्त्रोपनतं न राति न तदिच्छति।२५।
अथो भजस्व मां भद्र भजन्तीं मे दयां कुरु। एतावान् पौरुषो धर्मो यदार्ताननुकम्पते।२६।

There is a daughter of Kāla (the Time-Spirit), who ranged over the three worlds, desirous of (securing) a husband. Nobody (however) would welcome her, O Prācīnabarhi ! (19) Due to her forbidding nature she became known in the world by the name of Durbhagā (an accursed woman). Accepted (once) by the royal sage Puru (the youngest son of Yayāti) she conferred on him the boon of sovereignty, highly pleased (with him). (20) On a certain day, when I had (just) descended to the terrestrial globe from the realm of Brahmā (the creator), she in the course of her peregrination (came and) wooed me, infatuated as she was with passion, even though she knew that I was vowed to perpetual celibacy. (21) Enraged at my refusal, she pronounced a formidable curse, saying : "Having turned a deaf ear to my advances, you shall never stay at one place (long), O sage !" (22) Her will (thus) crossed, the maid thereafter approached the lord of the Yavanas, Bhaya (Fear) by name, as instructed by me, and accepted him for her husband (with the following words) : "I court you, the foremost of the Yavanas, as my coveted husband, O gallant youth ! The hope centred by creatures (men) in you never goes in vain. (23-24) Both he who does not part with and he who refuses to accept that which offers itself as worth giving or taking—according to usage and (the injunctions of) the scriptures—are ignorant and perverse; the wise feel sorry for them. (25) Therefore, O blessed one, be gracious to me and accept me, who offer my hand to you. To compassionate the afflicted—that is the sacred duty of a man." (26)

कालकन्योदितवचो निशम्य यवनेश्वरः। चिकीर्षुर्दैवगुह्यं स सस्मितं तामभाषत।२७।
मया निरूपितस्तुभ्यं पतिरात्मसमाधिना। नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम्।२८।
त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम्। याहि मे पृतनायुक्ता प्रजानाशं प्रणेष्यसि।२९।
प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव। चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः।३०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने सप्तविंशोऽध्यायः।२७।

Hearing the words addressed by the daughter of Kāla, the lord of the Yavanas, who was eager to accomplish the secret mission of the gods (viz., to bring about the death of living beings), smilingly replied to her (as follows): (27) "With the help of my intuitive vision I have found out a husband for you. The world does not welcome you because you are inauspicious and despised. (28) (Now,) moving about imperceptibly, enjoy you the (whole) creation owing its existence to Karma (thus treating everyone of it as your husband). Sally forth with my army and you will bring about the destruction of (all) created beings. (29) Here is my brother, Prajwāra (mortal fever), and be you sister to me. With you both and followed by a formidable army I shall range over this world unperceived. (30)

Thus ends the twenty-seventh discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टाविंशोऽध्यायः

Discourse XXVIII

Purañjana is reborn as a woman and attains liberation through the teaching of his friend, Avijñāta

नारद उवाच

सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः। प्रज्वारकालकन्याभ्यां विचेरुरवनीमिमाम्। १।
त एकदा तु रभसा पुरञ्जनपुरीं नृप। रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम्। २।
कालकन्यापि बुभुजे पुरञ्जनपुरं बलात्। ययाभिभूतः पुरुषः सद्यो निःसारतामियात्। ३।
तयोपभुज्यमानां वै यवनाः सर्वतोदिशम्। द्वार्भिः प्रविश्य सुभृशं प्रार्दयन् सकलां पुरीम्। ४।
तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः। अवापोरुविधांस्तापान् कुटुम्बी ममताकुलः। ५।

Nārada continued : Accompanied by Prajwāra and the daughter of Kāla; the hordes of the lord of the Yavanas, Bhaya by name, who were the agents of fate, O Barhiṣman, ranged over this globe.(1) On a certain day, O king, they besieged with (great) speed the capital of Purañjana, rich in (all) earthly enjoyments and guarded by the old serpent (Prajāgara). (2) The daughter of Kāla too took possession of the city of Purañjana by force. Overcome by her, any man would become powerless at once. (3) The Yavanas (the troops of Bhaya) entered the city, which was (thus) being forcibly enjoyed by her, through the (various) entrances on all sides and oppressed the entire population very much. (4) The city being thus tormented, Purañjana, who loved it as his own self, and who had a large family and was troubled with the feeling of mineness, fell a prey to manifold agonies. (5)

कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः। नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्बलात्। ६।
विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान्। पुत्रान् पौत्रानुगामात्याञ्जायां च गतसौहृदाम्। ७।
आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान्। दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम्। ८।
कामानभिलषन्दीनो यातयामांश्च कन्यया। विगतात्मगतिस्नेहः पुत्रदारांश्च लालयन्। ९।
गन्धर्वयवनाक्रान्तां कालकन्योपमर्दिताम्। हातुं प्रचक्रमे राजा तां पुरीमनिकामतः।१०।
भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः। ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया।११।

Embraced by that maid (the daughter of Kāla) and divested of (his) glory, Purañjana felt (very) wretched, his mind being engrossed in the pleasures of sense. Nay, forcibly robbed of his power and affluence by the Gandharvas and the Yavanas, he lost his power of discrimination (too). (6) Seeing his city destroyed, his sons and grandsons, servants and ministers rebellious and disrespectful, his wife cold and indifferent, his body caught in the snares of that maid and the land of Pañcāla overrun by the enemy, he was plunged in anxiety which was hard to overcome, and found no remedy for it.(7-8) Miserably hankering after the objects of enjoyment, rendered insipid by that maid, and affectionately taking care of his progeny and wife, the king lost his spiritual moorings as well as the affection of his people and reluctantly proceeded to quit that city, which had (now) been taken possession of by the Gandharvas and Yavanas and devastated by the daughter of Kāla. (9-10) (In the meantime) Prajwāra, the elder brother of the lord of the Yavanas, who bore the name of Bhaya, made his appearance (there) and set fire to the entire city with intent to please his brother. (11)

तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः। कौटुम्बिकः कुटुम्बिन्या उपातप्यत सान्वयः।१२।

यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया। पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ।१३।
न शेके सोऽवितुं तत्र पुरुकृच्छ्रेरुवेपथुः। गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ।१४।
शिथिलावयवो यर्हि गन्धर्वैर्हृतपौरुषः। यवनैररिभी राजन्नुपरुद्धो रुरोद ह ।१५।
दुहितॄः पुत्रपौत्रांश्च जामिजामातृपार्षदान्। स्वत्वावशिष्टं यत्किञ्चिद् गृहकोशपरिच्छदम् ।१६।
अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही। दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ।१७।
लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी। वर्तिष्यते कथं त्वेषा बालकाननुशोचती ।१८।
न मय्यनाशिते भुङ्क्ते नास्नाते स्नाति मत्परा। मयि रुष्टे सुसंत्रस्ता भर्त्सिते यतवाग्भयात् ।१९।
प्रबोधयति माविज्ञं व्युषिते शोककर्शिता। वर्त्मैतद् गृहमेधीयं वीरसूरपि नेष्यति ।२०।
कथं नु दारका दीना दारकीर्वापरायणाः। वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ।२१।

When the city was in flames, Purañjana, the head of his family, suffered (untold) agony with the entire city, his own retinue, the mistress of the family and his sons and daughters. (12) When Prajāgara's own abode was besieged by the Yavanas and the city was occupied by the daughter of Kāla, the said guard of the city felt sorely distressed as he closed with Prajwāra. (13) When he was unable to defend the city while on that post and found himself in great straits, he shook violently and sought to fly away therefrom even as a serpent would try to escape from the hollow of a tree on fire. (14) With his limbs enfeebled, and himself deprived of his manliness by the Gandharvas, he actually wept when intercepted by his enemies, the Yavanas, O king ! (15) Purañjana (the master of his house), whose mind has been perverted by the thoughts of 'I' and 'mine' in respect of his (body and) house etc., felt (very) wretched when the hour of separation from his wife came, and (anxiously) thought of his daughters, sons and grandsons, daughters-in-law, sons-in-law and retainers, house, treasury and (other) belonging, whatever (still) remained his in name only. (16-17) (He said to himself,) "When I am gone to the other world, how should this widowed mother of the family eke out her existence, lamenting the lot of her children? (18) (Entirely) depending on me, she would not take her food until I had been fed nor would she bathe until I had taken my bath. (Nay,) she would get awfully frightened when I was angry and would hold her tongue out of fear when scolded by me. (19) She would admonish me when my judgement failed, and would grow emaciated through grief when I was away from home. (Now) will she be able to follow the way of the householders (when I am no longer with her), even though she is the mother of heroic sons? (Very likely she will not; rather she will try to follow me to the other world by ascending my pyre.) (20) And how will these helpless sons and daughters, who have no one else to depend upon, survive when I am gone? On the other hand, they will perish like the inmates of a broken vessel in mid ocean." (21)

एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम्। ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ।२२।
पशुवद्यवनैरेष नीयमानः स्वकं क्षयम्। अन्वद्रवन्ननुपथाः शोचन्तो भृशमातुराः ।२३।
पुरीं विहायोपगत उपरुद्धो भुजङ्गमः। यदा तमेवानु पुरी विशीर्णा प्रकृतिं गता ।२४।
विकृष्यमाणः प्रसभं यवनेन बलीयसा। नाविन्दत्तमसाऽऽविष्टः सखायं सुहृदं पुरः ।२५।
तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना। कुठारैश्छिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ।२६।
अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः। शाश्वतीरनुभूयार्तिं प्रमदासङ्गदूषितः ।२७।
तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा। अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ।२८।
उपयेमे वीर्यपणां वैदर्भीं मलयध्वजः। युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ।२९।

तस्यां स जनयाञ्चक्र आत्मजामसितेक्षणाम्। यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ।३०।
एकैकस्याभवत्तेषां राजन्नर्बुदमर्बुदम्। भोक्ष्यते यद्वंशधरैर्मही मन्वन्तरं परम् ।३१।
अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम्। यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ।३२।

While Purañjana was sorrowing thus with a feeble mind, even though he should not have done so, there came up the lord of the Yavanas, Bhaya by name, bent upon seizing him. (22) When he was being taken by the Yavanas to their own place, bound as a beast, his attendants (too) followed him, sorrowing in extreme perturbation. (23) When the serpent (too), that had been held up (till now by the Yavanas) deserted the city and came up (to his master), the city was completely destroyed after him and reduced to the elements. (24) (Even) while being forcibly dragged by the mighty Yavana, Purañjana failed to remember his old friend and companion (Avijñāta), seized as he was with infatuation. (25) The sacrificial animals that had been mercilessly slaughtered by him (now) chopped him with axes in anger, remembering that cruelty of his. (26) Steeped in ignorance, to which there was no limit or end, and having lost his memory, he suffered (untold) agony (in hell) for numberless years, his mind being perverted through attachment to his wife. (27) Mentally clinging to her alone (even at the last moment), he was then born as a most beautiful girl in the house of the (then) ruler of Vidarbha, a veritable lion among kings. (28) Malayadhwaja, a ruler of the Pāṇḍya kingdom, who had conquered (all) his enemies' cities, married this princess of Vidarbha, who was offered as the prize of valour, after vanquishing all the other princes in battle. (29) Through her Malayadhwaja begot a lovely daughter with dark eyes and seven younger sons, who became the seven rulers of the Draviḍa kingdom. (30) A hundred million sons were born to each one of these latter, by whose descendants the earth will be ruled over for a whole Manvantara and (even) beyond it. (31) Agastya married the first-born daughter (of Malayadhwaja), constant in virtue; of her was born the sage Dṛḍhacyuta, who (in his turn) had a son, Idhmavāha by name. (32)

विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः। आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ।३३।
हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा। अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ।३४।
तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका। तत्पुण्यसलिलैर्नित्यमुभयत्रात्मनो मृजन् ।३५।
कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः। वर्तमानः शनैर्गात्रकर्शनं तप आस्थितः ।३६।
शीतोष्णवातवर्षाणि क्षुत्पिपासे प्रियाप्रिये। सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः ।३७।
तपसा विद्यया पक्वकषायो नियमैर्यमैः। युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः ।३८।
आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः। वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् ।३९।
स व्यापकतयाऽऽत्मानं व्यतिरिक्ततयाऽऽत्मनि। विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह ।४०।
साक्षाद्भगवतोक्तेन गुरुणा हरिणा नृप। विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् ।४१।
परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि। वीक्षमाणो विहायेक्षामस्मादुपरराम ह ।४२।

Having divided the earth among his (seven) sons, that royal sage, Malayadhwaja, betook himself to the Kulācala mountain, eager to worship Lord Śrī Kṛṣṇa. (33) Abandoning her house, sons and luxuries, the lovely eyed daughter of the king of Vidarbha followed the lord of the Pāṇḍyas, even as moonlight follows the moon. (34) (Three) rivers, Candravasā, Tāmraparṇī, and Vaṭodakā by name, flow in that region. Cleansing the impurities of both his body and mind with their holy waters everyday, and subsisting on bulbs and seeds, roots and fruits, flowers and leaves, as well as on blades of grass and water, he practised austerities, which gradually emaciated his body. (35-36) He triumphed over pairs of opposites such as

heat and cold, storm and rain, hunger and thirst, the agreeable and the disagreeable, pleasure and pain, viewing all with the same eye. (37) With his latent desires eradicated through asceticism and worship, and having controlled his senses, breath and mind through the religious vows (of purity—both internal and external, muttering the divine name and sacred texts) etc., and the various forms of self-discipline (viz., non-violence, truthfulness etc.), he united (identified) his self with Brahma (the Infinite). (38) He sat motionless like a stump at one place for a hundred celestial years. (And) having found (supreme) delight in Lord Vāsudeva, he ceased to be conscious of everything else. (39) With the light of pure wisdom imparted by the divine Śrī Hari Himself as a preceptor, which shed lustre all round in his heart, O king he perceived the Self, who is the witness even of the activities of the mind, as illumining the body etc., and (therefore quite) distinct from them—even as a man sees himself apart from his severed head etc., in a dream—and verily grew indifferent to everything else. (40-41) He realized himself as one with the transcendent Brahma and the transcendent Brahma as identical with himself and (then), giving up even this consciousness, actually rose above (quitted) this world. (42)

पतिं परमधर्मज्ञं वैदर्भी मलयध्वजम्। प्रेम्णा पर्यचरद्धित्वा भोगान् सा पतिदेवता ।४३।
चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा। वभावुप पतिं शान्ता शिखा शान्तमिवानलम् ।४४।
अजानती प्रियतमं यदोपरतमङ्गना। सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् ।४५।
यदा नोपलभेताङ्घ्रावूष्माणं पत्युरर्चती। आसीत्संविग्नहृदया यूथभ्रष्टा मृगी यथा ।४६।
आत्मानं शोचती दीनमबन्धुं विक्लवाश्रुभिः। स्तनावासिच्य विपिने सुस्वरं प्ररुरोद सा ।४७।
उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम्। दस्युभ्यः क्षत्रबन्धुभ्यो बिभ्यतीं पातुमर्हसि ।४८।
एवं विलपती बाला विपिनेऽनुगता पतिम्। पतिता पादयोर्भर्तू रुदत्यश्रूण्यवर्तयत् ।४९।
चितिं दारुमयीं चित्वा तस्यां पत्युः कलेवरम्। आदीप्य चानुमरणे विलपन्ती मनो दधे ।५०।
तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान्। सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो ।५१।

Renouncing (all) sensuous enjoyments, the aforesaid Vaidarbhī (the daughter of the king of Vidarbha), who looked upon her husband as a veritable god, lovingly waited upon her spouse, Malayadhwaja, who was conscious of his paramount duty (viz., that of propitiating the Lord). (43) Clad in tatters, and emaciated through fasting and other vows, her hair stuck together in knots, she shone beside her husband like a subdued flame by the side of a flameless fire (live coals). (44) Going up to her most beloved spouse, who was seated in a steady posture even when he had expired, the lady waited upon him as before, little knowing that he was dead. (45) When (however) she did not feel any warmth in the feet of her husband while serving them, she was much perturbed at heart like a doe that had strayed away from its herd. (46) Lamenting her lot as she was now friendless and miserable, she felt greatly alarmed and wept loudly in that forest, bathing her breasts in tears. (47) "Arise, stand up, O royal sage ! Be pleased to protect this earth, girt by the ocean, (terribly) afraid as she is of robbers and renegade Kṣatriyas." (48) Weeping and wailing thus, that young woman, who had followed her spouse to the forest, fell prostrate at her husband's feet and shed (profuse) tears. (49) Piling up a pyre of fuel, she laid the body of her husband (thereon) and, setting fire to it, made up her mind (proceeded) to follow him to the other world, weeping (all the time).(50) That very moment an old friend of hers, a Brāhmaṇa who had mastered his self (appeared there and), soothing her with sweet words of consolation, (thus) addressed the weeping woman, O king. (51)

ब्राह्मण उवाच

का त्वं कस्यासि को वायं शयानो यस्य शोचसि। जानासि किं सखायं मां येनाग्रे विचचर्थ ह ।५२।

अपि स्मरसि चात्मानमविज्ञातसखं सखे। हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ।५३।
हंस्यावहं च त्वं चार्य सखायौ मानसायनौ। अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ।५४।
स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम्। विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया ।५५।
पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम्। षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् ।५६।
पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो। तेजोऽबन्नानि कोष्ठानि कुलमिन्द्रियसंग्रहः ।५७।
विपणस्तु क्रियाशक्तिर्भूतप्रकृतिरव्यया। शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते ।५८।
तस्मिंस्त्वं रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः। तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो ।५९।

The Brāhmaṇa said : Who are you and whose daughter may you be? And who is the man lying (on the funeral pile), whose death you mourn ? Do you know me, your friend, with whom indeed you moved about of yore ? (52) Can you recall yourself as one who had a companion, Avijñāta by name, O friend, leaving whom you went in search of an abode, addicted as you were to earthly enjoyments ? (53) You and I, O noble one, were swans living on the bosom of the Mānasa lake and remained there for thousands of years without any shelter. (54) Leaving me, O friend, you came down to the earth with your mind set on carnal pleasures; and in the course of your excursions you saw an abode erected by some woman, with five pleasure-gardens, nine entrances, one porter, three surrounding walls, six families of merchants and five market-places. It was built with five materials and had a woman for its mistress. (55-56) The objects of the five senses constituted its gardens and the nine appertures locating the Indriyas constituted its nine entrances, O king. Fire, water and earth served as its (three) surrounding walls; the mind and the five senses were its (six) merchant families. (57) The (five) organs of action constituted its market-place ; the (five) elements served as its undecaying materials. Dominated by the intellect, the man who entered this abode ceased to be self-conscious. (58) Overpowered there by (the wiles of) the woman (the mistress of the dwelling) and enjoying life with her, you forgot your divinity, heard of in the scriptures; and it is through her fellowship that you have been reduced to this most wretched state, O master of your self ! (59)

न त्वं विदर्भदुहिता नायं वीरः सुहृत्तव। न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ।६०।
माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम्। मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ।६१।
अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः। न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ।६२।
यथा पुरुष आत्मानमेकमादर्शचक्षुषोः। द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ।६३।

You are not the daughter of the king of Vidarbha nor is this hero your husband. Nor are you the spouse of Purañjanī by whom you were held captive in the city of nine gates. (60) It is (nothing but) a piece of illusion created by me, under which you thought yourself (formerly) as a man and (now) regard yourself as a virtuous lady; (really speaking) you are neither. You and I are a pair of swans; (just) realize our true nature (going to be described hereafter). (61) I am you and you are no other (than me); mark you, you are just the same as I. The wise never perceive the least difference between us. (62) Just as a man sees himself (his image) differently in a mirror and in the pupil of another's eye, the difference between us two is of the same type. (63)

एवं स मानसो हंसो हंसेन प्रतिबोधितः। स्वस्थस्तद्व्यभिचारेण नष्टामाप पुनः स्मृतिम् ।६४।
बर्हिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम्। यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ।६५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्यानेऽष्टाविंशोऽध्यायः ।२८।

Admonished thus by the fellow-swan, the swan of the Mānasa lake was (once more) established in his own self and regained his self-consciousness, which had been lost due to his having parted company with his friend. (64) O Prācīnabarhi, I have imparted this spiritual truth to you in an indirect manner; for the glorious Lord, the Maker of the universe, loves to remain incognito. (65)

Thus ends the twenty-eighth discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa -Saṁhitā.

अथैकोनत्रिंशोऽध्यायः

Discourse XXIX

The Dialogue between king Prācīnabarhi and the sage Nārada (continued)

प्राचीनबर्हिरुवाच

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते। कवयस्तद्विजानन्ति न वयं कर्ममोहिताः। १।

Prācīnabarhi said : O divine sage, we are unable to follow your teaching correctly. It is the wise alone who can rightly grasp it; not we, who are deluded by attachment to the rituals . (1)

नारद उवाच

पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम्। एकद्वित्रिचतुष्पादं बहुपादमपादकम्। २।
योऽविज्ञाताहृतस्तस्य पुरुषस्य सखेश्वरः। यत्र विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः। ३।
यदा जिघृक्षन् पुरुषः कात्स्न्र्येन प्रकृतेर्गुणान्। नवद्वारं द्विहस्ताङ्घ्रिं तत्रामनुत साध्विति। ४।
बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम्। यामधिष्ठाय देहेऽस्मिन्पुमान् भुङ्क्तेऽक्षभिर्गुणान्। ५।
सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम्। सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः। ६।
बृहद्बलं मनो विद्यादुभयेन्द्रियनायकम्। पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम्। ७।

Nārada replied : One should understand Purañjana (lit., the maker of a city) to be the Jīva (an embodied soul), inasmuch as it is the Jīva that produces a stronghold for itself in the shape of a body with one, two, three, four or numerous feet or without any feet. (2) The friend of the Jīva referred to under the name of Avijñāta is (no other than) God, so-called because He is not fully known by the Jīvas as having names, actions or attributes. (3) When the Jīva wished to enjoy all material objects, it thought the human body endowed with two hands and two feet and nine appertures as the best among all. (4) One should understand the young woman (Purañjanī) to be (no other than) the (human) intellect, which gives rise to the notions of 'I' and 'mine'. Identifying himself with it the Jīva in this body enjoys the (various) sense-objects throqugh the senses. (5) The (ten) Indriyas (the five senses of perception and the five organs of action), which bring about (all) knowledge and action, are the male companions (of Purañjanī); their activities are her female companions and the vital air with its fivefold activity is referred to as a (five-hooded) serpent. (6) One should understand Bṛhadbala (the eleventh mighty warrior waiting on Purañjanī) to be (no other than) the mind, the ruler of both the types of Indriyas. The kingdom of Pañcāla represents the five sense-objects, in the midst of which stands the city with nine gates. (7)

अक्षिणी नासिके कर्णौ मुखं शिश्नगुदाविति। द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः। ८।

अक्षिणी नासिके आस्यमिति पञ्चपुरः कृताः। दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः। ९।
पश्चिमे इत्यधोद्वारौ गुदं शिश्नमिहोच्यते। खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते।
रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः।१०।
नलिनी नालिनी नासे गन्धः सौरभ उच्यते। घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः।११।
आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम्। पितृहूर्दक्षिणः कर्ण उत्तरो देवहूः स्मृतः।१२।
प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम्। पितृयानं देवयानं श्रोत्राच्छ्रुतधराद्व्रजेत्।१३।
आसुरी मेढ्रमर्वाग्द्वार्व्यवायो ग्रामिणां रतिः। उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते।१४।
वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु। हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च।१५।
अन्तःपुरं च हृदयं विषूचिर्मन उच्यते। तत्र मोहं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः।१६।
यथा यथा विक्रियते गुणाक्तो विकरोति वा। तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते।१७।

The two eyes, the two nostrils, the two ears and the penis and the anus are the (four) pairs of entrances with the mouth (as the ninth). (It is through these gates that) the Jīva goes out (to the objects of senses) accompanied by the Indriyas (located in these appertures). (8) (Of these) the two eyes, the two nostrils and the mouth are the five gates located in the east (in front of the head). The right ear has been spoken of as the southern and the left, the northern gate. (9) The two openings below have been called the western gates and they are designated here (is the present context) as the penis and the anus. The (two gates) Khadyotā and Āvirmukhī (declared as) constructed at one place (side by side) in this city correspond to the two eyes; and through these, aided by the faculty of vision, the Jīva (the master of the body) perceives colour, which corresponds to (the realm called) Vibhrājita. (10) The two nostrils are (the gates) Nalinī and Nālinī and odour has been spoken of as (the territory of) Saurabha. The olfactory sense is (the companion of Purañjana known by the name of) Avadhūta; the mouth is (the gate called Mukhyā); the faculty of speech is (the companion going by the name of) Vipaṇa and the organ of taste is (the friend known as) Rasajña. (11) The use of the tongue is the territory mentioned in this story by the name of Āpaṇa and the food of various kinds is the realm known as Bahūdana. The right ear is the gate called Pitṛhū and the left has been referred to under the name of Devahū (the northern gate). (12) The scriptures dealing with the path of worldly activity (the cult of rituals) and those preaching quietism (the cult of worship) have bean spoken of as (the dominions of) South Pañcāla and North Pañcāla respectively. Listening to these through the ear, which has been spoken of as (a companion of Purañjana under the name of) Śrutadhara, the Jīva takes severally to the path of the manes (leading to the realm of the moon-god or heaven) and the path of the gods (leading to the divine Abode). (13) The membrum virile is the western gate called Āsurī; the act of copulation is the territory called Grāmaka (which is only another name for carnal delight). The faculty of procreation has been spoken of as (a companion of Purañjana under the name of) Durmada; while the anus has been referred to under the name of Nirṛti (the other gate in the west). (14) The Infernal region is the territory called Vaiśasa, while the organ of defecation (located in the rectum) is the companion named Lubdhaka. (Now) hear from me about the two entrances leading to blind alleys. They are the hands and feet wherewith the human soul severally works and moves about. (15) (The region of) the heart is the gynaeceum and the mind has been spoken of as (the principal waiter in the gynaeceum under the name of) Viṣūcī (Viṣūcīna). Identifying itself with the qualities (Sattva, Rajas and Tamas) of the mind, the Jīva gives way herein severally to complacence, joy and infatuation.(16) According as the equilibrium of the intellect is disturbed (in the dreaming state) or it disturbs the senses in its turn (in the waking state), the Jīva (the embodied soul), that is affected by its qualities, is compelled to follow its changes, although (by its essential

nature) the Jīva is a (mere) witness. (17)

देहो रथस्त्विन्द्रियाश्वः संवत्सररयोऽगतिः। द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः।१८।

मनोरश्मिर्बुद्धिसूतो हृन्नीडो द्वन्द्वकूबरः। पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः।१९।

आकूतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति। एकादशेन्द्रियचमूः पञ्चसूनाविनोदकृत्।२०।

The body is the chariot having the senses of perception for its horses and coursing swiftly (on the face of it) like the year, though (really) motionless. The two varieties of Karma (good and evil actions) are its two wheels; the three Guṇas (Sattva, Rajas and Tamas) are its three flagstaffs and the five vital airs (Prāṇa, Apāna, Vyāna, Udāna and Samāna) are its five cords.(18) The mind is its (single) rein; the intellect, the charioteer; the heart, the seat (for the occupant of the chariot); the pairs of opposites (just as joy and sorrow, honour and ignominy and so on), the poles (to which the yoke is fixed); the objects of the five senses, the recesses (into which the weapons are deposited); the seven constituent elements (viz., chyle, blood, flesh, fat, bone, marrow and semen) make the seven protective sheaths; and the five organs of action (the tongue, the hands and feet and the organs of copulation and defecation) are its five kinds of outward motion. (In this way) the Jīva runs after the mirage (of sense-gratification), followed by the ten Indriyas (the five senses of perception and the five organs of action) and the mind (the inner sense) as his army and unlawfully enjoying the five forms of sensuous pleasure, which have been figuratively spoken of as the slaughtering of animals. (19-20)

संवत्सरश्चण्डवेगः कालो येनोपलक्षितः। तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः।

हरन्त्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम्।२१।

कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति। स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः।२२।

आधयो व्याधयस्तस्य सैनिका यवनाश्चराः। भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः।२३।

The year, which symbolizes the (passage of) time, is (referred to under the name of) Caṇḍavega (the chief of the Gandharvas); the days and nights (comprising the year) have been spoken of as the three hundred and sixty male and the same number of female Gandharvas, forming his retinue, who steal the life (of a human being) by rotation. (21) Old age is personified as the daughter of Kāla (Time), whom the world does not welcome. Death in the person of the Yavana chief (Bhaya) accepted her as a sister for (help in) the destruction of the world. (22) Mental anguishes and physical disorders are the Yavanas, the mobilized troops (of the Yavana chief). And the fever of two kinds* is (personified as) Prajwāra (the brother of the Yavana chief) who is described as having a swift career in tormenting living beings. (23)

एवं बहुविधैर्दुःखैर्दैवभूतात्मसम्भवैः। क्लिश्यमानः शतं वर्षं देहे देही तमोवृतः।२४।

प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः। शेते कामलवान्ध्यायन्ममाहमिति कर्मकृत्।२५।

यदाऽऽत्मानमविज्ञाय भगवन्त परं गुरुम्। पुरुषस्तु विषज्जेत गुणेषु प्रकृतेः स्वदृक्।२६।

गुणाभिमानी स तदा कर्माणि कुरुतेऽवशः। शुक्लं कृष्णं लोहितं वा यथाकर्माभिजायते।२७।

शुक्लात्प्रकाशभूयिष्ठाँल्लोकानाप्नोति कर्हिचित्। दुःखोदर्कान् क्रियायासांस्तमः शोकोत्कटान् क्वचित्।२८।

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः। देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः।२९।

क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम्। चरन् विन्दति यद्दिष्टं दण्डमोदनमेव वा।३०।

तथा कामाशयो जीव उच्चावचपथा भ्रमन्। उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम्।३१।

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* Śītajwara (fever accompanied with fits of cold) and Dāhajwara (inflammatory fever) are the two types of fever obviously referred to here.

Afflicted thus by manifold sufferings, brought about by divine agencies or other fellow-beings as well as those relating to one's own body or mind, and enveloped in ignorance, the Jīva dwells in the (human) body for a hundred years, bound by the sense of 'I' and 'mine'. (Essentially) attributeless, the Jīva ascribes to itself the qualities of the vital airs, the Indriyas and the mind and remains contemplating on the trivial pleasures of sense and performing actions of various kinds (in order to secure them). (24-25) (Thus) not realizing the Lord, its supreme teacher and very self, when the Jīva, that is (really) self-seeing, gets attached to the modes of Prakṛti, it identifies itself with those qualities and helplessly performs Sāttvika, Rājasika and Tāmasika actions and is born (in the various species of life) according to those actions. (26-27) Sometimes through Sāttvika actions it attains to spheres abounding in light; now (through Rājasika pursuits) it goes to worlds which lead to suffering and involve exertion through action and now (through Tāmasika actions) it is hurled into regions dense with darkness (ignorance) and sorrow. (28) The deluded Jīva is sometimes (born as) a male, now (as) a female, and now it is (born) without sex either as a god or as a human being or in the sub-human species, the birth being determined by its past actions and the mode of Prakṛti (predominating in it at the time of death preceding that birth). (29) Just as a poor dog seized with hunger and wandering from door to door (in quest of food) receives (good beating with) a cudgel or cooked rice—whatever is ordained by fate—so does the Jīva whose heart is possessed by (the demon of) desire reaps a welcome or unwelcome destiny, ranging by paths high and low through the upper (celestial) or the lower (infernal) or the middle (terrestrial) regions. (30-31)

दुःखेष्वेकतरेणापि दैवभूतात्महेतुषु। जीवस्य न व्यवच्छेदः स्याच्चेत्तत्तत्प्रतिक्रिया ।३२।
यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन्। तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ।३३।
नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम्। द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ।३४।
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते। मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा ।३५।
अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा। संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ।३६।
वासुदेवे भगवति भक्तियोगः समाहितः। सद्यीचीनेन वैराग्यं ज्ञानं च जनयिष्यति ।३७।
सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः। शृण्वतः श्रद्दधानस्य नित्यदा स्यादधीयतः ।३८।
यत्र भागवता राजन् साधवो विशदाशयाः। भगवद्गुणानुकथनश्रवणव्यग्रचेतसः ।३९।
तस्मिन्महन्मुखरिता मधुभिच्चरित्रपीयूषशेषसरितः परितः स्रवन्ति।
ता ये पिबन्त्यवितृषो नृप गाढकर्णैस्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ।४०।
एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः। न करोति हरेर्नूनं कथामृतनिधौ रतिम् ।४१।
प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः। दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः ।४२।
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः। भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ।४३।
अद्यापि वाचस्पतयस्तपोविद्यासमाधिभिः। पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ।४४।
शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे। मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ।४५।
यदा यमनुगृह्णाति भगवानात्मभावितः। स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ।४६।

There is no (such thing as absolute) freedom for the Jīva from even one of the three types of sufferings, viz., those brought about by divine agencies, those inflicted by one's fellow-beings and those relating to one's own body or mind. Even if there is a remedy in particular cases, it only proves to be the precursor of another suffering. (32) Just as a man carrying a heavy load on his head may place it on one of his shoulders (in order to get relieved of the burden), so are all remedies. (The remedy, employed to counteract an evil, itself proves to

be a source of fresh trouble). (33) Even as a dream in a dream constitutes only a change from one dream experience to another, but does not bring about the cessation of the dream, so mere action (divorced from the realization of Truth) is no ultimate remedy for (the sufferings brought about by one's own) actions, both being conceived in ignorance, O pure-hearted monarch ! (34) Just as for a man roving about in the dream-world with the mind, which conditions his soul, there is no cessation of dream experiences, so also (the vicious circle of) transmigration does not cease (for the man who is buried in the sleep of ignorance) even though the phenomena of the world have no reality. (35) Now freedom from ignorance—ignorance, which brings in its train a chain of evils in the form of transmigration to the eternally existent soul, is secured through supreme devotion to the Lord, the (supreme) Guru. (36) Contact firmly established with the Lord through Devotion will automatically induce aversion to the pleasures of sense and bring enlightenment. (37) That contact through Bhakti, depending as it does on the stories of the immortal Lord, becomes an accomplished fact before long, O royal sage, for him who devoutly listens to or reads such stories everyday.(38) In a place where there are pious and pure-hearted devotees whose mind is impatient to repeat and listen to the praises of the Lord, O king, there flow in all directions streams of pure nectar-like stories of Lord Viṣṇu (the Slayer of the demon Madhu) recited by exalted souls. Hunger and thirst, fear, grief and infatuation never afflict those who drink in such stories with intent ears knowing no satiation, O Prācīnabarhi ! (39-40) Ever harassed by these natural enemies, people do not indeed take delight in the ocean of the nectarine stories of Śrī Hari.(41) Brahmā (the lord of all divinities presiding over procreation) himself, Lord Śiva (who lives on Mount Kailāsa), Swāyambhuva Manu, Dakṣa and the other lords of creation, Sanaka and other sages vowed to perpetual celibacy and expositors of the Vedas—Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, and Vasiṣṭha, including myself—all masters of speech—have not been able even to this day to behold the supreme Lord, the Seer (of all), in spite of our efforts to perceive Him through asceticism, worship and concentration of mind. (42—44) Moving about (freely) in the vast expanse of the Veda, the depth of which cannot be easily sounded, and worshipping the forms of Indra and other gods endowed with characteristics (such as the thunderbolt etc.) as indicated in the texts of the Vedas, we fail to know the Supreme. (45) When, contemplated upon in the heart, the Lord showers His grace on some particular individual, the devotee so blessed gives up his faith, however deep-rooted, in the worldly usage as well as in the Vedic rituals. (46)

तस्मात्कर्मसु बर्हिष्मन्नज्ञानादर्थकाशिषु । मार्थदृष्टिं कृथाः श्रोत्रस्पर्शिष्वस्पृष्टवस्तुषु ।४७।

स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः । आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः ।४८।

आस्तीर्य दर्भैः प्राग्ग्रैः कात्स्न्येन क्षितिमण्डलम् । स्तब्धो बृहद्बधान्मानी कर्म नावैषि यत्परम् ।

तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ।४९।

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः । तत्पादमूलं शरणं यतः क्षेमो नृणामिह ।५०।

स वै प्रियतमश्चात्मा यतो न भयमण्वपि । इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ।५१।

Therefore, O Prācīnabarhi, do not regard rituals as real—rituals which, though their accounts are alluring to hear, have no relation whatsoever with the (ultimate) Reality. They appear as real only through ignorance. (47) Men of impure (clouded) understanding, who speak of the Vedas as devoted to rituals, are not (really) conversant with the Vedas, inasmuch as they do not know the truth about the Spirit, that is their own essence and where dwells Lord Janārdana—in other words, which is the same as Lord Janārdana. (48) Having strewn the whole terrestrial globe with blades of Kuśa grass, their ends turned towards the east, you have grown arrogant and proud of your extensive slaughter of animals. You know nothing about the ritual nor of what is higher than that (viz., wisdom). That alone is (classed as) the ritual, which conduces to the pleasure of Śrī Hari; (and) that alone is wisdom, which

leads to faith in Him. (49) Śrī Hari is the Self as well as the lord of (all) embodied beings, and He is their independent Cause (too). The soles of His feet (alone) are their (true) asylum; for in them lies the safety of men in this world. (50) Indeed He is the most loved one, nay, the (very) Self, from whom there is not the least fear. (And) as a matter of fact he(alone) is wise, who knows this (truth); (and) he who is wise is the (true) preceptor, nay Śrī Hari (Himself). (51)

नारद उवाच

प्रश्न एवं हि संछिन्नो भवतः पुरुषर्षभ। अत्र मे वदतो गुह्यं निशामय सुनिश्चितम्।५२।

क्षुद्रञ्चरं सुमनसां शरणे मिथित्वा रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम्।

अग्रे वृकानसुतृपोऽविगणय्य यान्तं पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम्।५३।

Nārada continued : Thus (far) indeed has your question been answered, O jewel among men! Now hear from me as I tell you a hidden truth which has been fully ascertained. (52) (Just) find (the identity of) the deer fondly consorting (with its female companion) in a garden of flowers grazing tiny blades of grass with its ears charmed by the sweet humming of swarms of bees, going about unmindful of the blood-thirsty wolves before it and pierced from behind by the shaft of a hunter. (53)

[अस्यार्थः]

सुमनःसधर्मणां स्त्रीणां शरण आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काम्यकर्मविपाकजं कामसुखलवं जैह्व्यौपस्थ्यादि विचिन्वन्तं मिथुनीभूय तदभिनिवेशित मनसं षडङ्घ्रिगणसामगीतवदति-मनोहरवनितादिजनालापेष्वतितरामतिप्रलोभितकर्णमग्रे वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान्तान् काललवविशेषानविगणय्य गृहेषु विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तःशरेण यमिह पराविध्यति तमिममात्मानमहो राजन् भिन्नहृदयं द्रष्टुमर्हसीति।५४।

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्तश्चित्तं नियच्छ हृदि कर्णधुनीं च चित्ते।

जह्यङ्गनाश्रममसत्तमयूथगाथं प्रीणीहि हंसशरणं विरम क्रमेण।५५।

(The import of this is given below.)

O king, you would do well to perceive yourself as one seeking after a dose of sense-delights such as the pleasures of taste and copulation—obtained as a result of actions done with an interested motive, and most insignificant like the odour of the honey in flowers—in a house full of women sharing the nature of blossoms (that fade too soon) ! Nay, pairing with women, you have given your mind to them, your ears completely lured by the exceedingly charming talks of beloved women and children, resembling the sweet humming of swarms of bees. You enjoy life at home setting no value on the moments of time culminating in days and nights that prey upon your life like a pack of wolves ahead of you; and here is Death, the hunter, stalking you and striking you with his veiled arrow from a distance an lo ! your heart has been pierced with the same. (54) Thus pondering the career of the deer, restrain your mind within the four walls of your heart and (the outward flow of) the stream of your ear in the mind. Bid adieu to the life of a householder, where you (mostly) hear stories of unrighteous (libidinous) people; (try to) please the Lord (the shelter of all living beings) and gradually withdraw from everything else. (55)

राजोवाच

श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत। नैतज्जानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्यदि।५६।

संशयोऽत्र तु मे विप्र संछिन्नस्तत्कृतो महान्। ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः।५७।

कर्माण्यारभते येन पुमानिह विहाय तम्। अमुत्रान्येन देहेन जुष्टानि स यदश्नुते।५८।

इति वेदविदां वादः श्रूयते तत्र तत्र ह। कर्म यत्क्रियते प्रोक्तं परोक्षं न प्रकाशते ।५९।

King Prācīnabarhi said : I have heard and pondered, O holy sage, on what you have said. (Surely) my preceptors (who instructed me in the rituals) are not aware of this; (for) had they known it, wherefore should they have failed to teach the same to me? (56) The great doubt raised in my mind by their words on this subject has been fully resolved (by you), O (worthy) Brāhmaṇa. Even sages are bewildered in a domain which is beyond the reach of the senses. (57) Leaving here the body by which the Jīva performs (certain) actions, he reaps the (good and evil) consequences (of those actions) in a future life through another body.(58) This doctrine of the knowers of Veda is heard of everywhere. (But how can this be ?) (Moreover) whatever action, recommended in the Vedas, is (actually) performed goes out of sight and is no longer visible. (How can a thing which has altogether disappeared yield good or evil consequences?) (59)

नारद उवाच

येनैवारभते कर्म तेनैवामुत्र तत्पुमान्। भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम् ।६०।
शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा। कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा ।६१।
ममैते मनसा यद्यदसावहमिति ब्रुवन्। गृह्णीयात्तत्पुमान् राद्धं कर्म येन पुनर्भवः ।६२।
यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः। एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः ।६३।
नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम्। कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि ।६४।
तेनास्य तादृशं राजँल्लिङ्गिनो देहसम्भवम्। श्रद्धत्स्वाननुभूतोऽर्थो न मनः स्प्रष्टुमर्हति ।६५।

Nārada replied : The Jīva itself experiences (the good and evil) consequences of its actions hereafter through the same subtle body, (mainly consisting of) the mind, by which he performs (those) actions and which continues uninterrupted (even in the lives to come).(60) Just as (in a dream) a man ceases to identify himself with this (physical body)—which remains lying asleep and breathing (as heretofore)—and experiences the fruit of his actions, which are stored in his mind (in the form of impressions), so does he reap the fruit of his actions done in a previous life through another body similar to this or belonging to a different species. (61) Whatever body the Jīva cleaves to with his mind, saying: "These (wife and children) are mine and this (body) is I", he (also) ascribes to himself the actions performed through that body, whence follows his rebirth. (62) Just as (the existence of) a (directing) mind is inferred from both the types of activities of the Indriyas (viz., perception of the objective world and reacting upon the same), so are the actions wrought through a previous body (and surviving in the form of impressions) inferred from the (diverse) propensities of the mind. (63) What has nowhere been experienced and is unseen and unheard of in this life is sometimes perceived with the mind in its actual form and character (in a dream or a reverie). (64) Therefore, O king, be positive in your mind that such an object was experienced in a previous life by that Jīva identified with a subtle body; for an object that has not been experienced (before) can never (even) flash on the mind. (65)

मन एव मनुष्यस्य पूर्वरूपाणि शंसति। भविष्यतश्च भद्रं ते तथैव न भविष्यतः ।६६।
अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते। यथा तथानुमन्तव्यं देशकालक्रियाश्रयम् ।६७।
सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः। आयान्ति वर्गशो यान्ति सर्वे समनसो जनाः ।६८।
सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि। तमश्चन्द्रमसीवेदमुपरज्यावभासते ।६९।
नाहं ममेति भावोऽयं पुरुषे व्यवधीयते। यावद् बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान् ।७०।
सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः। नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि ।७१।
गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा। लिङ्गं न दृश्यते यूनः कुह्वां चन्द्रमसो यथा ।७२।

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते। ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ।७३।

The very mind of a man, God bless you, reveals (the nature of) his former existences as well as the future ones in the case of the man who is going to be reborn and even so (indicates) the liberation of the man who is not going to be so reborn. (66) Sometimes (in a dream) a thing (altogether) unseen and unheard of in this world in relation to a particular place, time or action (such as a sprout of barley on a burning flame, the sun shining at dead of night or the flying of a creature living on dry land) is seen flashing on (one's) mind. How this happens should be inferred (from the attendant circumstances, e.g., a disturbed sleep) and does not disprove in any way the proposition enunciated in verse 65 above.(67) Such objects alone as are perceptible by the senses flash on the mind in groups in order of succession and disappear (when they have been enjoyed). (For) all embodied beings are (invariably) endowed with a mind (full of impressions of past experiences). (68) (As a rule, things appear before the mind only successively; but) on a mind established in the quality of Sattva unmixed with Rajas and Tamas and staying by the side (in the presence) of the Lord (during meditation) the whole of this universe flashes (simultaneously sometimes), being united as it were with the Lord, just as Rāhu (which has been recognized as a planet in Hindu astronomy and is nothing but a mass of darkness) appears (before our eyes) in conjunction with the moon (during a lunar eclipse). (69) The feeling of 'I' and 'mine' (with regard to the physical body), inhering in the Jīva, does not cease so long as the subtle body—which has existed from time without beginning and which is a product of the three Guṇas and a conglomerate of the intellect, the mind, the Indriyas, (the five senses of perception and the five organs of action) and the five subtle elements—persists. (70) During sleep, in the unconscious state and in agony as well as at the time of death and high fever the I-consciousness (though persisting) does not manifest itself due to the suspension of sense-activity. (71) The senses being not fully developed during gestation and infancy too, the conditioning ego appearing in the form of the ten Indriyas and the mind in a young man is not (distinctly) perceived in those periods any more than the orb of the moon on the last night of a lunar month. (72) Even though the world of senses does not (really) exist, (the cycle of) birth and death does not cease, for the Jīva who is (ever) engrossed in the thought of the pleasures of senses, any more than the reverses experienced in a dream (until one wakes up). (73)

एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम्। एष चेतनया युक्तो जीव इत्यभिधीयते ।७४।
अनेन पुरुषो देहानुपादत्ते विमुञ्चति। हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ।७५।
यथा तृणजलूकेयं नापयात्यपयाति च। न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमतिं जनः ।७६।
यावदन्यं न विन्देत व्यवधानेन कर्मणाम्। मन एव मनुष्येन्द्र भूतानां भवभावनम् ।७७।
यदाक्षैश्चरितान् ध्यायन् कर्माण्याचिनुतेऽसकृत्। सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः ।७८।
अतस्तदपवादार्थं भज सर्वात्मना हरिम्। पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्ययो यतः ।७९।

In this way the subtle body, made up of the five subtle elements, and (further) developed into sixteen modifications (in the form of the five vital airs, the mind and the ten Indriyas), and which is a product of the three Guṇas (Sattva, Rajas and Tamas), is spoken of as the Jīva when the same is endowed with consciousness. (74) It is through this (subtle body) that the Jīva assumes and casts off (physical) bodies and (again) it is through this that he experiences joy and sorrow, fear, pleasure and pain. (75) Just as a caterpillar does not leave its foothold (until it has caught at another) and leaves it (only) after it has firmly set its foot on another, the Jīva does not give up (its) identification with the previous body (the one he casts off) even while dying until it takes another body (earthly or aerial and so on) with the exhaustion of Karma (responsible for the existence of the previous body). It is the mind alone,

O ruler of men, that brings about the birth (and death) of living beings. (76-77) When a Jīva resorts to actions again and again, thinking of the pleasures enjoyed (by it) through the senses, it is bound by such actions of the body so long as they continue to be performed by it through ignorance. (78) Therefore, in order to get rid of this bondage, worship Śrī Hari with all your being, looking on this universe as one with Him inasmuch as it proceeds from Him, stays in Him and is (also) dissolved in Him. (79)

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम्। प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत्।८०।

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे। आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम्।८१।

तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम्। विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात्।८२।

Maitreya continued : Having (thus) revealed the truth about the swans (in the shape of the soul and the Oversoul) and taking leave of king Prācīnabarhi, the glorious Nārada, the foremost among the devotees of the Lord, then proceeded to the abode of the Siddhas (a class of superhuman beings naturally endowed with mystic powers). (80) Leaving instructions for his sons to take care of the people, the royal sage Prācīnabarhi (too) retired to the hermitage of the sage Kapila (at the mouth of the Gaṅgā) for practising asceticism. (81) Constantly and devoutly adoring the lotus-feet of Lord Govinda with a concentrated mind and completely rid of attachment, the hero attained (after death) a form similar to the Lord's. (82)

एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ। यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते।८३।

एतन्मुकुन्दयशसा भुवनं पुनानं देवर्षिवर्यमुखनिःसृतमात्मशौचम्।
यः कीर्त्यमानमधिगच्छति पारमेष्ठ्यं नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः।८४।

अध्यात्मपारोक्ष्यमिदं मयाधिगतमद्भुतम्। एवं स्त्रियाऽऽश्रमः पुंसश्छिन्नोऽमुत्र च संशयः।८५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्राचीनबर्हिर्नारदसंवादो नामैकोनत्रिंशोऽध्यायः।२९।

He who reads (to others) and (even so) he who listens to this allegorical dissertation on the Spirit, delivered by the celestial sage (Nārada), O pure-hearted Vidura, is rid once for all of his subtle body. (83) He who assimilates, as sung (by others), this self-purifying discourse—that issued from the lips of the sage Nārada (the foremost of celestial seers) and sanctifies the whole world through the glory of Lord Viṣṇu and which confers the highest reward (in the form of final beatitude)—is freed from all bondage and no longer revolves in (the whirligig of) metempsychosis. (84) Thus have I understood the meaning of this wonderful allegorical teaching on the subject of the Spirit. With the help of this the self-identification of a Jīva (embodied soul) with Buddhi (that has been depicted here as a woman) is eradicated and all doubts regarding life after death resolved. (85)

Thus ends the twenty-ninth discourse entitled "The Dialogue between king Prācīnabarhi and the sage Nārada," forming part of the Dialogue between Vidura and Maitreya, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रिंशोऽध्यायः

Discourse XXX

Bhagavān Viṣṇu confers a boon on the Pracetās, who then return to their city and marry the foster-daughter of the trees

विदुर उवाच

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः। ते रुद्रगीतेन हरिं सिद्धिमापुः प्रतोष्य काम्। १।
किं बार्हस्पत्येह परत्र वाथ कैवल्यनाथप्रियपार्श्ववर्तिनः।
आसाद्य देवं गिरिशं यदृच्छया प्रापुः परं नूनमथ प्रचेतसः। २।

Vidura said : What reward did the sons of Prācīnabarhi, mentioned by you, get, O holy sage, by propitiating Śrī Hari through (the repetition of) the hymn sung by Śrī Rudra ? (1) Having accidentally met with (secured the presence of) Lord Śiva (who lives on Mount Kailāsa), I am sure, the Pracetās, who were able to win the grace of that divine Personage, the favourite of Bhagavān Nārāyaṇa (the Dispenser of Liberation) must have eventually accomplished the supreme object of their life (in the shape of final beatitude). What (else) did they achieve, O Maitreya (pupil of the sage Bṛhaspati), either here or hereafter ? (2)

मैत्रेय उवाच

प्रचेतसोऽन्तरुदधौ पितुरादेशकारिणः। जपयज्ञेन तपसा पुरञ्जनमतोषयन्। ३।
दशवर्षसहस्रान्ते पुरुषस्तु सनातनः। तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा। ४।
सुपर्णस्कन्धमारूढो मेरुशृङ्गमिवाम्बुदः। पीतवासा मणिग्रीवः कुर्वन् वितिमिरा दिशः। ५।
काशिष्णुना कनकवर्णविभूषणेन भ्राजत्कपोलवदनो विलसत्किरीटः।
अष्टायुधैरनुचरैर्मुनिभिः सुरेन्द्रैरासेवितो गरुडकिन्नरगीतकीर्तिः। ६।
पीनायताष्टभुजमण्डलमध्यलक्ष्म्या स्पर्धच्छ्रिया परिवृतो वनमालयाऽऽद्यः।
बर्हिष्मतः पुरुष आह सुतान् प्रपन्नान् पर्जन्यनादरुतया सघृणावलोकः। ७।

Maitreya replied : In obedience to the commands of their father (king Prācīnabarhi) the Pracetās propitiated Lord Śrī Hari (the Creator of all bodies) through worship in the form of repeating the hymn sung by Śrī Rudra and austerities carried on in water in a lake almost as extensive as the ocean (vide IV. xxiv. 14). (3) At the end of a myriad years Bhagavān Nārāyaṇa (the supreme and eternal Puruṣa) appeared (before them) in His placid form (consisting of Sattva unmixed with Rajas and Tamas), soothing by His (very) effulgence their agony (caused by long and severe austerities). (4) Mounted on the shoulders of Garuḍa (the king of the birds), He looked like a cloud settled on a peak of Meru (the mountain of gold), was dressed in yellow and had the Kaustubha gem suspended from His neck, by the splendour of which (and above all by His own effulgence) He drove away the darkness from (all) the quarters. (5) Not only His cheeks but His entire face shone brightly with brilliant gold ornaments presenting a variety of attractive hues (due to the various precious stones embedded in them): He wore (on His head) a glorious crown and was waited upon by His eight weapons (viz., a conch, a lotus, an arrow, a bow, a mace, a sword and a shield, appearing in living forms, though usually adorning His eight arms) as well as by (a number of) attendants, sages and rulers of gods (Brahmā and others), His glory sung by Garuḍa like the Kinnaras (through the music of his wings). (6) Encircled on the bosom by a wreath of sylvan flowers whose splendour vied with that of Goddess Lakṣmī, adorning the space enclosed by His eight long and rounded arms, Lord Nārāyaṇa (the most ancient Person) spoke to the sons of Barhiṣmān—who had sought His protection—in a voice (deep) as the

rumbling of clouds (as follows), casting a merciful look at them. (7)

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः । सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः । ८ ।
योऽनुस्मरति सन्ध्यायां युष्माननुदिनं नरः । तस्य भ्रातृष्वात्मसाम्यं तथा भूतेषु सौहृदम् । ९ ।
ये तु मां रुद्रगीतेन सायं प्रातः समाहिताः । स्तुवन्त्यहं कामवरान्दास्ये प्रज्ञां च शोभनाम् । १० ।
यद्यूयं पितुरादेशमग्रहीष्ट मुदान्विताः । अथो व उशती कीर्तिर्लोकाननु भविष्यति । ११ ।
भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुणैः । य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति । १२ ।

The glorious Lord said : Seek you from Me any boon you choose. God bless you, O princes, observing as you do the same sacred vows by virtue of your amity. I am (really) pleased with your mutual affection. (8) The man who will remember you everyday at dusk will not only have the same affection for his brothers as for his own self but will cherish friendly feelings for (all) living beings. (9) And I will confer the desired blessing as well as a brilliant intellect (even) on them who will glorify Me every morning and evening with a concentrated mind through the hymn taught by Śrī Rudra. (10) Inasmuch as you have joyfully carried out the command of your father, your bright renown will accordingly pervade all the (different) worlds (comprised in this universe). (11) An illustrious son will be born to you, who will be in no way inferior to Brahmā (the creator) in point of virtues and who will fill all the three worlds with his progeny. (12)

कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां चापविद्धां जगृहुर्भूरुहा नृपनन्दनाः । १३ ।
क्षुत्क्षामाया मुखे राजा सोमः पीयूषवर्षिणीम् । देशिनीं रोदमानाया निदधे स दयान्वितः । १४ ।
प्रजाविसर्ग आदिष्टाः पित्रा मामनुवर्तता । तत्र कन्यां वरारोहां तामुद्वहत माचिरम् । १५ ।
अपृथग्धर्मशीलानां सर्वेषां वः सुमध्यमा । अपृथग्धर्मशीलेयं भूयात्पत्न्यर्पिताशया । १६ ।
दिव्यवर्षसहस्राणां सहस्रमहतौजसः । भौमान् भोक्ष्यथ भोगान् वै दिव्यांश्चानुग्रहान्मम । १७ ।
अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः । उपयास्यथ मद्धाम निर्विद्य निरयादतः । १८ ।
गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् । मद्वार्तायातयामानां न बन्धाय गृहा मताः । १९ ।
नव्यवद्धृदये यज्ञो ब्रह्मैतद्ब्रह्मवादिभिः । न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः । २० ।

The sage Kaṇḍu got a girl with eyes charming as the lotus through Pramlocā (a celestial nymph). And the (spirits presiding over) trees, O princes, took charge of the girl, who had been abandoned (by the nymph). (13) Moved with compassion, the celebrated moon-god, the king (of herbs and annual plants), put his index finger, dripping with nectar, in the mouth of that girl, who was oppressed with hunger and crying. (14) Commanded by your father—who is (now) devoted to My path—to beget children, marry that girl with lovely hips without delay for the said purpose. (15) Let that girl with a lovely (slender) waist be a wife, (equally) devoted to you all, who are observing the same vows and are possessed of a similar disposition; and she too (I am sure) will observe the same vows as you all and is possessed of a similar disposition (so that there will be no fear of conflict either between yourselves or between you and her and you married life will be quite happy). (16) For a million celestial years with undiminished strength of body you will enjoy by My grace earthly as well as heavenly pleasures. (17) Thereafter, with the impurities of your heart (in the shape of lust. anger and so on) burnt through unceasing devotion to Me, and recoiling in disgust from those hell-like pleasures, you will ascend to My (divine) Abode. (18) In the case of those whose actions are dedicated to Me and whose hours are spent in talks relating to Me, even though they have entered the life of a householder, home life is not recognized to be a source of bondage. (19) For, through the aforesaid talks, given by the expositors of the Vedas. I, the

all-knowing Lord, enter the heart of such devotees as if in an ever new aspect. This (manifestation of Mine in the heart) is (the same as the realization of) Brahma as (is evident from the fact that) those who attain to Me never given way to infatuation, grief or joy. (20)

मैत्रेय उवाच

एवं ब्रुवाणं पुरुषार्थभाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला गिरागृणन् गद्गदया सुहृत्तमम् ।२१।

Maitreya continued : Even as Lord Viṣṇu (He who is supplicated by men), the Bestower of (all) the objects of human pursuit and the greatest friend (of all), spoke thus, the Pracetās, who had been rid of all impurities in the shape of Rajas (passion) and Tamas (ignorance) by His (very) sight, addressed Him (as follows) with joined palms in a voice choked with emotion. (21)

प्रचेतस ऊचुः

नमो नमः क्लेशविनाशनाय निरूपितोदारगुणाह्वयाय ।
मनोवचोवेगपुरोजवाय सर्वाक्षमागैंरगताध्वने नमः ।२२।
शुद्धाय शान्ताय नमः स्वनिष्ठया मनस्यपार्थं विलसद्द्वयाय ।
नमो जगत्स्थानलयोदयेषु गृहीतमायागुणविग्रहाय ।२३।
नमो विशुद्धसत्त्वाय हरये हरिमेधसे । वासुदेवाय कृष्णाय प्रभवे सर्वसात्वताम् ।२४।
नमः कमलनाभाय नमः कमलमालिने । नमः कमलपादाय नमस्ते कमलेक्षण ।२५।
नमः कमलकिञ्जल्कपिशङ्गामलवाससे । सर्वभूतनिवासाय नमोयुऽक्ष्महि साक्षिणे ।२६।
रूपं भगवता त्वेतदशेषक्लेशसंक्षयम् । आविष्कृतं न क्लिष्टानां किमन्यदनुकम्पितम् ।२७।
एतावत्त्वं हि विभुभिर्भाव्यं दीनेषु वत्सलैः । यदनुस्मर्यते काले स्वबुद्ध्याभद्ररन्धन ।२८।
येनोपशान्तिर्भूतानां क्षुल्लकानामपीहताम् । अन्तर्हितोऽन्तर्हृदये कस्मान्नो वेद नाशिषः ।२९।
असावेव वरोऽस्माकमीप्सितो जगतः पते । प्रसन्नो भगवान् येषामपवर्गगुरुर्गतिः ।३०।
वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् । न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ।३१।
पारिजातेऽञ्जसा लब्धे सारङ्गोऽन्यत्र सेवते । त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ।३२।
यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ।३३।
तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ।३४।
यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ।३५।
यत्र नारायणः साक्षाद्भगवान्न्यासिनां गतिः । संस्तूयते सत्कथासु मुक्तसङ्गैः पुनः पुनः ।३६।
तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया । भीतस्य किं न रोचेत तावकानां समागमः ।३७।

The Pracetās said : Hail, hail to You, who relieve Your devotees of (all) afflictions, whose excellent virtues and names have been declared(by the Vedas) as the source of all blessings and who surpass in quickness both mind and speech ! Hail again to You, the way of whose approach lies beyond the range of all the senses ! (22) Hail to You who are unconditioned and serene by virtue of Your being (ever) established in Your essential nature, and in whom duality falsely appears due to (the existence of) the mind ! Hail to You, who for the purposes of creation, preservation and dissolution of the universe assume various forms (the forms of Brahmā, Viṣṇu and Śiva) through the attributes (Sattva, Rajas and Tamas) of Māyā ! (23) Hail to You, known by the name of Śrī Hari and consisting of Sattva unmixed with Rajas and Tamas, whose realization puts an end to (the cycle of) transmigration ! Hail to Śrī Kṛṣṇa, son of Vasudeva, the Lord of (all) devotees ! (24) Obeisance to You who have a lotus sprung from

Your navel ! Obeisance to You who are adorned with a wreath of lotuses ! Obeisance to You, whose feet resemble a pair of lotuses ! And obeisance to You, O Lord with lotus-like eyes ! (25) Salutations to You, who are clad in stainless robes yellow as the filaments of a lotus ! (Once more) we offer our obeisance to You, the abode of all creatures as well as their Seer. (26) To us, who are afflicted (with threefold agonies), You have revealed Your form, which puts an end to all miseries ! What other favour could be bestowed (on us)? (27) Only this much should be done by masters who are fond of the poor that they remember the latter at the opportune moment as their own. O Destroyer of all that is inauspicious; for such remembrance brings solace to those who are thus remembered. Seated within the heart even of the most insignificant creatures as their Inner Controller, how could You fail to know that which is sought by us (Your votaries) hankering after some object ? (28-29) To us, that have won the pleasure of the Lord (Yourself)—who is not only the teacher showing us (the way to) final beatitude but (our) goal too—that (Your pleasure) alone is the desired boon, O Lord of the universe ! (30) Yet, O Lord, we do seek one boon from You—who are beyond (even) Prakṛti (the ultimate cause of the world). And indeed there is no limit to Your glories: that is why You are extolled under the name of Ananta (the Infinite) ! (31) When the celestial tree of Pārijāta is easily got, a bee does not resort to another. (Even so) having directly reached the soles of Your feet, what other things should we seek (from You) ? (32) So long as we revolve in the whirligig of birth and death under the impulse of our actions, dominated as we are by Your Māyā (deluding potency), let us have in every life the fellowship of Your loving devotees. (33) We are not prepared to equate with the fellowship of Your loving devotees, enjoyed even for half a moment, the delights of paradise nor (even) final beatitude (freedom from birth and death), much less the blessings sought by mortal men. (34) (For) in the company of such devotees are sung the delightful stories (of Śrī Hari) which slake the thirst for enjoyment, and we find no enmity with nor fear of any kind for any being. (35) In their midst is glorified Bhagavān Nārāyaṇa Himself, the goal of the recluses, through beautiful stories again and again by men who are free from attachment. (36) How can the meeting of such devotees of Yours, who go about (from place to place) with the intention of purifying the sacred places with (the touch of) their feet, not be welcome to him who is afraid of transmigration ? (37)

वयं तु साक्षाद्भगवन् भवस्य प्रियस्य सख्युः क्षणसङ्गमेन ।
सुदुश्चिकित्स्यस्य भवस्य मृत्योर्भिषक्तमं त्वाद्य गतिं गताः स्म ।३८।
यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।
आर्या नताः सुहृदो भ्रातरश्च सर्वाणि भूतान्यनसूययैव ।३९।
यन्नः सुतप्तं तप एतदीश निरन्धसां कालमदभ्रमप्सु ।
सर्वं तदेतत्पुरुषस्य भूम्नो वृणीमहे ते परितोषणाय ।४०।
मनुः स्वयम्भूर्भगवान् भवश्च येऽन्ये तपोज्ञानविशुद्धसत्त्वाः ।
अदृष्टपारा अपि यन्महिम्नः स्तुवन्त्यथो त्वाऽऽत्मसमं गृणीमः ।४१।
नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ।४२।

As for ourselves, O Lord, we have, through a moment's association only with Your beloved friend, Lord Śiva (the Source of this world), found today our refuge directly in You, the best physician for the malady of birth and death, so very difficult to cure. (38) Whatever we have properly studied (at the house of our teacher), the efforts we have made to propitiate our teachers, the Brāhmaṇas and the elders by constantly waiting on them, the salutations we have offered to (all) worthy men as well as to our kinsmen and brothers, nay, to (all) living beings in an uncavilling spirit, the austerities duly practised by us in water for a long time

without food—all this, O Lord, we desire to convert into a means of pleasing You, the all-pervading Spirit. (39-40) Swāyambhuva Manu, Brahmā (the self-born) and Lord Śiva (the Source of the universe) and others whose intellect has been purified through asceticism and Self-Realization (constantly) extol You, though unable to perceive the end of Your glory. Hence we (too) glorify You according to our own (poor) lights. (41) Hail to You, the Supreme Puruṣa, the same to all and untainted by Māyā. Obeisance to Lord Vāsudeva, who is (absolute) Sattva personified ! (42)

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।
अनिच्छतां यानमतृप्तचक्षुषां ययौ स्वधामानपवर्गवीर्यः ।४३।
अथ निर्याय सलिलात्प्रचेतस उदन्वतः । वीक्ष्याकुप्यन्द्रुमैश्छन्नां गां गां रोद्धुमिवोच्छ्रितैः ।४४।
ततोऽग्निमारुतौ राजन्नमुञ्चन्मुखतो रुषा । महीं निर्वीरुधं कर्तुं संवर्तक इवात्यये ।४५।
भस्मसात्क्रियमाणांस्तान्द्रुमान् वीक्ष्य पितामहः । आगतः शमयामास पुत्रान् बर्हिष्मतो नयैः ।४६।
तत्रावशिष्टा ये वृक्षा भीता दुहितरं तदा । उज्जह्रुस्ते प्रचेतोभ्य उपदिष्टाः स्वयम्भुवा ।४७।
ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे । यस्यां महदवज्ञानादजन्यजनयोनिजः ।४८।
चाक्षुषे त्वन्तरे प्राप्ते प्राक्सर्गे कालविद्रुते । यः ससर्ज प्रजा इष्टाः स दक्षो दैवचोदितः ।४९।
यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा । स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ।५०।
तं प्रजासर्गरक्षायामनादिरभिषिच्य च । युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ।५१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रिंशोऽध्यायः ।३०।

Maitreya went on : Thus glorified the Pracetās and (highly) pleased with them, Śrī Hari, who is full of affection for those seeking refuge in Him and is possessed of irresistible might, said,"Be it so!" and returned to His own (divine) Abode, even though the princes, whose eyes had not been sated with His sight, did not want that He should go. (43) Now the Pracetās emerged from the water of the ocean-like lake and were filled with anger to see the earth covered (all over) with trees, that had grown (very) tall as if to block the way to heaven. (44) Then, like Kālāgnirudra (the god of destruction presiding over the all-destroying fire) at the dissolution of the three worlds, they breathed out fire and wind through their mouths in rage, O king, in order to strip the earth of all vegetation. (45) Seeing the trees being reduced to ashes, Brahmā (the creator) arrived (there) and pacified the sons of Barhiṣmān by words of wisdom. (46) Seized with terror, such of the trees as had survived (destruction) bestowed their daughter upon the Pracetās under the advice of Brahmā (the self-born). (47) Bowing to the commands of Brahmā, the Pracetās too married Māriṣā (the daughter of the trees), through whom Dakṣa, (a mind-born) son of Brahmā (who himself owed his existence to the birthless Lord Nārāyaṇa) was reborn as a result of his having slighted the great Lord Śiva.(48) He was the same Dakṣa who begot, as directed by God, progeny of his choice at the dawn of the Manvantara presided over by Cakṣu (the sixth Manu), the former creation having been dissolved by flux of time. (49) Even while being born, he overshadowed with his own splendour the brilliance of all resplendent beings and they called him Dakṣa (dextrous) because of his proficiency in rituals. (50) Having installed him (to the office of the chief of the lords of created beings), Brahmā (the beginningless creator) appointed him to the task of extending and preserving the creation, while he (in his turn) charged all the other lords of creation with their respective duties. (51)

Thus ends the thirtieth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकत्रिंशोऽध्यायः

Discourse XXXI

The story of the Pracetās

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम्। स्मरन्त आत्मजे भार्यां विसृज्य प्राव्रजन् गृहात्। १ ।
दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा। प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः। २ ।
तान्निर्जितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान्।
परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स्म नारदः। ३ ।
तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च। पूजयित्वा यथादेशं सुखासीनमथाब्रुवन्। ४ ।

Maitreya continued : After that (i.e., after enjoying earthly and celestial pleasures for a million years—vide verse 17 of the last discourse) when wisdom dawned on the Pracetās, they remembered the words of Lord Viṣṇu (vide verse 18 of the same discourse) and, leaving their wife (Māriṣā) to the care of their son (Dakṣa), immediately quitted their home (by way of renunciation). (1) On the seashore in the west, where (the celebrated sage) Jājali had attained perfection (in the form of God-Realization) they took a vow of enquiry into the Supreme Spirit, which culminates in the realization of the same as the one animating principle permeating all life. (2) The sage Nārada; who deserves the praise of gods and demons (alike), saw (called on) the Pracetās, who had fully controlled their breath, mind, speech and sight, who could remain squatting in a particular posture as long as they would, keeping their body absolutely motionless and straight, and had concentrated their mind on the transcendent Brahma untainted by Māyā. (3) Seeing him come, they rose (from their seat), fell prostrate at his feet, welcomed him and worshipped him with due ceremony. And when he was comfortably seated they spoke to him (as follows). (4)

प्रचेतस ऊचुः

स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः। तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः। ५ ।
यदादिष्टं भगवता शिवेनाधोक्षजेन च। तद् गृहेषु प्रसक्तानां प्रायशःक्षपितं प्रभो। ६ ।
तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम्। येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम्। ७ ।

The Pracetās said : Welcome is your visit (to this place) today, O celestial sage ! Thank God that you have appeared before us. Your going about (from place to place), like the revolution of the sun, O holy one, brings fearlessness (to the world). (5) What was taught (to us) by Lord Śiva and Bhagavān Viṣṇu (who is beyond sense-perception) has almost been forgotten (by us), strongly attached as we were to our home, O master. (6) Therefore, kindle (once more) in us the light of spiritual wisdom, revealing the truth of things, whereby we may easily cross the ocean of mundane existence, which is so difficult to cross. (7)

मैत्रेय उवाच

इति प्रचेतसां पृष्टो भगवान्नारदो मुनिः। भगवत्युत्तमश्लोक आविष्टात्माब्रवीन्नृपान्। ८ ।

Maitreya went on : Requested thus by the Pracetās, the divine sage Nārada, whose

mind had entered the most glorious Lord, addressed those rulers of men (as follows).(8)

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः । ९ ।
किं जन्मभिस्त्रिभिर्वेह शौक्लसावित्रयाज्ञिकैः । कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ।१०।
श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुणया बलेनेन्द्रियराधसा ।११।
किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ।१२।
श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ।१३।
यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ।१४।
यथैव सूर्यात्प्रभवन्ति वारः पुनश्च तस्मिन् प्रविशन्ति काले ।
भूतानि भूमौ स्थिरजङ्गमानि तथा हरावेव गुणप्रवाहः ।१५।
एतत्पदं तज्जगदात्मनः परं सकृद्विभातं सवितुर्यथा प्रभा ।
यथासवो जाग्रति सुप्तशक्तयो द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ।१६।
यथा नभस्यभ्रतमःप्रकाशा भवन्ति भूपा न भवन्त्यनुक्रमात् ।
एवं परे ब्रह्मणि शक्तयस्त्वमू रजस्तमःसत्त्वमिति प्रवाहः ।१७।
तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।
स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्धा ।१८।

Nārada said : That birth, those actions, that period of life, that mind and that speech alone of human beings are worth anything in this world, through which Śrī Hari, the almighty Lord and the Soul of the universe, is resorted to. (9) Of what avail to a man in this world are the threefold birth—viz., through good parentage, through investiture with the sacred thread and through consecration (as a preparation for the performance of a sacrifice)—duties enjoined by the three Vedas, or even a span of life extending to the life-time of a god ? Again, of what use is learning or asceticism or flowery speech, or the (unique) faculty of attending to a number of things at one and the same time? Or, what benefit shall a man derive from a penetrating intellect, strength of body or the keenness of the senses? Or what shall a man gain by (the eight forms of) Yoga (such as Prāṇāyāma), Sāṅkhya (the knowledge of the Spirit as being distinct from the body etc.), Saṁnyāsa (renunciation), or a study of the Vedas? And what benefit will flow to him from other means to the attainment of salvation (such as sacred observances and dispassion) if all these are not employed in the service of Śrī Hari, who bestows His very Self (on His devotees)? (10—12) Truly speaking, (the realization of) the Self is the culmination of all blessings. And Śrī Hari (alone) is the beloved Self of all living beings and it is He who enables the Jīva to realize its true character. (13) Even as the stem, boughs and side-branches of a tree are nourished by watering its roots and just as all the Indriyas (the senses of perception as well as the organs of action) are nourished by sustaining life through food, so by offering worship to the immortal Lord all are worshipped.(14) Even as water (in the form of rain-drops) emanates from (the rays of) the sun during the rainy season and returns to the same source in the dry season and just as (the physical bodies of all) mobile and immobile creatures evolve from the earth and return to the earth, so does this animate and inanimate creation (which is product of Matter) proceeds from Śrī Hari and returns to Him. (15) As sunshine has no existence apart from the sun, this (material) creation is (no other than) that (well-known) absolute (unqualified) essence of the Universal Spirit (wherefrom it has evolved), inasmuch as it appears (like a phantom only) at times (and remains out of sight at other times) even as the Indriyas (the senses of perception as well as

the organs of action) appear (to function) in the waking state and remain dormant in sound sleep. As a matter of fact, however, (the three modifications of the ego in the shape of) the five gross elements, the five organs of action and the five senses of perception as well as the phantom of diversity arising from it are (ever) absent in Him. (16) Just as clouds, darkness and light appear, O rulers of the globe, and disappear in the sky by turns so do the potencies of Brahma in the form of Rajas, Tamas and Sattva appear and then disappear in the Absolute. So does the process (of creation and dissolution) continue uninterrupted.(17) Therefore (since He is the Cause of all), worship you as one with yourselves Śrī Hari (the Ruler even of the highest gods, Brahmā and others) Himself, the one (undifferentiated) Soul of all embodied existences, who is (the same as) Time (the efficient cause), the Unmanifest (the material cause) and the Supreme Puruṣa (the doer), and who has by His energy (in the shape of Consciousness) cast out the material creation. (18)

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा। सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ।१९।
अपहतसकलैषणामलात्मन्यविरतमेधितभावनोपहूतः ।
निजजनवशगत्वमात्मनोऽयन्न सरति छिद्रवदक्षरः सतां हि ।२०।
न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमकिञ्चनेषु सत्सु ।२१।
श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः कथममुमुद्विसृजेत्पुमान् कृतज्ञः ।२२।

By kindness to all living beings, by remaining contented with anything whatsoever and by taming the senses Lord Janārdana is soon propitiated. (19) Lured into the heart of pious souls—rid of all cravings and (thus) purged of all dross by their constantly growing devotion—the imperishable Lord surely does not escape from it any more than the ether locked in it, (thereby) proving His amenability to the control of His servants. (20) Śrī Hari, who loves the destitute looking upon Him as their (only) wealth, and knows the bliss inherent in Devotion, does not accept the worship of those foolish men who through their pride of learning, affluence, pedigree and (remarkable) deeds show disrespect to such destitute devotees. (21) How can a man who has any sense of gratitude in him give up even for a while (the thought of) Him who has no regard (even) for Śrī (the goddess of beauty and prosperity and His own Consort)—even though She (ever) waits on Him—much less for kings (rulers of men) and gods seeking Her favour—inasmuch as He is perfect in Himself—but who is (nonetheless) subject to the will of His servants ? (22)

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः। श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ।२३।
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम्। हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ।२४।
एतत्तेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान्। प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ।२५।

Maitreya resumed : Having thus told the Pracetās what has been reproduced just now and discoursed on other topics relating to the Lord, O Vidura, the sage Nārada (son of Brahmā, the self-born) returned to the abode of Brahmā. (23) Having heard the praises of Śrī Hari—which wipe out the sins of the world, and which were uttered by the mouth of Nārada—and contemplating on His feet, the Pracetās too attained to His realm. (24) I have thus repeated to you, O Vidura, the dialogue between the Pracetās and Nārada, containing the praises of Śrī Hari—which was all you asked me. (25)

श्रीशुक उवाच

य एष उत्तानपदो मानवस्यानुवर्णितः। वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ।२६।

यो नारदादात्मविद्यामधिगम्य पुनर्महीम्। भुक्त्वा विभज्य पुत्रेभ्य ऐश्वरं समगात्पदम् ।२७।

Śrī Śuka continued : I have thus told you (all) about the posterity of Uttānapāda, the (younger) son of Swāyambhuva Manu. (Now) O jewel of kings, hear about the line of Priyavrata (his elder son) as well, who, having received instruction in spiritual lore from Nārada, and subsequently enjoyed the sovereignty of the globe, divided the same among his sons and duly attained to the divine Abode. (26-27)

इमां तु कौषारविणोपवर्णितां क्षत्ता निशम्याजितवादसत्कथाम्।
प्रवृद्धभावोऽश्रुकलाकुलो मुनेर्दधार मूर्ध्ना चरणं हृदा हरेः ।२८।

Vidura was overwhelmed with emotion when he heard the sacred story, interspersed with an account of the invincible Lord Śrī Hari, as told by the sage Maitreya (the son of Kuṣāru). With his eyes full of tears he bore the sage's feet on his head and installed (an image of) Śrī Hari's feet in his heart. (28)

विदुर उवाच

सोऽयमद्य महायोगिन् भवता करुणात्मना। दर्शितस्तमसः पारो यत्राकिञ्चनगो हरिः ।२९।

Vidura said : Your merciful self, O great Yogī, has brought me within sight of the other shore of (the ocean of) ignorance, where dwells Śrī Hari, who (Himself) goes to meet those that have nothing to call their own. (29)

श्रीशुक उवाच

इत्यानम्य तमामन्त्र्य विदुरो गजसाह्वयम्। स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ।३०।
एतद्यः शृणुयाद्राजन् राज्ञां हर्यर्पितात्मनाम्। आयुर्धनं यशः स्वस्ति गतिमैश्वर्यमाप्नुयात् ।३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टादशसाहस्र्यां संहितायां चतुर्थस्कन्धे
प्रचेतउपाख्यानं नामैकत्रिंशोऽध्यायः ।३१।

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चतुर्थः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

Śrī Śuka went on : With these (polite) words (expressive of gratitude) Vidura bowed low (to Maitreya) and, taking leave of him, proceeded with a peaceful mind to Hastināpura with intent to see his own kith and kin (and bless them by his hloy company). (30) He who listens, O king, to this narrative of kings who had given their mind to Śrī Hari, should (bids fair to) attain longevity, affluence, glory, security, the way to (eternal) happiness as well as worldly power and prosperity. (31)

Thus ends the thirty-first discourse entitled "The story of the Pracetās", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK FOUR

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

पञ्चमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Five

Discourse I

The story of Priyavrata

राजोवाच

प्रियव्रतो भागवत आत्मारामः कथं मुने। गृहेऽरमत यन्मूलः कर्मबन्धः पराभवः। १।
न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ। गृहेष्वभिनिवेशोऽयं पुंसां भवितुमर्हति। २।
महतां खलु विप्रर्षे उत्तमश्लोकपादयोः। छायानिर्वृतचित्तानां न कुटुम्बे स्पृहामतिः। ३।
संशयोऽयं महान् ब्रह्मन् दारागारसुतादिषु। सक्तस्य यत्सिद्धिरभूत्कृष्णे च मतिरच्युता। ४।

The king (Parīkṣit) said: Priyavrata was a (great) devotee of the Lord and revelled in the Self. How did he, O sage, rejoice in family life, which obscures one's true nature and subjects one to the bondage of actions ? (1)Certainly it is not desirable, O chief of the Brāhmaṇas, that people like him, who are free from attachment, should get identified with their home in this way. (2) Indeed, O Brāhmaṇa sage, exalted souls whose mind has found peace in the (cool) shade of the feet of Śrī Hari (enjoying excellent renown)cannot conceive a fond attachment to their family. (3) I have this great doubt in my mind, O holy Brāhmaṇa, as to how Priyavrata, who was attached to his wife, house, children and so on, attained perfection and (what is still more difficult) come to develop unswerving devotion to Lord Śrī Kṛṣṇa. (4)

श्रीशुक उवाच

बाढमुक्तं भगवत उत्तमश्लोकस्य श्रीमच्चरणारविन्दमकरन्दरस आवेशितचेतसो भागवतपरमहंसदयितकथां किञ्चिदन्तरायविहितां स्वां शिवतमां पदवीं न प्रायेण हिन्वन्ति। ५। यर्हि वाव ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्जसावगतपरमार्थसतत्त्वो ब्रह्मसत्रेण दीक्षिष्यमाणोऽवनितल-परिपालनायाम्नातप्रवरगुणगणैकान्तभाजनतया स्वपित्रोपामन्त्रितो भगवति वासुदेव एवाव्यवधानसमाधियोगेन समावेशितसकलकारककक्रियाकलापो नैवाभ्यनन्दद्यद्यपि तदप्रत्याम्नातव्यं तदधिकरण आत्मनोऽन्यस्मादसतोऽपि पराभवमन्वीक्षमाणः। ६।

Śrī Śuka said : What you have stated is (quite) right. They, however, whose mind is engrossed in enjoying the (sweet) honey of the charming feet of Lord Śrī Hari (of exalted fame) do not generally give up their most blessed path (habit) of listening to the narrative of the Lord, who is the beloved of His devotees and ascetics of the highest order, even though it may be (temporarily) obstructed by some impediments. (5) And it is a well-known fact, O king, that when that prince Priyavrata—who was a supreme devotee of the Lord and had through the adoration of Nārada's feet easily come to know the true nature of the highest Reality, and was about to undertake a vow of (lifelong)contemplation on the Spirit—was called upon by his father (Swāyambhuva Manu) to rule over the earth because of his being a unique repository of hosts of excellent virtues mentioned in the scriptures, he did not welcome it, although the command (of his father) was inviolable; for he had through constant absorption of his mind in Lord Vāsudeva completely resigned all the activities of his senses and organs of action to Him and he thought that on his assuming the reins of government (the true nature of) his self would be obscured by (contact with) the non-self, even though the latter has no reality. (6)

अथ ह भगवानादिदेव एतस्य गुणविसर्गस्य परिबृंहणानुध्यानव्यवसितसकलजगदभिप्राय आत्मयोनिरखिलनिगमनिजगणपरिवेष्टितः स्वभवनादवततार।७। स तत्र तत्र गगनतल उडुपतिरिव विमानावलिभिरनुपथममरपरिवृढैरभिपूज्यमानः पथि पथि च वरूथशः सिद्धगन्धर्वसाध्यचारणमुनिगणैरुपगीयमानो गन्धमादनद्रोणीमवभासयन्नुपससर्प।८। तत्र ह वा एनं देवर्षिर्हंसयानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानः सहसैवोत्थायार्हणेन सह पितापुत्राभ्यामवहिताञ्जलिरुपतस्थे।९। भगवानपि भारत तदुपनीतार्हणः सूक्तवाकेनातितरामुदितगुणगणावतारसुजयः प्रियव्रतमादिपुरुषस्तं सदयहासावलोक इति होवाच।१०।

Thereupon the glorious Brahmā (the self-born), the first among the gods—who kept himself acquainted with the designs of all the worlds, being ever engaged in the thought of promoting the creation, which is a product of the three Guṇas (modes of Prakṛti)—came down (to the earth) from his abode (the Brahmaloka), surrounded by all the (four) Vedas (in visible form) and his retinue (consisting of the sage Marīci and others). (7) Shining like the moon and being worshipped at many points on his way through the heavens by the foremost among the gods, who rode in their aerial cars, and glorified along the route in separate groups by troops of Siddhas (a class of heavenly beings endowed with supernatural powers from their very birth), Gandharvas (celestial songsters), Sādhyas (another class of celestial beings), Cāraṇas (celestial bards) and sages, he approached the prince, illumining the (entire) valley of Mount Gandhamādana (by his brilliance). (8) Recognizing there from his mount, a swan, that he was no other than his father, the glorious Brahmā, Nārada (the celestial sage) quickly rose and waited upon him with articles of worship along with the father (Swāyambhuva Manu) and son (Priyavrata), his palms joined (in prayer). (9) The glorious Brahmā too, the first among embodied beings, who was offered (many an article of) worship (by Nārada) and whose hosts of virtues, coming down to the earth (to bless his devotees), and excellent glories were sung in appropriate words, spoke as follows to Priyavrata, casting at him a smiling look full of compassion indeed. (10)

श्रीभगवानुवाच

निबोध तातेदमृतं ब्रवीमि मासूयितुं देवमर्हस्यप्रमेयम्।
वयं भवस्ते तत एष महर्षिर्वहाम सर्वे विवशा यस्य दिष्टम्।११।
न तस्य कश्चित्तपसा विद्यया वा न योगवीर्येण मनीषया वा।
नैवार्थधर्मैः परतः स्वतो वा कृतं विहन्तुं तनुभृद्विभूयात्।१२।

भवाय नाशाय च कर्म कर्तुं शोकाय मोहाय सदा भयाय।
सुखाय दुःखाय च देहयोगमव्यक्तदिष्टं जनताङ्ग धत्ते।१३।
यद्वाचि तन्त्यां गुणकर्मदामभिः सुदुस्तरैर्वत्स वयं सुयोजिताः।
सर्वे वहामो बलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः।१४।
ईशाभिसृष्टं ह्यवरुन्ध्महेऽङ्ग दुःखं सुखं वा गुणकर्मसङ्गात्।
आस्थाय तत्तद्ययुङ्क्त नाथश्चक्षुष्मतान्धा इव नीयमानाः।१५।

The glorious Brahmā said : Listen, dear child : I speak this truth to you. You ought not to find fault with the Lord, who cannot be known through the ordinary means of cognition, and whose bidding we all compulsorily obey—I as well as Lord Śiva (the Source of the entire universe), your father (Swāyambhuva Manu) and this great seer (Nārada, your preceptor).(11) No embodied creature is capable of undoing what He has ordained, through asceticism or erudition, through Yogic power or intellectual acumen, through affluence or religious merit, with the help of another or by oneself. (12) Living beings, dear Priyavrata, ever maintain their connection with a body, bestowed on them by the unmanifest Lord, for (going through the experiences of) birth and death, grief, infatuation and fear, joy and sorrow, as well as for doing work. (13) Fastened strongly, dear child, to a big rope in the form of the Word of God with the tight strings of the three Guṇas (modes of Prakṛti), as well as of duties and denominations bearing the stamp of these Guṇas, we all bear offerings to God even as quadrupeds with a string passed through their nostrils bear loads for human beings. (14) Taking whatever form the Lord has ordained for us according to our attachment to actions dominated by a particular Guṇa (mode of Prakṛti), and conducted by Him even as the blind are led by one endowed with vision, we undergo pleasurable or painful experiences decreed by God, O dear Priyavrata. (15)

मुक्तोऽपि तावद्बिभृयात्स्वदेहमारब्धमश्नन्नभिमानशून्यः।
यथानुभूतं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृङ्क्ते।१६।
भयं प्रमत्तस्य वनेष्वपि स्याद्यतः स आस्ते सहषट्सपत्नः।
जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम्।१७।
यः षट्सपत्नान् विजिगीषमाणो गृहेषु निर्विश्य यतेत पूर्वम्।
अत्येति दुर्गाश्रित ऊर्जितारीन् क्षीणेषु कामं विचरेद्विपश्चित्।१८।
त्वं त्वब्जनाभाङ्घ्रिसरोजकोशदुर्गाश्रितो निर्जितषट्सपत्नः।
भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसङ्गः प्रकृतिं भजस्व।१९।

Reaping the fruit of his destiny without identifying himself with the body, even a liberated soul maintains it till that destiny has been reaped, even as one who has woke up from sleep still remembers what one experienced in a dream; but he no longer indulges in actions or cravings which may invest him with another body. (16) He who has not been able to subdue his senses is exposed to the fear of rebirth even though he may roam about from forest to forest; for the six (internal) foes (in the shape of the five senses and the mind that have not been controlled) are (ever) with him. (On the other hand,) what harm can the home do to the wise man who has subdued his senses and delights in the Self ? (17) He who is keen to subdue the (above-mentioned) six foes should in the first instance strive to conquer them while remaining at home; for he alone who has ensconced himself in a stronghold is able to overcome even powerful enemies. When these (internal) foes grow weak, the wise man may roam about at will. (18) Resorting to the citadel of the lotus-like feet of the Lord whose navel

is the seat of a lotus, you have thoroughly conquered the six enemies. (Therefore, first) enjoy on this earth the blessings bestowed (on you) by that Supreme Person and (then), wholly freed from attachment, be established in the Self. (19)

श्रीशुक उवाच

इति समभिहितो महाभागवतो भगवतस्त्रिभुवनगुरोरनुशासनमात्मनो लघुतयावनतशिरोधरो बाढमिति सबहुमानमुवाह। २०। भगवानपि मनुना यथावदुपकल्पितापचितिः प्रियव्रतनारदयोरविषममभिसमीक्षमाणयोरात्मसमवस्थानमवाङ्मनसं क्षयमव्यवहृतं प्रवर्तयन्नगमत्। २१।

Śrī Śuka continued : Thus instructed, Priyavrata (that eminent devotee of the Lord) most respectfully accepted the command of the glorious Brahmā (the preceptor of the three worlds) with the words "Very well !," his head bent low as a token of his smallness (humility).(20) The glorious Brahmā too, who was duly honoured by Manu, left for his abode (the Brahmaloka), contemplating on his own asylum (the supreme Brahma)—who is beyond the ken of speech and mind and is incapable of being dealt with—while Priyavrata and Nārada kept gazing on him with a serene look. (21)

मनुरपि परेणैवं प्रतिसन्धितमनोरथः सुरर्षिवरानुमतेनात्मजमखिलधरामण्डलस्थितिगुप्तय आस्थाप्य स्वयमतिविषमविषयविषजलाशयाशाया उपरराम। २२। इति ह वाव स जगतीपतिरीश्वरेच्छयाधिनिवेशितकर्माधिकारोऽखिलजगद्बन्धध्वंसनपरानुभावस्य भगवत आदिपुरुषस्याङ्घ्रियुगलानवरतध्यानानुभावेन परिरन्धितकषायाशयोऽवदातोऽपि मानवर्धनो महतां महीतलमनुशशास। २३। अथ च दुहितरं प्रजापतेर्विश्वकर्मण उपयेमे बर्हिष्मतीं नाम तस्यामु ह वाव आत्मजानात्मसमानशीलगुणकर्मरूपवीर्योदारान्दश भावयाम्बभूव कन्यां च यवीयसीमूर्जस्वतीं नाम। २४। आग्नीध्रेध्मजिह्वयज्ञबाहुमहावीरहिरण्यरेतोघृतपृष्ठसवनमेधातिथिवीतिहोत्रकवय इति सर्व एवाग्निनामानः। २५। एतेषां कविर्महावीरः सवन इति त्रय आसन्नूर्ध्वरेतसस्त आत्मविद्यायामर्भभावादारभ्य कृतपरिचयाः पारमहंस्यमेवाश्रममभजन्। २६। तस्मिन्नु ह वा उपशमशीलाः परमर्षयः सकलजीवनिकायावासस्य भगवतो वासुदेवस्य भीतानां शरणभूतस्य श्रीमच्चरणारविन्दाविरतस्मरणाविगलितपरमभक्तियोगानुभावेन परिभावितान्तर्हृदयाधिगते भगवति सर्वेषां भूतानामात्मभूते प्रत्यगात्मन्येवात्मनस्तादात्म्यमविशेषेण समीयुः। २७। अन्यस्यामपि जायायां त्रयः पुत्रा आसन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः। २८।

Manu too, whose ambition (of bequeathing the kingship to his son and retiring to the woods for meditation and worship) was thus fulfilled by Brahmā (the highest of the gods), appointed Priyavrata (his son) with the concurrence of Nārada (the foremost of celestial sages) to maintain stability of rule on the terrestrial globe and himself gave up the desire of enjoying home life, which is like a most fearful lake full of poisonous water in the shape of sensuous pleasures. (22) Thus appointed by God's will to do work, the emperor (Priyavrata), whose impurities of mind had been burnt, nay, who had become (extremely) pure by virtue of constant meditation on the feet of the Lord, the most ancient Person—whose supreme glory is capable of destroying the bondage of the entire creation—ruled over the earth just in order to show his great regard for the exalted (by obeying their command). (23) He then married a daughter, named Barhiṣmatī, of Viśwakarmā (the architect of the gods), a lord of created beings; and how wonderful that through her he actually begot ten sons—who were evidently as great as he in amiability, virtues, actions, comeliness of form and prowess—as well as a daughter, Ūrjaswatī by name, who was younger than all of them. (24) They all bore the names of the fire-god, viz., Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. (25) Three of these—Kavi, Mahāvīra and Savana—were lifelong celibates; they took to a study of the science of Self-Knowledge from their very infancy and (eventually) entered the order of recluses. (26) Continuing in that Āśrama

(stage of life) and given to (perfect) self-control, these foremost seers indeed wonderfully attained absolute self-identity with the Lord, who is the very Self, nay, the Inner Controller of all living beings and whom they realized within the heart, purified by virtue of their uninterrupted and supreme Devotion resulting from their ceaseless remembrance of the charming lotus-like feet of Bhagavān Vāsudeva, the abode of all species of living beings and the asylum of the fear-stricken. (27) By another wife too he had three sons—Uttama, Tāmasa and Raivata, each of whom presided over a Manvantara (associated with his name). (28)

एवमुपशमायनेषु स्वतनयेष्वथ जगतीपतिर्जगतीमर्बुदान्येकादश परिवत्सराणामव्याहताखिलपुरुषकारसार-सम्भृतदोर्दण्डयुगलापीडितमौर्वीगुणस्तनितविरमितधर्मप्रतिपक्षो बर्हिष्मत्याश्चानुदिनमेधमानप्रमोद-प्रसरणयौषिण्यव्रीडाप्रमुषितहासावलोकरुचिरक्ष्वेल्यादिभिः पराभूयमानविवेक इवानवबुध्यमान इव महामना बुभुजे। २९।

(Three of) his sons being thus given to self-control, the high-minded emperor (Priyavrata) ruled over the globe for 1,10,00,00,000 years. (During his reign) the enemies of righteousness were scared away by the very twang of the bow-string pulled by his stout arms, possessed of (inordinate) strength, which consummated all his efforts without any obstruction. Nay, like a man who has forgotten his self, he had his judgment clouded as it were by Barhiṣmatī's daily growing expressions of excessive joy (on his visiting her), her rising from the seat and going forth to meet him, amatory gestures natural to women, smiles and glances half-concealed by bashfulness and delightful jokes etc. (29)

यावदवभासयति सुरगिरिमनुपरिक्रामन् भगवानादित्यो वसुधातलमर्धेनैव प्रतपत्यर्धेनावच्छादयति तदा हि भगवदुपासनोपचितातिपुरुषप्रभावस्तदनभिनन्दन् समजवेन रथेन ज्योतिर्मयेन रजनीमपि दिनं करिष्यामीति सप्तकृत्वस्तरणिमनुपर्यक्रामद् द्वितीय इव पतङ्गः। ३०। ये वा उ ह तद्रथचरणनेमिकृतपरिखातास्ते सप्त सिन्धव आसन् यत एव कृताः सप्त भुवो द्वीपाः। ३१। जम्बूप्लक्षशाल्मलिकुशक्रौञ्चशाकपुष्करसंज्ञास्तेषां परिमाणं पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो यथासंख्यं द्विगुणमानेन बहिः समन्तत उपक्लृप्ताः। ३२। क्षारोदेक्षुरसोदसुरोदघृतोदक्षीरोददधिमण्डोदशुद्धोदाः सप्त जलधयः सप्त द्वीपपरिखा इवाभ्यन्तरद्वीपसमाना एकैकशयेन यथानुपूर्वं सप्तस्वपि बहिर्द्वीपेषु पृथक्परित उपकल्पितास्तेषु जम्ब्वादिषु बर्हिष्मतीपतिरनुव्रतानात्मजानाग्नीध्रेध्मजिह्वयज्ञबाहुहिरण्यरेतोघृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञान् यथासंख्ये-नैकैकस्मिन्नेकमेवाधिपतिं विदधे। ३३। दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी नाम काव्यसुता। ३४।

नैवंविधः पुरुषकार उरुक्रमस्य पुंसां तदङ्घ्रिरजसा जितषड्गुणानाम्।
चित्रं विदूरविगतः सकृदाददीत यन्नामधेयमधुना स जहाति बन्धम्। ३५।

(Once he observed that) even to the extent the glorious sun-god lights the earth's surface (viz., up to the Lokāloka mountain) in the course of his circuit round Mount Sumeru (the mountain of the gods), he shines only on one-half of that portion and leaves the other half shrouded in darkness. He (however) did not like this. His superhuman glory having been enhanced by virtue of his adoration of the Lord, he thereupon like another sun made seven circuits (round the earth) after the sun, in his effulgent car, as swift as the sun, determined to turn night as well into day. (30) The tracks that were sunk by the fellies of the wheels of his chariot came to be the most celebrated seven oceans, which divided the earth into (what are known as) the seven Dwīpas (or main divisions). (31) The Dwīpas are (severally) known as Jambūdwīpa, Plakṣadwīpa, Śālmalidwīpa, Kuśadwīpa, Krauñcadwīpa, Śākadwīpa and Puṣkaradwīpa. As regards dimensions, each succeeding one is twice as large as the preceding one and is placed beyond the ocean and encircling it. (32) The seven oceans (severally) contain salt water, the juice of sugar-cane, wine, clarified butter, milk, fluid curds and pure water and serve as a moat as it were one for each of the seven Dwīpas. They are equal in extent to the Dwīpa enclosed by them and are situated one beyond and encircling

each of the seven Dwīpas severally.* Priyavrata (the spouse of queen Barhiṣmatī) severally made his dutiful sons—Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra by name, each the ruler of one of these divisions—Jambūdwīpa and so on. (33) And his daughter, Ūrjaswatī by name, he gave away to Uśanā (the sage Śukrācārya, the preceptor of the Asura kings); it was of her that Devayānī, the celebrated daughter of Śukrācārya (nicknamed as Kāvya or Kavi) was born. (34) Such an achievement on the part of devotees of the Lord (who measured the three worlds in a couple of strides)—devotees who by resorting to the dust of His feet have been able to conquer the six senses (the five senses and the mind)—is not to be wondered at; for even a pariah immediately shakes off his bondage if he utters the Lord's Name only once. (35)

स एवमपरिमितबलपराक्रम एकदा तु देवर्षिचरणानुशयनानुपतितगुणविसर्गसंसर्गेणानिर्वृतमिवात्मानं मन्यमान आत्मनिर्वेद इदमाह। ३६। अहो असाध्वनुष्ठितं यदभिनिवेशितोऽहमिन्द्रियै-रविद्यारचितविषमविषयान्धकूपे तदलमलममुष्या वनिताया विनोदमृगं मां धिग्धिगिति गर्हयाञ्चकार। ३७। परदेवताप्रसादाधिगतात्मप्रत्यवमर्शेनानुप्रवृत्तेभ्यः पुत्रेभ्य इमां यथादायं विभज्य भुक्तभोगां च महिषीं मृतकमिव सहमहाविभूतिमपहाय स्वयं निहितनिर्वेदो हृदि गृहीतहरिविहारानुभावो भगवतो नारदस्य पदवीं पुनरेवानुससार। ३८।

Thus possessed of immeasurable strength and prowess, king Priyavrata once felt (much) disgusted at heart since he regarded himself very unhappy as it were on account of his contact with the world of master (a product of the three Guṇas), which dogged him even after he had taken shelter under the feet of the celestial sage (Nārada), and said this (to himself); (36) "Oh, what a wrong I have done in that I have (allowed) myself to be hurled by the senses into the terrible and deceptive pit of sensuous pleasures—which are products of Avidyā (nescience) ! Therefore enough, enough of these! Fie upon me, a veritable ape for the amusement of this woman!" In this way he condemned himself. (37) In the light of wisdom, recovered by the grace of the Supreme Deity, he proportionately divided the earth among his devoted sons and abandoned the queen, whom he had enjoyed as a source of pleasure, along with the imperial fortune, like a dead body; and, disgusted at heart (with this world) he followed once again the path (of renunciation) chalked out for him by the divine sage Nārada, realizing in his heart the glory of the pastimes of Śrī Hari (that had given him the strength to renounce his all). (38)

तस्य ह वा एते श्लोकाः—

प्रियव्रतकृतं कर्म को नु कुर्याद्विनेश्वरम् । यो नेमिनिम्नैरकरोच्छायां घ्नन् सप्त वारिधीन्। ३९।
भूसंस्थानं कृतं येन सरिद्गिरिवनादिभिः। सीमा च भूतनिर्वृत्यै द्वीपे द्वीपे विभागशः। ४०।
भौमं दिव्यं मानुषं च महित्वं कर्मयोगजम्। यश्चक्रे निरयौपम्यं पुरुषानुजनप्रियः। ४१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे प्रियव्रतविजये प्रथमोऽध्यायः। १।

These are the verses actually sung of old in praise of Emperor Priyavrata :—

* The relative position of the seven Dwīpas and the seven oceans should be understood as given below. The first in order is Jambūdwīpa, which has a width of 8,00,000 miles and is girded by an ocean of salt water, equal in width to Jambūdwīpa. Beyond the ocean of salt water and twice as much in width (i. e., 16,00,000 miles wide) is Plakṣadwīpa, which is in its turn enclosed by an ocean containing the juice of sugar-cane and equal in width to the latter. On the other side of this ocean and twice as large in extent (i.e., 32,00,000 miles wide) is Śālmalidwīpa, encircled by an ocean of wine as large as the Dwīpa itself. Lying immediately after the ocean of wine and twice as large (or 64,00,000 miles wide) is Kuśadwīpa, surrounded by an ocean of clarified butter equal in width to Kuśadwīpa. On the outer coast of the ocean of clarified butter and twice as large (i.e., 1,28,00,000 miles wide) is Krauñcadwīpa, girded by an ocean of milk equal in width to the latter. Beyond the ocean of milk and twice as large in extent (i.e., 2,56,00,000 miles wide) is Śākadwīpa, enclosed in its turn by an ocean of fluid curds as large as the Dwīpa itself. On the other side of the ocean of fluid curds and twice as large (i.e., 5,12,00,000 miles wide) is Puṣkaradwīpa, itself encircled by an ocean of pure water equal in width to the latter.

"Who else than the almighty Lord could do the work accomplished by Priyavrata, who in his attempt to disperse the darkness (of night) produced the seven oceans out of the tracks sunk by the fellies (of the wheels of his chariot), nay, who divided the earth (into so many Dwīpas) for the convenience of living beings (inhabiting the same) and fixed the limits of every Dwīpa by allocating separate rivers, mountains and forests (to each). (39-40) Devoted to the servants of the Supreme Person, he looked upon as akin to hell the fortunes of the subterranean worlds, the heavenly regions and the terrestrial globe as well as those acquired through actions (performed in a previous existence) or Yoga (concentration of mind or mystic powers)." (41)

Thus ends the first discourse, forming part of the story of Priyavrata's conquest, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

An account of Āgnīdhra

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा औरसवद्धर्मावेक्षमाणः पर्यगोपायत्। १। स च कदाचित्पितृलोककामः सुरवरवनिताक्रीडाचलद्रोण्यां भगवन्तं विश्वसृजां पतिमाभृतपरिचर्योपकरण आत्मैकाग्र्येण तपस्व्याराधयाम्बभूव। २। तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचित्तिं नामाप्सरसमभियापयामास। ३। सा च तदाश्रमोपवनमतिरमणीयं विविधनिबिडविटपिविटपनिकरसंश्लिष्टपुरटलतारूढस्थलविहङ्गमिथुनैः प्रोच्यमानश्रुतिभिः प्रतिबोध्यमानसलिलकुक्कुटकारण्डवकलहंसादिभिर्विचित्रमुपकूजितामलजलाशयकमलाकरमुप बभ्राम। ४। तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेवकुमारः समाधियोगेनामीलितनयननलिनमुकुलयुगलमीषद्विकचय्य व्यचष्ट। ५। तामेवाविदूरे मधुकरीमिव सुमनस उपजिघ्रन्तीं दिविजमनुजमनोनयनाह्लाददुधैर्गतिविहारव्रीडाविनयावलोकसुस्वराक्षरावयवैर्मनसि नृणां कुसुमायुधस्य विदधतीं विवरं निजमुखविगलितामृतासवसहासभाषणामोदमदान्धमधुकरनिकरोपरोधेन द्रुतपदविन्यासेन वल्गुस्पन्दनस्तनकलशकबरभाररशनां देवीं तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो जडवदिति होवाच। ६।

Śrī Śuka began again : His father (Priyavrata) being thus engaged (in the practice of Devotion), Āgnīdhra, who followed his commands, duly protected the people of Jambūdwīpa as his own progeny, keeping his eye on Dharma (righteousness). (1) Seeking (an abode in) the realm of the manes (i.e., desirous of getting a worthy son), he collected (all) the requisites for worship and with (deep) concentration of mind and asceticism adored the glorious Brahmā (the ruler of lords of created beings) in a valley of Mount Mandara (the pleasure-ground of celestial damsels). (2) Having come to know this, the glorious Brahmā (the foremost of all created beings) sent down (to him) an Apsarā (celestial nymph), Pūrvacitti by name, who used to sing in his court. (3) There was a most delightful garden attached to his hermitage. It contained ponds and lakes (full of lotus beds) that charmingly resounded with the cries of waterfowls, Kāraṇḍavas (a species of ducks), swans and the like, that were

awakened (in their turn) by the notes uttered by pairs of land birds perched on golden creepers intertwined with the boughs of densely-growing trees of every description; and Pūrvacitti sauntered about that garden. (4) The steps she took in the course of her exceedingly graceful stroll exhibited the charm of her gait and at her every pace the beautiful ornaments she wore about her feet made a jingling sound, hearing which the prince slightly opened both his eyes—resembling a pair of lotus buds—till now closed in the practice of deep meditation, and espied her. (5) Like a female honey-bee the celestial damsel was enjoying the (sweet) odour of flowers not very far (from him), and carving a passage for Love (using flowers for his weapons) into the minds of men by (the witchery of) her gait, sport, bashful and modest-glances, musical voice and (graceful) limbs—all ravishing the mind and eyes of (both) gods and men. And her full breasts, head of hair and girdle were thrown into a state of charming agitation as she walked with quick paces, when assailed by swarms of honey-bees maddened by the sweet fragrance of (her breath in the form of) words—accompanied with a smile—that escaped from her mouth and which were (sweet) as nectar and (inebriating as) wine. The prince succumbed to the dominating influence of the most powerful god of love—who had found an open door to his heart the moment the prince saw her—and addressed her like a dunce in the following words:— (6)

का त्वं चिकीर्षसि च किं मुनिवर्य शैले मायासि कापि भगवत्परदेवतायाः।
विज्ये बिभर्षि धनुषी सुहृदात्मनोऽर्थे किं वा मृगान्मृगयसे विपिने प्रमत्तान्। ७ ।
बाणावमौ भगवतः शतपत्रपत्रौ शान्तावपुङ्खरुचिरावतितिग्मदन्तौ।
कस्मै युयुंक्षसि वने विचरन्न विद्मः क्षेमाय नो जडधियां तव विक्रमोऽस्तु। ८ ।
शिष्या इमे भगवतः परितः पठन्ति गायन्ति साम सरहस्यमजस्त्रमीशम्।
युष्मच्छिखाविलुलिताः सुमनोऽभिवृष्टीः सर्वे भजन्त्यृषिगणा इव वेदशाखाः। ९ ।
वाचं परं चरणपञ्जरतित्तिरीणां ब्रह्मन्नरूपमुखरां शृणवाम तुभ्यम्।
लब्धा कदम्बरुचिरङ्कविटङ्कबिम्बे यस्यामलातपरिधिः क्व च वल्कलं ते।१०।
किं सम्भृतं रुचिरयोर्द्विज शृङ्गयोस्ते मध्ये कृशो वहसि यत्र दृशिः श्रिता मे।
पङ्क्तोऽरुणः सुरभिरात्मविषाण ईदृग् येनाश्रमं सुभग मे सुरभीकरोषि।११।
लोकं प्रदर्शय सुहृत्तम तावकं मे यत्रत्य इत्थमुरसावयवावपूर्वौ।
अस्मद्विधस्य मनउन्नयनौ बिभर्ति बह्वद्भुतं सरसरासमुधादि वक्त्रे।१२।
का वाऽऽत्मवृत्तिरदनाद्धविरङ्ग वाति विष्णोः कलास्यनिमिषोन्मकरौ च कर्णौ।
उद्विग्नमीनयुगलं द्विजपङ्क्तिशोचिरासन्नभृङ्गनिकरं सर इन्मुखं ते।१३।
योऽसौ त्वया करसरोजहतः पतङ्गो दिक्षु भ्रमन् भ्रमत एजयतेऽक्षिणी मे।
मुक्तं न ते स्मरसि वक्त्रजटावरूथं कष्टोऽनिलो हरति लम्पट एष नीवीम्।१४।
रूपं तपोधन तपश्चरतां तपोघ्नं ह्येतत्तु केन तपसा भवतोपलब्धम्।
चर्तुं तपोऽर्हसि मया सह मित्र मह्यं किं वा प्रसीदति स वै भवभावनो मे।१५।
न त्वां त्यजामि दयितं द्विजदेवदत्तं यस्मिन्मनो दृगपि नो न वियाति लग्नम्।
मां चारुशृङ्ग्यर्हसि नेतुमनुव्रतं ते चित्तं यतः प्रतिसरन्तु शिवाः सचिव्यः।१६।

"Who are you and what do you intend to do on this hill, O great sage ? Are you the inscrutable Māyā (deluding potency) of the all-powerful Supreme Deity? (Pointing to her eyebrows) O friend ! do you wield that pair of stringless bows for your own protection or are you in search of (some) unwary game (creatures like me, who have no control over their

senses) in the forest ? (7) (Pointing to her shaftlike sidelong glances) These two arrows of your worshipful self, winged as they are with lotus-petals (in the shape of eyes), are (very) gentle and lovely (even) without hilt, yet extremely sharp-pointed. We wonder whom you intend to aim them at, wandering as you do in the forest. May this expedition (valour) of yours conduce to the good of us dull-witted creatures. (8) (Pointing to the bees hovering about her) These pupils of your worshipful self are chanting about you the (hymns of) Sāmaveda alongwith the Upaniṣads (embodying its esoteric teaching) and incessantly glorifying the Lord (thereby). They (eagerly) resort to the showers of flowers dropped from your locks even as hosts of Ṛṣis (holy sages) accept the recensions of the Veda traditionally followed by their own school. (9) (Pointing to the sweet jingling of her anklets) We simply hear, O sage, the (dulcet) notes of the partridges locked up in the cages of your feet—notes which are distinctly heard though (their source in the shape of the birds is) invisible. (Referring to her loin cloth) Wherefrom did you get the yellow splendour resembling that of a Kadamba flower on your beautiful circular hips? (Pointing to the girdle) They are (also) girdled with a belt of fire ! But (by the by) where is your bark-covering ? (10) (Pointing to her conical breasts) What lies treasured up, O holy Brāhmaṇa, in (yonder) two horns of yours, which you carry (in your bosom)—though you are (so) slender at your waist—and upon which my eyes are riveted ? (Again) unique is the scarlet and fragrant paste on your horns, with which, O beautiful one, you are perfuming my hermitage ! (11) Be pleased to show me your native place, O great friend, the inhabitants of which carry on their bosom in this way such a strange pair of limbs that agitate the mind of people like me, and many a wonderful treasure like sweetness (in the shape of sweet words), amorous gestures and nectar (flowing from their lips) in their mouth. (12) (Pointing to the betel leaves that were being chewed by her) What is the (kind of) food with which you nourish your body ? For from the chewing thereof, O dear one, issues (from your mouth) an aroma as of oblations poured into the sacred fire. Surely you are a ray of Lord Viṣṇu (the Protector of the universe); that is why your ears (like His) are adorned with brilliant ear-rings resembling two unwinking alligators. (And) your countenance is akin to a lake with its bewildered eyes resembling two leaping fish, its snow-white rows of teeth corresponding to swans and its mass of curly hair appearing like swarms of honey-bees hovering close at hand. (13) The yonder ball, which when struck by your lotus-like hand flies about in all directions, makes my eyes roll about, my mind being (already) confounded. (Oh), do you not mind your unloosed braid of curly locks ? (And) lo ! this mischievous and lustful breeze is blowing off your lower garment. (14) Through what (kind of) austerities did you secure this beautiful form, O great ascetic, wrecking as it does the austerities of others practising them ? You ought to practise asceticism with me, O friend ! Or may be Brahmā himself (who is intent on extending his creation) has shown his grace to me (by sending you to me for a wife). (15) I shall not forgo you, my beloved friend, who have been conferred on me by Brahmā (lit., the adored of the twice-born). Neither my mind nor my eyes turn away (from you), fastened as they are on you. Be pleased (therefore) to take me, your servant, O fair-bosomed damsel ! wheresoever you please, and let these obedient companions (of yours) follow me. (16)

श्रीशुक उवाच

इति ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरधि सभाजयामास। १७। सा च ततस्तस्य वीरयूथपतेर्बुद्धिशीलरूपवयःश्रियौदार्येण पराक्षिप्तमनास्तेन सहायुतायुतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् बुभुजे। १८। तस्यामु ह वा आत्मजान् स राजवर आग्नीध्रो नाभिकिम्पुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुरुभद्राश्वकेतुमालसंज्ञान्नव पुत्रानजनयत्। १९।

Śrī Śuka went on : By thus employing a language clever in expressing sensual things, prince Āgnīdhra, who possessed the intelligence of gods and proved a past master in winning over the young woman, propitiated that celestial damsel by showing her great regard. (17) She too, whose mind was captivated by the intelligence, amiability, comeliness, youth, splendour and nobility of that leading hero, then enjoyed with that lord of (the entire) Jambūdwīpa earthly as well as celestial pleasures for a period extending over ten crore years. (18) Through her, it is said, that foremost of kings, Āgnīdhra, begot nine sons—Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśwa and Ketumāla by name. (19)

सा सूत्वाथ सुतान्नवानुवत्सरं गृह एवापहाय पूर्वचित्तिर्भूय एवाजं देवमुपतस्थे। २०। आग्नीध्रसुतास्ते मातुरनुग्रहादौत्पत्तिकेनैव संहननबलोपेताः पित्रा विभक्ता आत्मतुल्यनामानि यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः। २१। आग्नीध्रो राजातृप्तः कामानामप्सरसमेवानुदिनमधिमन्यमानस्तस्याः सलोकतां श्रुतिभिरवारुन्ध यत्र पितरो मादयन्ते। २२। सम्परेते पितरि नव भ्रातरो मेरुदुहितॄर्मेरुदेवीं प्रतिरूपामुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देववीतिमितिसंज्ञा नवोदवहन्। २३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे आग्नीध्रवर्णनं नाम द्वितीयोऽध्यायः। २।

Having brought forth (as many as) nine sons, (one) each year, and leaving them (all) in that very house (of Āgnīdhra), Pūrvacitti once more joined the service of the (supreme) god, Brahmā (the birthless one). (20) The aforesaid sons of Āgnīdhra, who were well-built and strong by birth through the grace of their (celestial) mother, were allotted their due share (in his kingdom) by their father and ruled over the divisions of Jambūdwīpa apportioned to them, which were (also) named after them. (21) King Āgnīdhra, who was not (yet) sated with sense-delights, constantly thought of that celestial nymph as superior (to everything else), and secured through deeds enjoined by the Vedas residence in the same heaven with her, the heaven where the manes live in delight. (22) On the demise of (their) father the nine brothers married the nine daughters of Meru (the deity presiding over Mount Sumeru), Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti by name. (23)

Thus ends the second discourse entitled "An account of Āgnīdhra" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

The descent of Lord Ṛṣabha

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत। १। तस्य ह वाव श्रद्धया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरत्सु द्रव्यदेशकालमन्त्रर्त्विग्दक्षिणाविधानयोगोपपत्त्या दुरधिगमोऽपि भगवान् भागवतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्सया गृहीतहृदयो हृदयङ्गमं मनोनयनानन्दनावयवाभिराममाविश्चकार। २। अथ ह तमाविष्कृतभुजयुगलद्वयं हिरण्मयं पुरुषविशेषं कपिशकौशेयाम्बरधरमुरसि विलसच्छ्रीवत्सललामं दरवरवनरुहवनमालाच्छूर्यमृतमणिगदादिभिरुपलक्षितं स्फुटकिरणप्रवरमुकुटकुण्डलकटककटिसूत्रहारकेयूरनूपुराद्यङ्गभूषणविभूषितमृत्विक्सदस्यगृहपतयोऽधना इवोत्तमधनमुपलभ्य सबहुमानमर्हणेनावनतशीर्षाण उपतस्थुः। ३।

Śrī Śuka began again : Desirous of obtaining progeny, king Nābhi alongwith (his wife) queen Merudevī, who had no issue, worshipped with a concentrated mind Lord Viṣṇu (the Deity presiding over sacrifices). (1) The Lord, who is possessed of a (most) charming personality, is difficult to attain even when (all) the means (of propitiating Him)—such as the materials, place and time (of worship), the prayers (muttered in the course of worship), the priests conducting the worship, the fees paid to them and (the due observance of) the procedure (laid down for the worship)—are fully employed. Yet, while Nābhi was (thus) reverently (engaged in) worshipping Him with a pure (devout) heart and while the rites known by the name of Pravargya (which serve as a prelude to the performance of a Soma sacrifice) were proceeding, the heart of the Lord was seized with a longing to accomplish the desired object of His servant because of His affection for His devotees, and He revealed before him His most independent captivating form, which ravished the soul by its limbs, which were (individually most) pleasing to the mind and eyes. (2) The Lord actually appeared with two pairs of arms, was clad in tawny silk and had the splendid Śrīvatsa mark on His bosom. He was distinguished by His peerless conch, lotus, wreath of sylvan flowers, discus, the Kaustubha gem, mace and so on and adorned with a crown, ear-rings, bracelets, girdle, necklace, armlets, anklets and other (such) ornaments of the body, all made of radiant jewels. Seeing the all-effulgent Supreme Person, the priests officiating at the sacrifice as well as the directors of the sacrifice and the sacrificer (himself) waited upon Him, their heads bent low, with water to wash His hands with (as a mark of respect), receiving Him with the same high regard as penniless people would receive a rich treasure. (3)

ऋत्विज ऊचुः

अर्हसि मुहुरर्हत्तमार्हणमस्माकमनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरर्वाक्तनाभिर्नामरूपाकृतिभी रूपनिरूपणम्। ४। सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेशकथनादृते। ५। परिजनानुरागविरचितशबल-संशब्दसलिलसितकिसलयतुलसिकादूर्वाङ्कुरैरपि सम्भृतया सपर्यया किल परम परितुष्यसि। ६।

The priests said : (Though self-perfect in everyway,) be pleased, O most adorable One, to accept again and again (by Your own grace) the homage offered by us, Your servants. (Incapable of extolling You,) we have been taught by worthy souls only to repeat the word 'Namaḥ' (Obeisance to You). (As a matter of fact,) what man whose mind is engrossed in the phenomenal world (which is a modification of the modes of Prakṛti) and who is (therefore) powerless can hope to determine Your essential character with the help of the names and colours and forms of this material universe (which cannot even touch the fringe of Your being)—You who are the Supreme Lord transcending (both) Prakṛti (Matter) and Puruṣa (Spirit). (4) The utmost he can do is to recount a part of Your multitudinous excellent virtues, which drive away the sins of all mankind and are most auspicious (by nature). (5) On the other hand, O Supreme One, You are propitiated in everyway through worship offered even with prayers lovingly uttered by your servants in a faltering voice, water, undefiled young leaves, (particularly) leaves of the holy basil plant and sprouts of panic grass. (6)

अथानयापि न भवत इज्ययोरुभारभरया समुचितमर्थमिहोपलभामहे। ७। आत्मन एवानुसवनमञ्जसाव्यतिरेकेण बोभूयमानाशेषपुरुषार्थस्वरूपस्य किन्तु नाथाशिष आशासानानामेतदभिसंराधनमात्रं भवितुमर्हति। ८। तद्यथा बालिशानां स्वयमात्मनः श्रेयः परमविदुषां परमपरमपुरुष प्रकर्षकरुणया स्वमहिमानं चापवर्गाख्यमुपकल्पयिष्यन् स्वयं नापचित एवेतरवदिहोपलक्षितः। ९। अथायमेव वरो ह्यर्हत्तम यर्हि बर्हिषि राजर्षेर्वरदर्षभो भवान्निजपुरुषेक्षणविषय आसीत्। १०। असङ्गनिशितज्ञानानलविधूताशेषमलानां भवत्स्वभावानामात्मारामाणां मुनीनामनवरतपरिगुणितगुणगणपरममङ्गलायनगुणगणकथनोऽसि। ११।

अथ कथञ्चित्स्खलनक्षुत्पतनजृम्भणदुरवस्थानादिषु विवशानां नः स्मरणाय ज्वरमरणदशायामपि सकलकश्मलनिरसनानि तव गुणकृतनामधेयानि वचनगोचराणि भवन्तु। १२।

Otherwise we do not perceive any gain worth the name to You even through this sacrifice—cumbrous with elaborate details—(being carried on) here inasmuch as You are the very embodiment of all the (four) objects of human pursuit perennially and directly flowing in an abundant degree from Your own Self and not conflicting with each other. In our case, however, who seek blessing (of various kinds), O Lord, this (sacrifice) should only prove to be a means of propitiating You (and thereby fetching the desired boon). (7-8) That is why, out of abundant compassion for us, ignorant as we are of our highest good, O Supreme Person, who are greater than the greatest. You have appeared here of Your own accord, like one expecting homage, with intent to reveal to us Your own glory known by the name of final beatitude as well as to bestow (on us) our desired blessings—even though You have not been (properly) worshipped—just as a sage would approach ignorant people of his own accord. (9) Now that You—the foremost of those who grant boons (to their votaries)—have manifested Yourself before the eyes of Your own devotees at the sacrificial performance of this royal sage (Nābhi), this itself constitutes a (unique) benediction, O most adorable one.(10) O Lord, Your hosts of virtues are incessantly recounted (even) by sages revelling in the Self—who have burnt all their sins with the fire of wisdom fanned by detachment (dispassion) and who have (as a consequence) imbibed Your nature—inasmuch as the uttering of Your praises is the (only) source of the highest blessings for them (since they too are not easily graced with Your sight). (11) Therefore, while stumbling, sneezing, falling down and yawning, when placed in a sad plight and so on even in (high) fever and while dying—when we are powerless to remember You—let Your name descriptive of Your virtues and dispelling (all) our sins somehow appear on our tongue. (12)

किञ्चायं राजर्षिरपत्यकामः प्रजां भवादृशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययो धनदमिवाधनः फलीकरणम्। १३। को वा इह तेऽपराजितोऽपराजितया माययानवसित-पदव्यानावृतमतिर्विषयविषरयानावृतप्रकृतिरनुपासितमहच्चरणः। १४। यदु ह वाव तव पुनरदभ्रकर्तरिह समाहूतस्तत्रार्थधियां मन्दानां नस्तद्यदेवहेलनं देवदेवार्हसि साम्येन सर्वान् प्रतिवोढुमविदुषाम्। १५।

Moreover, this royal sage (Nābhi), who is desirous of (obtaining) progeny, has resorted to You—competent as You are to grant (all) desired boons, including (an abode in) heaven and (even) release (from the toils of birth and death)—with the hope of (having) a son like You, and regarding progeny as the (highest) object of human pursuit, even as a pauper would approach Kubera (the god of riches) with the hope of obtaining husk. (13) Who is there on this earth that has not waited on the feet of exalted souls and (yet) who has not been worsted by Your invincible and inscrutable Māyā, whose understanding has (accordingly) not been clouded by that Māyā and whose nature has not been obscured by the vehemence of poison in the shape of pleasures of sense? (14) Be pleased to ignore, by (Your) undifferentiating outlook towards all, O God of gods, the disrespect shown by us ignorant people to You, the Supreme Deity, in the sense that You, O Lord of unlimited activity, have been duly (respectfully) called here by us, who are so stupid as to look upon progeny as the (highest) object of human pursuit. (15)

श्रीशुक उवाच

इति निगदेनाभिष्टूयमानो भगवाननिमिषर्षभो वर्षधराभिवादिताभिवन्दितचरणः सदयमिदमाह। १६।

Śrī Śuka resumed : While He was thus being extolled through a hymn couched in prose, and when those priests (the adored of king Nābhi, the ruler of an entire subdivision of Jambūdwīpa) bowed at His feet, Lord Viṣṇu (the foremost of the gods) graciously spoke the

following words. (16)

श्रीभगवानुवाच

अहो बताहमृषयो भवद्भिरवितथगीर्भिर्वरमसुलभमभियाचितो यदमुष्यात्मजो मया सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यादथापि ब्रह्मवादो न मृषा भवितुमर्हति ममैव हि मुखं यद् द्विजदेवकुलम्। १७। तत आग्नीध्रीयेंऽशकलयावतरिष्याम्यात्मतुल्यमनुपलभमानः। १८।

The Lord said : Oh, sages, (you have indeed placed Me in a difficult predicament in that) you, whose speech is infallible, have asked Me the rare boon that a son like Me may be born to this royal sage; (for you know) I alone am My compeer, matchless as I am. Nonetheless the words of Brāhmaṇas should not prove false either, inasmuch as it is My own mouth that is represented by the Brāhmaṇa race (the adored of all the other twice-born classes). (17) Therefore, not finding My equal (anywhere), I shall descend (on earth) through Nābhi (the son of Āgnīdhra), exhibiting a part of My own. (18)

श्रीशुक उवाच

इति निशामयन्त्या मेरुदेव्याः पतिमभिधायान्तर्दधे भगवान्। १९। बर्हिषि तस्मिन्नेव विष्णुदत्त भगवान् परमर्षिभिः प्रसादितो नाभेः प्रियचिकीर्षया तदवरोधायने मेरुदेव्यां धर्मान्दर्शयितुकामो वातरशनानां श्रमणानामृषीणामूर्ध्वमन्थिनां शुक्लया तनुवाववतार। २०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे नाभिचरिते ऋषभावतारो नाम तृतीयोऽध्यायः। ३।

Śrī Śuka went on : Having thus addressed the consort of queen Merudevī within her hearing, the Lord disappeared (then and there). (19) Propitiated by great seers at that very sacrifice, O Parīkṣit (who had been restored to life by Lord Śrī Kṛṣṇa, manifestation of Lord Viṣṇu—vide I. xii. 7—10), the Lord descended (on earth) in the gynaeceum of king Nābhi in a divine form (consisting of Sattva unmixed with Rajas and Tamas) with a view to obliging that monarch and (also) with intent to teach to the world (by personal example) the sacred vows observed by sages that have no covering on their body except the atmosphere, lead an ascetic life and are pledged to perpetual celibacy (lit., have directed the flow of their generative fluid upwards). (20)

Thus ends the third discourse entitled "The descent of Lord Ṛṣabha", forming part of the narrative of king Nābhi, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

The sovereignty of Ṛṣabha

श्रीशुक उवाच

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणं साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनुदिनमेधमानानुभावं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावनितलसमवनायातितरां जगृधुः। १। तस्य ह वा इत्थं वर्ष्मणा वरीयसा बृहच्छ्लोकेन चौजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार। २।

Śrī Śuka resumed : Now, finding marks of divinity (such as the figures of a thunderbolt and goad in the soles of His feet) manifest in (the person of) Lord Ṛṣabha from His very birth and His glory mounting everyday alongwith (the qualities of) viewing all alike, control of the internal and external senses, aversion to the pleasures of sense, universal domination and perfection in everything, the ministers as well as the people, including the Brāhmaṇas, and gods too eagerly wished that He should rule over the earth. (1) Considering His personality—which was so exquisite and formed the theme of many a laudatory verse—majesty, strength, splendour, glory, dominating influence and energy, his father (Nābhi) gave Him the name of Ṛṣabha (the foremost). (2)

तस्य हीन्द्रः स्पर्धमानो भगवान् वर्षे न ववर्ष तदवधार्य भगवानृषभदेवो योगेश्वरः प्रहस्यात्मयोगमायया स्ववर्षमजनाभं नामाभ्यवर्षत्। ३। नाभिस्तु यथाभिलषितं सुप्रजस्त्वमवरुध्यातिप्रमोदभरविह्वलो गद्गदाक्षरया गिरा स्वैरं गृहीतनरलोकसधर्मं भगवन्तं पुराणपुरुषं मायाविलसितमतिर्वत्स तातेति सानुरागमुपलालयन् परां निर्वृतिमुपगतः। ४।

Envying Him, the mighty Indra did not rain (at all) in his land. Having come to know this, Lord Ṛṣabhadeva, the Master of Yoga (marvels), laughed heartily and sent down showers throughout his land, known by the name of Ajanābha, by dint of His Yogamāyā (divine potency). (3) Having been blessed with a worthy son, as desired by him, king Nābhi for his part was overwhelmed with a transport of excessive joy and felt supremely happy as he fondly caressed the divine Child—who was really the most ancient Person, having assumed a human semblance of His own will—addressing Him in a faltering voice as "my child, my darling", his mind deluded by the divine Māyā (which led him to mistake the Lord for his own child). (4)

विदितानुरागमापौरप्रकृतिजनपदो राजा नाभिरात्मजं समयसेतुरक्षायामभिषिच्य ब्राह्मणेषूपनिधाय सह मेरुदेव्या विशालायां प्रसन्ननिपुणेन तपसा समाधियोगेन नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः कालेन तन्महिमानमवाप। ५।

Having come to know that his son (Ṛṣabhadeva) was popular with all including his ministers and citizens, king Nābhi, who was guided by the popular sentiment, installed him on the throne for the preservation of moral standards and entrusted him to the care of the Brāhmaṇas. (And) worshipping Lord Vāsudeva as known by the name of Nara and Nārāyaṇa through austerities which, though severe, caused no annoyance to others as well as through the practice of profound meditation with (his spouse) Merudevī at Viśālā (in the holy retreat of Badarikāśrama, the modern Badrīnātha), he attained oneness with Him at the proper time. (5)

यस्य ह पाण्डवेय श्लोकावुदाहरन्ति—

को नु तत्कर्म राजर्षेर्नाभेरन्वाचरेत्पुमान्। अपत्यतामगाद्यस्य हरिः शुद्धेन कर्मणा। ६।
ब्रह्मण्योऽन्यः कुतो नाभेर्विप्रा मङ्गलपूजिताः। यस्य बर्हिषि यज्ञेशं दर्शयामासुरोजसा। ७।

People cite the following two couplets in praise of Nābhi, O Parīkṣit (a scion of Pāṇḍu) :—

What (other) man can imitate the celebrated doings of the royal sage Nābhi, attracted by whose pious deeds Śrī Hari (Himself) became a son to him ? (Again) where could be had a devotee of the Brāhmaṇas other than Nābhi, propitiated by whose (liberal) sacrificial fees the Brāhmaṇas by dint of sacred hymns made the (very) Lord of sacrifices manifest Himself during the sacrifice? (6-7)

अथ ह भगवानृषभदेवः स्ववर्षं कर्मक्षेत्रमनुमन्यमानः प्रदर्शितगुरुकुलवासो लब्धवरैर्गुरुभिरनुज्ञातो गृहमेधिनां धर्माननुशिक्षमाणो जयन्त्यामिन्द्रदत्तायामुभयलक्षणं कर्म समाम्नायाम्नातमभियुञ्जन्नात्मजानामात्मसमानानां शतं जनयामास। ८। येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति। ९। तमनु कुशावर्त इलावर्तो ब्रह्मावर्तो मलयः केतुर्भद्रसेन इन्द्रस्पृग्विदर्भः कीकट इति नव नवतिप्रधानाः। १०।

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः। आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः।११।
इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं भगवन्महिमोपबृंहितं वसुदेवनारदसंवाद-मुपशमायनमुपरिष्टाद्वर्णयिष्यामः।१२। यवीयांस एकाशीतिर्जायन्तेयाः पितुरादेशकरा महाशालीना महाश्रोत्रिया यज्ञशीलाः कर्मविशुद्धा ब्राह्मणा बभूवुः।१३।

Now indeed Lord Ṛṣabhadeva, who knew His land to be the land of action, showed (by His own example) how one should live at the residence of one's preceptor. (Again,) permitted (to marry) by His preceptors, who had received (from Him) the boons of their choice (by way of the teacher's fees), and teaching (to the world) the duties of householders, he performed both the types of religious rites ordained by the scriptures (viz., those enjoined by the Vedas and those prescribed by traditional law) and begot through (His consort) Jayantī, bestowed on Him by Indra, a hundred sons, who were His own replicas. (8) Of them the eldest and the one possessed of the highest attributes was Bharata, who was indeed a great adept in Yoga and after whom they speak of this land as Bhāratavarṣa (the land of Bharata). (9) Next to him came the nine (brothers)—Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa—who led the (other) ninety. (10) Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana—these nine were eminent devotees of the Lord who taught (to the world) the conduct prescribed for the votaries of the Lord. We shall narrate hereafter (in Book XI), in the form of a dialogue between Vasudeva (the father of Lord Śrī Kṛṣṇa) and the sage Nārada, their sacred story imbued with the Lord's own glory and (thus) inducing peace of mind. (11-12) The (remaining) eighty-one sons of Jayantī, who were still younger, were obedient to their father, very modest, highly well-versed in the Vedas and habitually engaged in performing sacrifices. Purified by their (pious) conduct, they passed for Brāhmaṇas. (13)

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानर्थपरम्परः केवलानन्दानुभव ईश्वर एव विपरीतवत्कर्माण्यारभमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्नतद्विदां सम उपशान्तो मैत्रः कारुणिको धर्मार्थयशःप्रजानन्दामृतावरोधेन गृहेषु लोकं नियमयत्।१४।यद् यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः।१५। यद्यपि स्वविदितं सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणैर्दर्शितमार्गेण सामादिभिरुपायैर्जनतामनुशशास। १६। द्रव्यदेशकालवयःश्रद्धर्त्विग्विधोद्देशोपचितैः सर्वैरपि क्रतुभिर्यथोपदेशं शतकृत्व इयाज।१७।भगवतर्षभेण परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो वाञ्छत्यविद्यमानमिवात्मनोऽन्यस्मात्कथञ्चन किमपि कर्हिचिदवेक्षते भर्तर्यनुसवनं विजृम्भितस्नेहातिशयमन्तरेण। १८। स कदाचिदटमानो भगवानृषभो ब्रह्मावर्तगतो ब्रह्मर्षिप्रवरसभायां प्रजानां निशामयन्तीनामात्मजानवहितात्मनः प्रश्रयप्रणयभरसुयन्त्रितानप्युपशिक्षयन्निति होवाच। १९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे चतुर्थोऽध्यायः। ४।

The Lord, who was (rightly) called Ṛṣabha (the foremost), was God Himself—(altogether) independent, eternally free from all evils by His very nature and (ever) enjoying absolute bliss (which constitutes His very essence). Yet, performing actions like an ordinary mortal, He taught to the ignorant by His own example the duties that had been forgotten through (passage of) time; and, remaining equipoised, calm and controlled, friendly disposed (towards all) and full of compassion. He ordained the people in household life by acquiring religious merit, worldly possessions and fame, begetting children, enjoying the pleasures of sense and attaining final beatitude. (14) (For, as a rule,) the world (blindly) follows whatever is done by men of topmost rank (in society). (15) Although He Himself knew the hidden truths of the Vedas, which represent the essence of all Dharmas (rules of good conduct) He ruled over the people according to the (four recognized) policies of persuasion etc., following the line of conduct chalked out (for Him) by the Brāhmaṇas. (16) He

worshipped the Lord (strictly) according to precept through all (kinds of) sacrifices, performed a hundred times each and provided with (all requisites in the shape of appropriate) materials, place, time, age (of the sacrificer), faith and (the guidance of) priests and intended to propitiate different gods. (17) In this land (subsequently known by the name of Bhāraṭavarṣa), (when it was) ruled over by Lord Ṛṣabhadeva, nobody ever sought for one's own use on any account anything whatsoever from another—any more than one would have a thing (altogether) non-existent—except an incessantly growing and profound love for their Ruler; nor did anyone cast a (wistful) look on another's property. (18) On a certain occasion, while touring (over His kingdom), Lord Ṛṣabhadeva happened to be in Brahmāvarta and (there), in a gathering of the foremost Brāhmaṇa sages, He thus addressed His own sons—even though they were (fully) self-controlled and thoroughly disciplined by virtue of their modesty and excessive devotion (to their divine Father)—with a view to admonishing them within the hearing (in the presence) of His subjects. (19)

Thus ends the fourth discourse, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

Lord Ṛṣabhadeva instructs His sons and Himself takes to the life of an ascetic who has shaken off worldly feeling and obligation

ऋषभ उवाच

नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विड्भुजां ये।
तपो दिव्यं पुत्रका येन सत्त्वं शुद्ध्येद्यस्माद् ब्रह्मसौख्यं त्वनन्तम्।१।
महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां सङ्गिसङ्गम्।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये।२।
ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु।
गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदर्थाश्च लोके।३।
नूनं प्रमत्तः कुरुते विकर्म यदिन्द्रियप्रीतय आपृणोति।
न साधु मन्ये यत आत्मनोऽयमसन्नपि क्लेशद आस देहः।४।
पराभवस्तावदबोधजातो यावन्न जिज्ञासत आत्मतत्त्वम्।
यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः।५।
एवं मनः कर्मवशं प्रयुङ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने।
प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत्।६।
यदा न पश्यत्ययथा गुणेहां स्वार्थे प्रमत्तः सहसा विपश्चित्।
गतस्मृतिर्विन्दति तत्र तापानासाद्य मैथुन्यमगारमज्ञः।७।

Lord Ṛṣabha began : This (human) body in the mortal world does not deserve to be given up to (the pursuit of) sensuous pleasures, which are (really) a source of misery and which are enjoyed even by swine, dogs and other animals (that feed on ordure). It is worthy of being devoted, My beloved sons, to sublime austerities whereby the mind is purified; and from purity of mind follows the unending bliss of absorption into the Absolute. (1) The wise speak of service rendered to exalted souls as an open gate to liberation and the fellowship of those who are fond of women as the door opening into hell. (And) they alone are (really) great who are even-minded, exceptionally calm and composed, free from anger, kind-hearted and pious or again they who regard love offered to Me as the (only) object of human pursuit, who take no delight in (the company of) men (solely) engaged in pursuits (merely) calculated to nourish their body nor in a household consisting of wife, children and (earthly) riches, and who have no selfish interest in the world beyond the maintenance of their body. (2-3) An erring soul commits sin only when he endeavours to gratify his senses. I (however) do not regard those actions as good, from which has followed this body, which though (really) non-existent, is (yet) a source of misery to the Jīva. (4) The real nature of the soul remains obscure due to ignorance only so long as the Jīva does not enquire into the truth about the Spirit. (Again) so long as actions continue to be performed, the mind remains disposed to activity, and it is due to such a mind that the Jīva remains tied to a body. (5) (The true nature of) the Spirit being thus veiled by ignorance, the past actions of a man render his mind prone to activity. And so long as there is no love for Me, Lord Vāsudeva, the Jīva is not rid of its identification with a body. (6) So long as the Jīva, oblivious of its (real) self-interest, does not come to its senses and realize the activity of the Indriyas (the senses of perception and the organs of action) as unreal (something not belonging to it), the fool soon forgets its own essential nature and finding a home providing sexual enjoyment (as a characteristic feature), suffers torments (of various kinds) there. (7)

पुंसः स्त्रिया मिथुनीभावमेतं तयोर्मिथो हृदयग्रन्थिमाहुः।
अतो गृहक्षेत्रसुताप्तवित्तैर्जनस्य मोहोऽयमहं ममेति।८।
यदा मनोहृदयग्रन्थिरस्य कर्मानुबद्धो दृढ आश्लथेत।
तदा जनः सम्परिवर्ततेऽस्माद् मुक्तः परं यात्यतिहाय हेतुम्।९।
हंसे गुरौ मयि भक्त्यानुवृत्या वितृष्णया द्वन्द्वतितिक्षया च।
सर्वत्र जन्तोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या।१०।
मत्कर्मभिर्मत्कथया च नित्यं मद्देवसङ्गाद् गुणकीर्तनान्मे।
निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगेहात्मबुद्धेः।११।
अध्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सध्र्यक्।
सच्छ्रद्धया ब्रह्मचर्येण शश्वद् असम्प्रमादेन यमेन वाचाम्।१२।
सर्वत्र मद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन।
योगेन धृत्युद्यमसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम्।१३।
कर्माशयं हृदयग्रन्थिबन्धमविद्ययाऽऽसादितमप्रमत्तः।
अनेन योगेन यथोपदेशं सम्यग्व्यपोह्योपरमेत योगात्।१४।

The union as husband and wife of a man with a woman, the wise speak of it as another knot binding their hearts together (apart from the subtle knot, in the shape of identification with the body, already existing in their heart individually). It is due to this (other knot) that (over and above the body, mind and senses etc.), a man erroneously regards a house, fields,

children, kinsmen and wealth as either himself or his own. (8) When (however) the hard knot in the shape of mind—formed in the heart of this Jīva by its Karmas (past actions)—gets loose, then (and then alone) does it turn its back on this relation of husband and wife and, shedding its ego (the cause of transmigration) and freed from all bondage, reaches the Supreme. (9) By adoring Me and depending on Me, the pure Self and Preceptor (of all); through freedom from thirst for enjoyment as well as by enduring pairs of opposites (such as heat and cold, pleasure and pain); by realizing the fact that a living being is beset with calamities everywhere (even in the other world); through a spirit of enquiry (into the truth of things) through asceticism and by abstaining from actions done with some interested motive; through actions done for My sake by hearing My stories everyday; through the fellowship of those who look upon Me as their sole deity; by singing My praises; through even-mindedness, tranquillity and freedom from animosity; through a desire to give up identifying himself with the body, house etc., through a careful study of scriptures dealing with the Spirit; by living in solitude; by thoroughly controlling the breath, the Indriyas (the senses of perception as well as the organs of action) and the mind; through faith in saints and the holy books; through continence, through constant vigilance (in performing one's sacred duties); through control of the tongue; through wisdom illumined with realization and penetrating enough to perceive My presence everywhere; and through deep meditation, My sons, and equipped with firmness, diligence and discretion, a clever man should (endeavour to) tear the veil known by the name of Ego. (10—13) Remaining vigilant (all the time), he should completely shake off by this means, as taught by his preceptor the bondage in the shape of the knot (of egotism) in the heart, which has been brought about by ignorance and which, again, is the storehouse where (all) the latencies of Karma lie deposited. Then he should desist even from this endeavour. (14)

पुत्रांश्च शिष्यांश्च नृपो गुरुर्वा मल्लोककामो मदनुग्रहार्थः।
इत्थं विमन्युरनुशिष्यादतज्ज्ञान् न योजयेत्कर्मसु कर्ममूढान्।
कं योजयन्मनुजोऽर्थं लभेत निपातयन्नष्टदृशं हि गर्ते।१५।
लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः।
अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः।१६।
कस्तं स्वयं तदभिज्ञो विपश्चिद् अविद्यायामन्तरे वर्तमानम्।
दृष्ट्वा पुनस्तं सघृणः कुबुद्धिं प्रयोजयेदुत्पथगं यथान्धम्।१७।
गुरुर्न स स्यात्स्वजनो न स स्यात् पिता न स स्याज्जननी न सा स्यात्।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम्।१८।

A king or a father or a preceptor, whoever aspires to reach My abode or looks upon My grace as the (sole) object of human pursuit, should thus instruct his ignorant subjects, sons or pupils, and should in no case urge them to actions (done with an interested motive), getting not angry with them (even if they do not listen to him and persist in doing such actions), knowing that they erroneously regard such actions as the only way to happiness. What object would a man gain by directing a fellow-man to such actions? For thereby he would be throwing the blind fellow into the abyss of metempsychosis. (15) Men who crave for objects of sensuous enjoyment alone, possessed as they are by an inordinate lust for such enjoyment, are (really) themselves blind to their (real) well-being. That is why they enter into enmity with one another for crumbs of pleasure and have no idea of the endless misery (which lies in store for them as a result of such enmity), deluded as they are. (16) Seeing such foolish men steeped in ignorance (in the form of worldly activity), no sensible and

compassionate man, who is himself aware of his own (real) interests, would urge them to resort to such ignorance again, any more than he would direct a blind man who is following a wrong track to continue on that path. (17) A preceptor is no preceptor, a relation is no relation, a father is no father, a mother is no mother, a deity is no deity, nor is a husband a husband, who is unable to redeem his pupil, relation, son, votary or wife fallen into (the whirlpool of) transmigration. (18)

इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः।
पृष्ठे कृतो मे यदधर्म आराद् अतो हि मामृषभं प्राहुरार्याः।१९।
तस्माद्भवन्तो हृदयेन जाताः सर्वे महीयांसममुं सनाभम्।
अक्लिष्टबुद्ध्या भरतं भजध्वं शुश्रूषणं तद्धरणं प्रजानाम्।२०।
भूतेषु वीरुद्भ्य उदुत्तमा ये सरीसृपास्तेषु सबोधनिष्ठाः।
ततो मनुष्याः प्रमथास्ततोऽपि गन्धर्वसिद्धा विबुधानुगा ये।२१।
देवासुरेभ्यो मघवत्प्रधाना दक्षादयो ब्रह्मसुतास्तु तेषाम्।
भवः परः सोऽथ विरिञ्चवीर्यः स मत्परोऽहं द्विजदेवदेवः।२२।

(The mystery of) this human semblance of Mine (assumed of My own free will) cannot be easily understood. Indeed (pure) Sattva is My heart, where resides Dharma (righteousness), and unrighteousness has been left far behind by Me. That is why worthy souls call Me Ṛṣabha (the foremost). (19) You are sprung from My heart (which as I have told you is made up of Sattva unmixed with Rajas and Tamas): therefore, with a mind free from envy, wait upon that brother of yours, Bharata, who is a very noble soul; that will be (as good as) rendering service to Me and (tantamount to) taking care of the people. (20) Mobile creatures are higher than plants, which in their turn are by far the best among (other) created beings (such as minerals and stones); and among these (again) beasts etc., (who are endowed with intelligence) are the highest. Higher than these are human beings; while Pramathas (spirits and genii forming the retinue of Lord Rudra, the god of destruction) are higher even than human beings. Still higher are the Gandharvas (celestial musicians); the Siddhas (a class of demigods who are naturally endowed with mystic powers) come next; while higher still are the (other) attendants of gods (such as the Kinnaras). (21) (Still higher are the Asuras or demons;) the gods with Indra as their leader are superior (even) to the Asuras and higher still rank the (mind-born) sons of Brahmā—Dakṣa and others. Of these (again) Lord Śiva (the Source of the universe) ranks the foremost and He in His turn is an offspring of Brahmā (the creator, who is, therefore, naturally higher than Śiva). I am superior (even) to Brahmā (the creator), while the Brāhmaṇas (the adored of the other twice-born classes) are worthy of adoration even to Me (and therefore superior to Me). (22)

न ब्राह्मणैस्तुलये भूतमन्यत् पश्यामि विप्राः किमतः परं तु।
यस्मिन्नृभिः प्रहुतं श्रद्धयाहमश्नामि कामं न तथाग्निहोत्रे।२३।
धृता तनूरुशती मे पुराणी येनेह सत्त्वं परमं पवित्रम्।
शमो दमः सत्यमनुग्रहश्च तपस्तितिक्षानुभवश्च यत्र।२४।
मत्तोऽप्यनन्तात्परतः परस्मात् स्वर्गापवर्गाधिपतेर्न किञ्चित्।
येषां किमु स्यादितरेण तेषामकिञ्चनानां मयि भक्तिभाजाम्।२५।

I place no other living being on a par with the Brāhmaṇas; what (other) creature, then, can I regard as higher than they, O Brāhmaṇas (assembled here)? I eat My fill the food offered to them by men in liberal quantities with reverence, but not so the oblations poured

into the sacred fire at a sacrifice. (23) It is by the Brāhmaṇa that My glorious and eternal body (in the form of the Vedas) has been maintained on earth and it is in him that the most sanctifying quality of Sattva, control of the mind and the senses, truthfulness and compassion, asceticism, endurance and wisdom are found. (24) The Brāhmaṇas who are rich in devotion to Me, though destitute of worldly possessions, have nothing to seek even from Me, the Lord possessed of infinite power and higher than the highest (Brahmā and others) and the Bestower of heavenly bliss and final beatitude ! What can they have to do with anything else? (25)

सर्वाणि मद्भिष्ण्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि।
सम्भावितव्यानि पदे पदे वो विविक्तदृग्भिस्तदुहार्हणं मे। २६।
मनोवचोदृक्करणेहितस्य साक्षात्कृतं मे परिबर्हणं हि।
विना पुमान् येन महाविमोहात् कृतान्तपाशान्न विमोक्तुमीशेत्। २७।

With a pure (ungrudging) mind all living beings, mobile (animate) as well as immobile (inanimate), My sons, ought to be respected by you at every step as (so many) abodes of Mine; that alone will be My true worship at your hands. (26) My propitiation is the (only) reward of the activities of the mind, tongue, eyes and the other Indriyas. For, without propitiating Me a man cannot hope to escape from the greatly confounding noose of Death. (27)

श्रीशुक उवाच

एवमनुशास्यात्मजान् स्वयमनुशिष्टानपि लोकानुशासनार्थं महानुभावः परमसुहृद्भगवानृषभापदेश उपशमशीलानामुपरतकर्मणां महामुनीनां भक्तिज्ञानवैराग्यलक्षणं पारमहंस्यधर्ममुपशिक्षमाणः स्वतनयशतज्येष्ठं परमभागवतं भगवज्जनपरायणं भरतं धरणिपालनायाभिषिच्य स्वयं भवन एवोर्वरितशरीरमात्रपरिग्रह उन्मत्त इव गगनपरिधानः प्रकीर्णकेश आत्मन्यारोपिताहवनीयो ब्रह्मावर्तात्प्रवव्राज। २८। जडान्धमूकबधिरपिशाचोन्मादकवदवधूतवेषोऽभिभाष्यमाणोऽपि जनानां गृहीतमौनव्रतस्तूष्णीं बभूव। २९। तत्र तत्र पुरग्रामाकरखेटवाटखर्वटशिबिरव्रजघोषसार्थगिरिवनाश्रमादिष्वनुपथमवनिचरापसदैः परिभूयमानो मक्षिकाभिरिव वनगजस्तर्जनताडनावमेहनष्ठीवनग्रावशकृद्रजःप्रक्षेपपूतिवातदुरुक्तैस्तदविगणयन्नेवासत्संस्थान एतस्मिन् देहोपलक्षणे सदपदेश उभयानुभवस्वरूपेण स्वमहिमावस्थानेनासमारोपिताहंममाभिमानत्वाद-विखण्डितमनाः पृथिवीमेकचरः परिबभ्राम। ३०। अतिसुकुमारकरचरणोरःस्थलविपुलबाह्वंसगल-वदनाद्यवयवविन्यासः प्रकृतिसुन्दरस्वभावहाससुमुखो नवनलिनदलायमानशिशिरतारारुणाय-तनयरुचिरः सदृशसुभगकपोलकर्णकण्ठनासो विगूढस्मितवदनमहोत्सवेन पुरवनितानां मनसि कुसुमशरासनमुपदधानः परागवलम्बमानकुटिलजटिलकपिशकेशभूरिभारोऽवधूतमलिननिजशरीरेण ग्रहगृहीत इवादृश्यत। ३१।

Śrī Śuka continued : Having thus admonished his sons, who were themselves (thoroughly) disciplined, for the guidance of the world, the most glorious Lord Ṛṣabha, their greatest friend (and well-wisher) installed on the throne the eldest of His hundred sons, Bharata—who was not only a great devotee of the Lord but was devoted to His servants as well—for the protection of the earth (His kingdom). (Then) in order to exemplify (in Himself) the mode of life of recluses, characterized by Devotion, Self-Realization and aversion for the pleasures of sense, and followed by great ascetics given to self-control and retired from (worldly) activity, He Himself renounced even at home everything except His body, which was the only possession left with Him, and, having absorbed the sacrificial fires into Himself, and taking to the life of a recluse, departed from Brahmāvarta as if mad, with dishevelled hair and having no covering on His body except the sky. (28) Behaving like a stupid, blind, dumb, deaf or madman or (even like) a goblin, he put on the appearance of one who had lost all

sense of the body and, having taken a vow of silence, remained mute even when accosted by the people. (29) In towns and villages, mines and hamlets, flower-gardens and habitations at the foot of hills, military encampments and cow-pens, in hutments of cowherds as well as in the midst of caravans, in mountains and forests, hermitages and other places, wherever He happened to be, He was insulted on every road—even as a wild elephant is assailed by bees—by vile men, who threatened and (even) beat Him, passed urine and spat on Him threw stones, dust and (even) ordure on Him, farted (in His face) and showered abuses on Him. He (however) ignored (all) this inasmuch as He never looked upon, as His own self or (even) as His own, this illusory habitat in the shape of a body, (wrongly) called as real—established as He was in His own glory (glorious essence) consisting in the realization of both being and non-being—and roamed about all alone on (this) earth with an undivided (undistracted) mind. (30) Appearing in a (charming) form with very soft hands and feet and chest, long and rounded arms, shoulders, and neck, an attractive face and other limbs (all) symmetrically disposed, and a lovely mouth lit up with a spontaneous and naturally captivating smile, He appeared (all the more) lovely with His reddish and large refreshing eyes resembling the petals of a fresh, blown lotus. His cheeks, ears, neck and nostrils were not only beautiful but uniformly shaped. By the extraordinary gracefulness of His face adorned with an enigmatic smile He kindled love in the heart of the women of the city, and with the curly yet matted and auburn luxuriant hair flowing over His face as well as with His uncared for and unclean body He looked like one possessed by a demon. (31)

यर्हि वाव स भगवान् लोकमिमं योगस्याद्धा प्रतीपमिवाचक्षाणस्तत्प्रतिक्रियाकर्म बीभत्सितमिति व्रतमाजगरमास्थितः शयान एवाश्नाति पिबति खादत्यवमेहति हदति स्म चेष्टमान उच्चरित आदिग्धोद्देशः। ३२। तस्य ह यः पुरीषसुरभिसौगन्ध्यवायुस्तं देशं दशयोजनं समन्तात्सुरभिं चकार। ३३। एवं गोमृगकाकचर्यया व्रजंस्तिष्ठन्नासीनः शयानः काकमृगगोचरितः पिबति खादत्यवमेहति स्म। ३४। इति नानायोगचर्याचरणो भगवान् कैवल्यपतिर्ऋषभोऽविरतपरममहानन्दानुभव आत्मनि सर्वेषां भूतानामात्मभूते भगवति वासुदेव आत्मनोऽव्यवधानानन्तरोदरभावेन सिद्धसमस्तार्थपरिपूर्णो योगैश्वर्याणि वैहायसमनोजवान्तर्धानपरकाय-प्रवेशदूरग्रहणादीनि यदृच्छयोपगतानि नाऋसा नृप हृदयेनाभ्यनन्दत्। ३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ऋषभदेवानुचरिते पञ्चमोऽध्यायः। ५।

When, however, the Lord saw this world directly opposed to His practice of Yoga as it were, and the counteraction of such opposition reprehensible, He adopted the mode of life of a python (remaining fixed to one spot and working out one's destiny) and not only ate, drank and chewed (crisp articles of food) but also passed urine and stool lying down, rolling in the faeces till all His limbs were thoroughly daubed with it. (32) The wind perfumed by the fragrance of His excrement indeed surcharged with sweet smell the whole area within a radius of eighty miles. (33) Similarly, living the life of a bull, deer or crow, he behaved (just) like a bull, deer or crow and ate, drank and passed urine while moving about, standing, sitting or lying down. (34) Thus adopting various modes of life helpful to the practice of Yoga (in order to set an example before Yogīs striving to surmount obstacles in the way of their practice of Yoga), Lord Ṛṣabhadeva, the Dispenser of final beatitude—who embodied in Himself the constant realization of the highest bliss—was endowed in the fullest measure with all the objects of human pursuit, which were naturally present in Him, inasmuch as no veil in the form of a subtle body existed between Him and Lord Vāsudeva, the Soul of all living beings, with whom He was perfectly identified. That is why, O king, He did not welcome at heart the (extraordinary) powers of Yoga that actually came to Him unsolicited in the form of ability to traverse the air, acquiring the swiftness of thought, the power of remaining invisible and entering a dead body, the faculty of seeing distant objects and hearing distant sounds and so on. (35)

Thus ends the fifth discourse forming part of the Narrative of Ṛṣabhadeva, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Lord Ṛṣabha quits His body

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितज्ञानावभर्जितकर्मबीजानामैश्वर्याणि पुनः क्लेशदानि भवितुमर्हन्ति यदृच्छयोपगतानि। १।

King Parīkṣit said : Surely to those who revel in the Self and have burnt up the seeds of (future) actions (in the shape of likes and dislikes and so on) through (the fire of) wisdom strengthened by the practice of Yoga. Yogic powers coming unsolicited cannot again prove to be a source of evils (such as likes and dislikes). (Why, then, did the Lord not accept them?) (1)

ऋषिरुवाच

सत्यमुक्तं किन्त्विह वा एके न मनसोऽद्धा विश्रम्भमनवस्थानस्य शठकिरात इव सङ्गच्छन्ते। २। तथा चोक्तम्—

The sage (Śuka) replied : What you have observed is (quite) true; but there are some (discreet men) in this world who would never feel quite confident about their fickle mind any more than a clever hunter would about a deer (trapped by him). (2) Similarly it is said:—

न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते। यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम्। ३।
नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः। योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली। ४।
कामो मन्युर्मदो लोभः शोकमोहभयादयः। कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः। ५।

"One should never make friends with (rely on the friendship of) the inconstant mind; for as a result of confidence placed in it the austere vow (of chastity)—maintained for a long period—even of Lord Śiva* (and other stalwarts like the celebrated sage Saubhari †) was broken. (3) The mind of a Yogī (striving mystic) who has made friends with it is ever alert to fling the gates open to Lust and other enemies (such as Anger) that follow him—even as a faithless wife would allow her paramours to enter her husband's house and murder him. (4) What wise man would admit (the trustworthiness of) the mind, which is the root of lust, anger, vanity, greed, sorrow, infatuation, fear and other evils and which binds a man to his actions ? (5)

अथैवमखिललोकपाललललामोऽपि विलक्षणैर्जडवदवधूतवेषभाषाचरितैरविलक्षितभगवत्प्रभावो योगिनां साम्परायविधिमनुशिक्षयन् स्वकलेवरं जिहासुरात्मन्यात्मानमसंव्यवहितमनर्थान्तरभावेनान्वीक्षमाण उपरतानुवृत्तिरुपरराम। ६। तस्य ह वा एवं मुक्तलिङ्गस्य भगवत ऋषभस्य योगमायावासनया देह इमां जगतीमभिमानाभासेन संक्रममाणः कोङ्कवेङ्ककुटकान्दक्षिणकर्णाटकान्देशान् यदृच्छयोपगतः कुटकाचलोपवन आस्यकृताश्मकवल उन्माद इव मुक्तमूर्धजोऽसंवीत एव विचचार। ७। अथ

* Vide VIII. xii. 24—32.
† See IX. vi. 39—52.

समीरवेगविधूतवेणुविकर्षणजातोग्रदावानलस्तद्वनमालेलिहानः सह तेन ददाह। ८।

Lord Ṛṣabhadeva was the very ornament of the protectors of the world (Indra and the other gods); yet His divine glory could not be perceived on account of His behaving as aforesaid like a stupid fellow and because He had adopted the weird appearance, speech and conduct of one who has renounced all worldly attachments and connections. Now, in order to teach to the Yogīs the process of giving up the ghost He thought of quitting (concealing) His body and, constantly viewing the Supreme Spirit—who was directly present in Him—as (absolutely) identical (with Himself), ceased to think of His body and gave up His identification (even) with the subtle body. (6) When Lord Ṛṣabhadeva was thus rid of (His identification with) the subtle body, His visible form continued to wander over this globe due to seeming egotism induced by the vestiges of Yogamāyā (the divine will to carry on the sport of roaming about the earth as a wandering recluse) and, visiting as directed by Providence the territories of Koṅka, Veṅka, Kuṭaka and South Karnāṭaka, traversed the forest of the Kutaka mountain stark naked, like a madman, with dishevelled hair and with a piece of stone in His mouth. (7) Meanwhile a fierce forest conflagration broke out due to the friction of bamboos tossed about by the force of wind and, enveloping the forest on all sides, consumed the body of Ṛṣabhadeva too alongwith the forest. (8)

यस्य किलानुचरितमुपाकर्ण्य कोङ्कवेङ्ककुटकानां राजार्हन्नामोपशिक्ष्य कलावधर्म उत्कृष्यमाणे भवितव्येन विमोहितः स्वधर्मपथमकुतोभयमपहाय कुपथपाखण्डमसमञ्जसं निजमनीषया मन्दः सम्प्रवर्तयिष्यते। ९। येन ह वाव कलौ मनुजापसदा देवमायामोहिताः स्वविधिनियोगशौचचारित्रविहीना देवहेलनान्यपव्रतानि निजनिजेच्छया गृह्माना अस्नानाचमनाशौचकेशोल्लुञ्चनादीनि कलिनाधर्मबहुलेनोपहतधियो ब्रह्मब्राह्मणयज्ञपुरुषलोकविदूषकाः प्रायेण भविष्यन्ति। १०। ते च ह्यर्वाक्तनया निजलोकयात्रयान्धपरम्परयाऽऽश्वस्तास्तमस्यन्धे स्वयमेव प्रपतिष्यन्ति। ११।

On hearing about His (queer) ways and imitating them, and deluded by what was destined to happen, a foolish ruler of the territories of Koṅka, Veṅka and Kutaka—Arhat by name—appearing in the Kali age, when unrighteousness will be on the rise, will actually abandon the course of his own duty, which is free from risk in everyway, and duly propagate according to his own whims an absurd, wrong and heretical creed. (9) Led by him an infatuated by the deluding potency of the Lord, many an accursed soul will fall from the standards of personal purity and good conduct enjoined upon them by scriptural ordinance and, adopting of their own free will impious vows constituting an offence against the gods—such as abstaining from bath and Ācamana (rinsing the mouth), neglecting personal cleanliness and pulling out the hair and so on—will more often than not condemn the Veda, the Brāhmanas, Lord Viṣṇu (the Deity presiding over the sacrifices) and His devotees, their judgment being warped by the Kali age, which is dominated by unrighteousness. (10) And assured (of their salvation) by their own arbitrary mode of life—which is not supported by the Vedas and which has been indiscriminately followed (as one blind man follows another)—they will descend into the dark abyss of hell by their own choice. (11)

अयमवतारो रजसोपप्लुतकैवल्योपशिक्षणार्थः। १२। तस्यानुगुणान् श्लोकान् गायन्ति—

अहो भुवः सप्तसमुद्रवत्या द्वीपेषु वर्षेष्वधिपुण्यमेतत्।
गायन्ति यत्रत्यजना मुरारेः कर्माणि भद्राण्यवतारवन्ति। १३।
अहो नु वंशो यशसावदातः प्रैयव्रतो यत्र पुमान् पुराणः।
कृतावतारः पुरुषः स आद्यश्चचार धर्मं यदकर्महेतुम्। १४।
को न्वस्य काष्ठामपरोऽनुगच्छेन्मनोरथेनाप्यभवस्य योगी।
यो योगमायाः स्पृहयत्युदस्ता ह्यसत्तया येन कृतप्रयत्नाः। १५।

This descent (manifestation) of the Lord was (specifically) intended to give a lesson in the art of liberating oneself to those who are steeped in the quality of Rajas. (12) People recite the following verses conformable to the spirit of such teaching:—"Oh, of (all) the Dwīpas (main divisions) and Varṣas (subdivisions) of the earth, girt with the seven oceans, this land (later known as Bhāratavarṣa) is exceptionally holy inasmuch as the people of this land celebrate the blessed deeds of Lord Viṣṇu (the Slayer of the demon Mura) associated with His (various) descents. (13) Oh, the race of Priyavrata is resplendent with glory; for, descending in this line, Bhagavān Nārāyaṇa (the most ancient Person), the Inner Controller of all and the Cause of all causes, observed sacred vows leading to Liberation (which cannot be attained through religious rites). (14) Indeed what Yogī—who hankers after the mystic powers of Yoga, spurned by Lord Ṛṣabhadeva because of their illusory nature, even though striving to serve Him—could even mentally follow in the footsteps of that birthless Lord?" (15)

इति ह स्म सकलवेदलोकदेवब्राह्मणगवां परमगुरोर्भगवत ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां समस्तदुश्चरिताभिहरणं परममहामङ्गलायनमिदमनुश्रद्धयोपचितयानुशृणोत्याश्रावयति वावहितो भगवति तस्मिन् वासुदेव एकान्ततो भक्तिरनयोरपि समनुवर्तते। १६। यस्यामेव कवय आत्मानमविरतं विविधवृजिनसंसारपरितापोपतप्यमानमनुसवनं स्नापयन्तस्तयैव परया निर्वृत्या ह्यपवर्गमात्यन्तिकं परमपुरुषार्थमपि स्वयमासादितं नो एवाद्रियन्ते भगवदीयत्वेनैव परिसमाप्तसर्वार्थाः। १७।

In this way has been narrated (by me) the sacred story of the Lord bearing the name of Ṛṣabha, the supremely adored (even) of all the Vedas, the (various) spheres, the gods, the Brāhmaṇas and the cows—a story which wipes out all the sins of men (who hear or recite it), and is the abode of the highest blessings. Exclusive devotion to the aforesaid Lord Vāsudeva is developed in the heart of him who constantly listens to it as well as of him who regularly recites it (before others) with (ever) increasing reverence and with a concentrated mind. (16) Daily and incessantly immersing their soul—(ever) burning with the agonies of mundane existence, full of manifold sufferings—in (the stream of) Devotion and deriving supreme solace from it, the wise (devotees) show no preference on any account for final beatitude, the highest and everlasting object of human pursuit, even if got without asking (offered by the Lord Himself), having fully realized their objects in their very devotion to the Lord. (17)

राजन् पतिर्गुरुरलं भवतां यदूनां दैवं प्रियः कुलपतिः क्व च किङ्करो वः।
अस्त्वेवमङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित्स्म न भक्तियोगम्। १८।
नित्यानुभूतनिजलाभनिवृत्ततृष्णः श्रेयस्यतद्रचनया चिरसुप्तबुद्धेः।
लोकस्य यः करुणयाभयमात्मलोकमाख्यान्नमो भगवते ऋषभाय तस्मै। १९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ऋषभदेवानुचरिते षष्ठोऽध्यायः। ६।

Lord Śrī Kṛṣṇa (the Bestower of Liberation), dear Parīkṣit, was surely the protector, preceptor, deity (the object of worship), beloved friend, and head of the family of your grandfathers as well as of the Yadus, and sometimes (when He represented you as your ambassador in the court of the Kauravas at Hastināpura) your servant too. He bestows now and then (even) final beatitude on those who worship Him; but He never (except in very rare cases) grants the boon of loving devotion (to His feet). (18) Obeisance to the celebrated Lord Ṛṣabhadeva, who is (entirely) free from all cravings, rich as He is in the eternal realization of His own Self, and who in His (abounding) compassion revealed the true nature of the Self—which is immune from all fear—to men whose mind had long remained oblivious of their (genuine) welfare, being constantly engrossed in the thought of body etc., (which are other than the Self). (19)

Thus ends the sixth discourse forming part of the Narrative of Lord Ṛṣabhadeva, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The story of Bharata

श्रीशुक उवाच

भरतस्तु महाभागवतो यदा भगवतावनितलपरिपालनाय सञ्चिन्तितस्तदनुशासनपरः पञ्चजनीं विश्वरूपदुहितरमुपयेमे। १। तस्यामु ह वा आत्मजान् कात्स्न्येनानुरूपानात्मनः पञ्च जनयामास भूतादिरिव भूतसूक्ष्माणि। २। सुमतिं राष्ट्रभृतं सुदर्शनमावरणं धूम्रकेतुमिति। अजनाभं नामैतद्वर्षं भारतमिति यत आरभ्य व्यपदिशन्ति। ३।

Śrī Śuka began again : When Bharata, who was a great devotee of the Lord, was mentally appointed by Lord Ṛṣabhadeva (before He retired to the woods) to the rulership of the earth (the kingdom of his father), he married Pañcajanī, a daughter of Viśwarūpa, intent as he was on obeying the command of the Lord. (1) Even as Ahaṅkāra (the source of the subtle elements) begets the five subtle elements, he (too) begot through her five sons—Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa and Dhūmraketu by name—who were entirely after him. It is from his time that they call this Varṣa (subdivision of Jambūdwīpa)—(heretofore) known by the name of Ajanābha—as Bhārata. (2-3)

स बहुविन्महीपतिः पितृपितामहवदुरुवत्सलतया स्वे स्वे कर्मणि वर्तमानाः प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत्। ४। ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः श्रद्धयाऽऽहृताग्निहोत्रदर्शपूर्णमासचातुर्मास्यपशुसोमानां प्रकृतिविकृतिभिरनुसवनं चातुर्होत्रविधिना। ५। सम्प्रचरत्सु नानायागेषु विरचिताङ्गक्रियेष्वपूर्वं यत्तत्क्रियाफलं धर्माख्यं परे ब्रह्मणि यज्ञपुरुषे सर्वदेवतालिङ्गानां मन्त्राणामर्थनियामकतया साक्षात्कर्तरि परदेवतायां भगवति वासुदेव एव भावयमान आत्मनैपुण्यमृदितकषायो हविःष्वध्वर्युभिर्गृह्यमाणेषु स यजमानो यज्ञभाजो देवांस्तान् पुरुषावयवेष्वभ्यध्यायत्। ६। एवं कर्मविशुद्ध्या विशुद्धसत्त्वस्यान्तर्हृदयाकाशशरीरे ब्रह्मणि भगवति वासुदेवे महापुरुषरूपोपलक्षणे श्रीवत्सकौस्तुभवनमालारिदरगदादिभिरुपलक्षिते निजपुरुषहृल्लिखितेनात्मनि पुरुषरूपेण विरोचमान उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत। ७।

Remaining devoted to his duty like his father (Lord Ṛṣabha) and grandfather (king Nābhi), the said monarch, who possessed an extensive knowledge and was extremely fond of his subjects, duly protected the people, who (strictly) adhered each to his prescribed duty. (4) He also worshipped, with (due) reverence at the appointed hours, the Lord appearing (both) in the form of Yajñas (sacrificial performances conducted without the Yūpa or sacrificial post) and Kratus (those distinguished by the presence of such a post) through sacred rites (both) big and small—in the form of Agnihotra, Darśa, Pūrṇamāsa, Cāturmāsya and Paśusoma of both kinds—those complete in every detail and those lacking in some particular—undertaken under proper authority and performed with the co-operation of four officiating priests (viz., a Hotā, an Adhwaryu, an Udgātā and a Brahmā*). (5) When the various sacrificial performances were duly carried on with special

*The duties of all these have been mentioned in the footnote on I. iv. 19.

attention to all supplementary rites, and when the Adhwaryus took the oblations (in their hands in order to pour them into the sacred fire), the said sacrificer (Emperor Bharata), mentally offered the reward, which was expected from a particular sacrifice, in the form of a virtue known by the name of Dharma (religious merit), entirely to Lord Vāsudeva, the transcendent Reality and the Supreme Deity, who is not only the Soul of sacrifices but their actual doer too, being the Ruler of the gods represented by the several Mantras (sacred texts) symbolic of the different deities. And his passions (in the form of likes and dislikes) having been attenuated by his sagacity (in offering the fruit to the Lord), he contemplated on the deities enjoying a share in the sacrificial offering as so many limbs of (rather than as so distinct from) the Supreme Person. (6) When his mind was thus thoroughly purified through the extreme purity of his actions, there arose (in his heart) loving devotion—which grew exceptionally intense everyday—to Lord Vāsudeva, the transcendent Reality, appearing in the space within his heart in the form of the Supreme Person (Bhagavān Nārāyaṇa), distinguished by the mark of Śrīvatsa (the foot-print of Bhṛgu), the gem known by the name of Kaustubha, a wreath of sylvan flowers, a discus, a mace and so on, nay, remaining immovable like a portrait in the heart of his devotees and shining brightly in his own mind as the Inner Controller.(7)

एवं वर्षायुतसहस्रपर्यन्तावसितकर्मनिर्वाणावसरोऽधिभुज्यमानं स्वतनयेभ्यो रिक्थं पितृपैतामहं यथादायं विभज्य स्वयं सकलसम्पन्निकेतात्स्वनिकेतात् पुलहाश्रमं प्रवव्राज। ८। यत्र ह वाव भगवान् हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत इच्छारूपेण। ९। यत्राश्रमपदान्युभयतोनाभिभिर्दृषच्चक्रैश्चक्रनदी नाम सरित्प्रवरा सर्वतः पवित्रीकरोति। १०।

Having concluded at the end of ten million years that the store of merit responsible for his royal fortune must have thus been exhausted by that time, he proportionately divided among his own sons the hereditary fortune he had been legitimately enjoying (till then), and himself retired as a recluse from his own residence, which was the abode of all prosperity, to the hermitage of the sage Pulaha (situated on the bank of the river Gaṇḍakī and known as the Śālagrāmakṣetra*). (8) Impelled by His paternal affection for His own devotees residing in that hermitage, it is said, Lord Śrī Hari reveals Himself there in their desired form even today. (9) The holy river Cakranadī (Gaṇḍakī or Gaṇḍaka) hallows on all sides the (various) places of this hermitage through contact with circular (wheel-like) pebbles having nave-like marks on both sides (above as well as below). (10)

तस्मिन् वाव किल स एकलः पुलहाश्रमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष उपभृतोपशमः परां निर्वृतिमवाप। ११।

Duly performing all alone the worship of the Lord through flowers and tender leaves of various kinds, particularly the leaves of the holy basil plant, and water as well as through edibles such as bulbs, roots and fruits, in a lonely retreat in the grove of the said hermitage, Bharata was rid of all craving for the pleasures of sense and, developing (great) tranquillity of mind, derived supreme gratification. (11)

तयेत्थमविरतपुरुषपरिचर्यया भगवति प्रवर्धमानानुरागभरद्रुतहृदयशैथिल्यः प्रहर्षवेगेनात्मन्युद्भिद्यमानरोमपुलककुलक औत्कण्ठ्यप्रवृत्तप्रणयबाष्पनिरुद्धावलोकनयन एवं निजरमणारुणचरणारविन्दानुध्यानपरिचितभक्तियोगेन परिप्लुतपरमाह्लादगम्भीरहृदयह्रदावगाढधिषणस्तामपि क्रियमाणां भगवत्सपर्यां न सस्मार। १२। इत्थं धृतभगवद्व्रत ऐणेयाजिनवाससानुसवनाभिषेकार्द्रकपिशकुटिलजटाकलापेन च विरोचमानः सूर्यर्चा भगवन्तं हिरण्मयं पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच—। १३।

* So-called because it abounds in Śālagrāma-Śilās or sacred stones symbolic of Lord Viṣṇu and found rolling in the bed of the river Gaṇḍakī.

His heart melted and was benumbed (as it were) under the pressure of exceptionally increasing love for the Lord, occasioned by incessant worship of the Supreme Person carried on in the aforesaid manner. The hair stood on their end all over his body as a result of intense delight; his eyes were bedimmed by tears of love proceeding from an ardent longing (to meet the Lord); and his consciousness being drowned in the deep lake of his heart, brimming over with supreme felicity flowing from devotion—which was enriched by constant thought of the feet of his beloved Lord, red as a lotus—he forgot even the worship that was being done by him as aforesaid. (12) Having thus undertaken vows of propitiating the Lord and looking very bright in his covering of deerskin and with his head of tawny, curly and matted hair wet through ablutions performed thrice (everyday), he waited upon the all-effulgent Lord Nārāyaṇa (the Supreme Person)—as manifested in the orb of the rising sun—with hymns addressed to the sun-god and prayed as follows :— (13)

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान।
सुरेतसादः पुनराविश्य चष्टे हंसं गृध्राणं नृषद्विङ्गिरामिमः।१४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः। ७।

The Light (constituting the very essence) of the sun-god, which lies beyond the material plane (is made up of Sattva unmixed with Rajas and Tamas), dispenses the fruit of our actions, it is the same Light which evolved this (phenomenal) universe by Its mere thought and again, entering it (as Its Inner Controller), protects the Jīva, seeking Its protection, with Its power of consciousness. We resort to that Light, which propels our intellect.* (14)

Thus ends the seventh discourse, forming part of the story of Emperor Bharata, dealing (mainly) with the worship of the Lord, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

Bharata conceives an infatuation for a fawn and is reborn as a deer

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश। १। तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम। २। तया पेपीयमान उदके तावदेवाविदूरेण नदतो मृगपतेरुन्नादो लोकभयङ्कर उदपतत्। ३। तमुपश्रुत्य सा मृगवधूः प्रकृतिविक्लवा चकितनिरीक्षणा सुतरामपि हरिभयाभिनिवेशव्यग्रहृदया पारिप्लवदृष्टिरगततृषा भयात् सहसैवोच्चक्राम। ४।

Śrī Śuka began again : Having bathed in the great river (Gaṇḍakī) and having finished his routine of religious duties (both of an obligatory nature and those demanded by particular occasions) as well as other unavoidable duties (such as easing nature), one day, Bharata squatted on the bank of the river for three Muhūrtas (nearly two hours and a half), repeating the sacred syllable Oṁ. (1) Meanwhile, on that spot, O king, a deer approached the river bank

*This explains the meaning of the holy Gāyatrī-Mantra.

all alone to drink water. (2) While it was yet avidly drinking water, there arose a loud, deep and hoarse sound—striking terror into the heart of all—of a lion roaring not very far from that place. (3) Hearing the sound, that deer, which was shy by its very nature and (already) looked with bewildered eyes, felt all the more perturbed at heart, overcome as it was with the fear of the lion, and precipitately leapt across the stream, its eyes swimming and its thirst not yet quenched. (4)

तस्या उत्पतन्त्या अन्तर्वत्न्या उरुभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात।५। तत्प्रसवोत्सर्पणभयखेदातुरा स्वगणेन वियुज्यमाना कस्याञ्चिद्दर्यां कृष्णसारसती निपपाताथ च ममार।६।

Even as the deer, which was big with young, took the leap the foetus, that had been dislodged through excessive fear, came out of the vagina and fell into the stream. (5) Afflicted with exhaustion caused by the premature delivery and the (unusually long) leap (taken by it) as well as with fear (of the lion), and (further) strayed from its troop, the female deer dropped down in some cavern and died. (6)

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत आदाय मृतमातरमित्याश्रमपदमनयत्। ७। तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभिमानस्याहरहस्तत्पोषण-पालनलालनप्रीणनानुध्यानेनात्मनियमाः सहयमाः पुरुषपरिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुज्यमानाः किल सर्व एवोदवसन्।८।अहो बतायं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृद्बन्धुभ्यः परिवर्जितः शरणं च मोपसादितो मामेव मातापितरौ भ्रातृज्ञातीन् यौथिकांश्चैवोपेयाय नान्यं कञ्चन वेद मय्यतिविस्रब्धश्चात एव मया मत्परायणस्य पोषणपालनप्रीणनलालनमनसूयुनानुष्ठेयं शरण्योपेक्षा दोषविदुषा। ९। नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते। १०।

Moved with compassion at the sight of the helpless young deer, forsaken (by its mother) and being swept away by the current, the royal sage picked it up and took it to the hermitage, like a (true) friend, knowing it to be motherless. (7) As Bharata (now) intensely thought of the young deer as his own (charge) and conceived an attachment for it by nourishing it, protecting it (from wolves and other carnivorous animals), caressing it and humouring it (by scratching and stroking its body) everyday, all his routine duties (such as bathing) including practices of self-restraint as well as his devotional duties such as the worship of the Lord came to be neglected one by one and (were all) actually abandoned in the course of a few days. (8) "Oh, torn from its class as well as from its near and dear ones and alas ! brought under my protection by the fast rotating wheel of Time, this helpless young deer has accepted me alone for its parents, kith and kin and mates, knowing no one else, and has great confidence in me. Hence it behoves me (too) to nourish, protect (from enemies), gratify and fondle in an uncavilling spirit this fawn exclusively depending on me, knowing as I do that it is sinful to forsake him who seeks my protection. (9) Surely worthy and pious souls who are given to self-control and are friends of the poor ignore their own big interests for the sake of such (wretched) creatures." (10)

इति कृतानुषङ्ग आसनशयनाटनस्थानाशनादिषु सह मृगजहुना स्नेहानुबद्धहृदय आसीत्।११। कुशकुसुमसमित्पलाशफलमूलोदकान्याहरिष्यमाणो वृकसालावृकादिभ्यो भयमांशसमानो यदा सह हरिणकुणकेन वनं समाविशति।१२। पथिषु च मुग्धभावेन तत्र तत्र विषक्तमतिप्रणयभरहृदयः कार्पण्यात्स्कन्धेनोद्वहति एवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप।१३। क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति। १४।

Having thus developed an attachment for it, Bharata's heart remained knit with bonds of love to that young of a deer even while he sat (on the ground), lay asleep, sauntered (here and there), remained standing, ate his food and on other such occasions. (11) When he

thought of fetching (blades of) Kuśa grass, flowers, sticks for the sacrificial fire, leaves, fruits, roots or water, he repaired to the woods alongwith the young deer, apprehending danger from wolves and dogs and other (carnivorous) animals. (12) Nay, when due to its innocence it got stuck up at some place on the wayside, he picked it up and bore it on his shoulder out of tenderness with a heart full of great affection and, holding it thus on his lap ánd bosom, experienced supreme felicity in fondling it. (13) Even while (actually) performing (some) ritual act, the emperor would rise at frequent intervals (to cast a look at it); and, when he had seen it, he pronounced his benedictions on it with a reassured mind, saying "May you be safe on all sides, my darling !" (14)

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः सकरुणमतितर्षेण हरिणकुणकविरहविह्वलहृदयसन्तापस्तमेवानुशोचन् किल कश्मलं महदभिरम्भित इति होवाच। १५। अपि बत स वै कृपण एणबालको मृतहरिणीसुतोऽहो ममानार्यस्य शठकिरातमतेरकृतसुकृतस्य कृतविस्रम्भ आत्मप्रत्ययेन तदविगणयन् सुजन इवागमिष्यति। १६। अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि। १७। अपि च न वृकः सालावृकोऽन्यतमो वा नैकचर एकचरो वा भक्षयति। १८। निम्लोचति ह भगवान् सकलजगत्क्षेमोदयस्त्रय्यात्माद्यापि मम न मृगवधून्यास आगच्छति। १९। अपिस्विदकृतसुकृतमागत्य मां सुखयिष्यति हरिणराजकुमारो विविधरुचिरदर्शनीय-निजमृगदारकविनोदैरसन्तोषं स्वानामपनुदन्। २०। क्ष्वेलिकायां मां मृषासमाधिनाऽऽमीलितदृशं प्रेमसंरम्भेण चकितचकित आगत्य पृषदपरुषविषाणाग्रेण लुठति। २१। आसादितहविषि बर्हिषि दूषिते मयोपालब्धो भीतभीतः सपद्युपरतरास ऋषिकुमारवदवहितकरणकलाप आस्ते। २२।

At other times (whenever he failed to see it) he would feel extremely perturbed like a miser who had lost his fortune and, sorrowing for it alone with a heart full of agony and overwhelmed with grief at his separation from that young deer, and actually infatuated by an inordinate longing to see it, pitifully exclaimed, it is said, as follows:—(15) "Oh, will that poor young deer, the offspring of a deceased mother, return (to this spot), reposing confidence by virtue of its own credulity in me—a wicked and unlucky soul, deceitful as a cheat and hard-hearted like a hunter—and overlooking like a saint my wicked nature ? (16) Shall I see it (once more) grazing in safety tender blades of grass in the grove of this hermitage, protected by Providence ? (17) May it not be that a wolf or a dog or any other (carnivorous) beast roaming all alone (such as the tiger) or going about in herds (as for instance the boar) will devour it ?(18) Lo ! the Lord (the sun-god) who has the three Vedas for His body and who rises for the welfare of the whole world is going down; but the pledge of the doe is not yet returning to me. (19) Will that prince of a deer (ever) come back and delight me—an unlucky soul relieving the sorrow of its kith and kin by its manifold, delightful and charming fawn-like sports ? (20) When I closed my eyes in jest putting up a false show of meditation, it would approach me greatly agitated and, feeling indignant through love, would strike me with the end of its horns, soft as a drop of water. (21) When, on the Kuśa grass—with the offering for the sacred fire placed on it—being polluted (by it through the impure touch of its mouth), it was scolded by me, it got much frightened and instantly abandoning (its) playfulness, would sit (motionless) like a young hermit with all its senses fully controlled. (22)

किं वा अरे आचरितं तपस्तपस्विन्यानया यदियमवनिः सविनयकृष्णसारतनयतनु-तरसुभगशिवतमाखरखुरपदपङ्क्तिभिर्द्रविणविधुरातुरस्य कृपणस्य मम द्रविणपदवीं सूचयन्त्यात्मानं च सर्वतः कृतकौतुकं द्विजानां स्वर्गापवर्गकामानां देवयजनं करोति। २३। अपिस्विदसौ भगवानुडुपतिरेनं मृगपतिभयान्मृतमातरं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनवत्सलः परिपाति। २४। किं वाऽऽत्मजविश्लेषज्वरदवदहनशिखाभिरुपतप्यमानहृदयस्थलनलिनीकं मामुपसृतमृगीतनयं शिशिरशान्तानुरागगुणितनिजवदनसलिलामृतमयगभस्तिभिः स्वधयतीति च। २५।

"Oh, what austerities have been performed by this fortunate Earth, who by the series of

impressions imprinted (on her bosom) by the feet of that docile young of a black antelope with their tiny, lovely, most propitious and soft hoofs not only reveals the tracks of my fortune to my wretched self, robbed of his wealth and therefore miserable, but at the same time adorns her own person on all sides and turns it into a sacrificial ground* for the twice born seeking after heaven or final beatitude. (23) (Observing the dark spot in the moon, which is likened by poetic fancy to the figure of a deer, and imagining it to be his own pet deer) May it be that the glorious moon-god (the lord of the stars), who is (so) kind to the afflicted, is protecting (has taken under his own fostering care) that young deer, whose mother died from fear of a lion, and that has strayed from its abode ? (24) (Deriving solace from this idea as well as from the cool and refreshing moonbeams) Or is it that he is soothing—by the cool and placid slobber, in the form of nectarean rays flowing copiously from his mouth through love—me, the lotus of whose heart has been burning with the flames of wild fire, in the form of agony caused by separation from my pet (that was like a son to me), and who had followed (in search of) that young of a deer." (25)

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स योगतापसो भगवदाराधनलक्षणाच्च कथमितरथा जात्यन्तर एणकुणक आसङ्गः साक्षान्निःश्रेयसप्रतिपक्षतया प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहतयोगारम्भणस्य राजर्षेर्भरतस्य तावन्मृगार्भकपोषणपालनप्रीणनलालनानुषङ्गेणाविगणयत आत्मानमहिरिवाखुबिलं दुरतिक्रमः कालः करालरभस आपद्यत। २६। तदानीमपि पार्श्ववर्तिनमात्मजमिवानुशोचन्तमभिवीक्षमाणो मृग एवाभिनिवेशितमना विसृज्य लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मानुस्मृतिरितरवन्मृगशरीरमवाप। २७। तत्रापि ह वा आत्मनो मृगत्वकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमनुतप्यमान आह। २८। अहो कष्टं भ्रष्टोऽहमात्मवतामनुपथाद्यद्विमुक्तसमस्तसङ्गस्य विविक्तपुण्यारण्यशरणस्यात्मवत आत्मनि सर्वेषामात्मनां भगवति वासुदेवे तदनुश्रवणमननसङ्कीर्तनाराधनानुस्मरणाभियोगेनाशून्यसकलयामेन कालेन समावेशितं समाहितं कात्स्न्र्येन मनस्तत्तु पुनर्ममाबुधस्यारान्मृगसुतमनु परिसुस्राव। २९।

Troubled at heart with such fantastic ideas, Bharata (who was engaged in austerities for union with the Lord through Devotion and spiritual enlightenment) was diverted from the practices leading to such union as well as from (devotional) practices in the form of worship of the Lord by his own (evil) destiny appearing in the form of that young antelope ! Otherwise how could there appear (such a strong) attachment for the young of a deer, that belonged to a different species, in (the mind of) one who had already left his own sons, so difficult to part with, as a direct impediment to (the attainment of) final beatitude. While the royal sage Bharata was lost in self-oblivion, the practice of Yoga commenced by him having been thus interrupted, and his mind (ever) engrossed in the thought of nourishing, protecting, humouring and caressing the young deer, the hour of death, which is difficult to overpass and which approaches with terrible speed, arrived even as a serpent would run up to the hope of a rat. (26) Continuing even at that time to look intently on the deer, that was lamenting by his side like a (real) son, with his thought fixed on that animal alone, Bharata, on quitting that body (the body of a royal sage) simultaneously with the deer, attained (in his next birth) the body of a deer as any other mortal would do (under similar conditions). Of course the memory of his previous life did not leave him as did the dead body. (27) Recollecting—by virtue of the sustained endeavours (in his previous existence) to propitiate the Lord—even in that incarnation the cause of his being reborn as a deer, and repenting bitterly, he said (to himself

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* The sanctity of a tract of land inhabited by the black antelope is proclaimed by the Smṛtis in the following words :—
यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान् निबोधत।
"Acquire the knowledge of your duties in that land where resides the black antelope."

as follows):— (28) "Oh, how painful it is that I have strayed from the path trodden by the self-poised in that, even though I had completely shaken off all attachments, and, strong-willed as I was, had retired to a lonely and holy forest, my mind—which had been wholly devoted to and thoroughly concentrated in Lord Vāsudeva, the Self of all (individual) selves, in course of time, every hour of which was (fully) utilized through diligent application to sacred pursuits such as constantly listening to, fixing one's mind on and duly chanting His names and praises, worshipping Him and incessantly thinking of Him—slipped in no time after the young of a deer, a fool that I was." (29)

इत्येवं निगूढनिर्वेदो विसृज्य मृगीं मातरं पुनर्भगवत्क्षेत्रमुपशमशीलमुनिगणदयितं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम। ३०। तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरः शुष्कपर्णतृणवीरुधा वर्तमानो मृगत्वनिमित्तावसानमेव गणयन्मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः। ८।

With this feeling of remorse fully disguised, Bharata (reincarnated as a deer) forsook his mother (the doe) and returned from (the mountain of) Kālañjara (his birth-place) to the hermitage of the sage Pulastya and Pulaha, also known by the name of Śālagrāma-Kṣetra, a site consecrated to the Lord and a favourite resort of hermits naturally given to self-control.(30) Awaiting his death (every moment) and terribly afraid of attachment, he lived there too all by himself, subsisting on dry leaves, blades of grass and low shrubs and looking forward to the exhaustion of the stock of Karma responsible for his birth as a deer, and (eventually, when the hour of death arrived) cast off his bestial form, a part of which had been laid* (by him) under the water of the holy river (Gaṇḍakī). (31)

Thus ends the eighth discourse, forming part of the story of Bharata,
in Book Five of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Bharata reborn for a second time in a Brāhmaṇa family

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरःप्रवरस्य शमदमतपःस्वाध्यायाध्ययन-त्यागसन्तोषतितिक्षाप्रश्रयविद्यानसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा नव सोदर्या अङ्गजा बभूवुर्मिथुनं च यवीयस्यां भार्यायाम्। १। यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं भरतमुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः। २। तत्रापि स्वजनसङ्गाच्च भृशमुद्विजमानो भगवतः कर्मबन्धविध्वंसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य। ३।

* Death with half of one's body immersed in the water of a holy river or lake or the ocean is believed to confer great religious merit on the dying soul and the posture has been referred to in the scriptures under the name of Ardhajala. The great Bharata was evidently put in mind of this purificatory process while casting off the form of a deer.

Śrī Śuka resumed : Now from the loins of a certain holy Brāhmaṇa—the foremost in the line of the (celebrated) sage Aṅgirā (a mind-born son of Brahmā)—who had (duly) controlled his mind and senses, was rich in asceticism and the study of the Vedas, liberality, endurance, modesty, the knowledge of rituals, freedom from jealousy, knowledge of the Spirit (as distinct from the body etc.), and felicity (arising out of piety) were born through the same mother nine sons—(all) like himself in learning, good character, purity of conduct, comeliness of form, generosity and other virtues—and a son and a daughter (born as twins) through the younger wife. (1) Of these twins the male child was, they say, (the same as) that supreme devotee of the Lord, the foremost of royal sages, Bharata, who, having shed his bestial form, had in that last incarnation attained the state of a Brāhmaṇa. (2) Apprehending his fall through attachment to his people in that incarnation too and (therefore) terribly afraid of such attachment—remembering as he did, by the grace of the Lord, (the story of) a series of his previous incarnations—he showed himself to the world as an insane, stupid, blind and deaf fellow, clasping firmly with his mind the Lord's lotus-feet, that break asunder the fetters of Karma in the case of those who hear of those feet, think of them or utter their praises. (3)

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमना आ समावर्तनात्संस्कारान् यथोपदेशं विदधान उपनीतस्य च पुनः शौचाचमनादीन् कर्मनियमाननभिप्रेतानपि समशिक्षयदनुशिष्टेन हि भाव्यं पितुः पुत्रेणेति। ४। स चापि तदु ह पितृसंनिधावेवासधीचीनमिव स्म करोति छन्दांस्यध्यापयिष्यन् सह व्याहृतिभिः सप्रणवशिरस्त्रिपदीं सावित्रीं ग्रैष्मवासन्तिकान्मासानधीयानमप्यसमवेतरूपं ग्राहयामास। ५।

The Brāhmaṇa, whose heart was knit with (ties of parental) affection to the child, actually performed all the Saṁskāras (purificatory rites) up to the ceremony of Samāvartana* (returning from the house of the preceptor after finishing one's study of the Vedas) according to precept even with respect to such a (stupid) son indeed, and, on the boy being invested with the sacred thread, he further instructed him well in the method of personal purity, rinsing his mouth (after easing nature, eating something and on other similar occasions) and other rules of conduct—even though they were not liked (by the boy)—believing as he did that a son must be instructed (in the rules of good conduct) by his father. (4) The child, however, did everything (taught by his father) topsyturvy as it were in the very presence of his father, with the result that the Brāhmaṇa, who wanted to start instructing him in the Vedas (as soon as the rains set in) was able to teach the boy the three-footed (holy) Gāyatrī-Mantra (sacred to the sun-god) along with the Vyāhṛtis (the mystic syllables Bhūḥ, Bhuvaḥ and Swaḥ, prefixed to the Gāyatrī-Mantra each time it is repeated) and the sacred syllable OṀ, the (very) crown of the Vedic texts, only in a disjointed fashion (without proper intonation) although he learnt it continuously all the (four) months of spring and summer. (5)

एवं स्वतनुज आत्मन्यनुरागावेशितचित्तः शौचाध्ययनव्रतनियमगुर्वनलशुश्रूषणाद्यौपकुर्वाणककर्माण्यनभियुक्तान्यपि समनुशिष्टेन भाव्यमित्यसदाग्रहः पुत्रमनुशास्य स्वयं तावदनधिगतमनोरथः कालेनाप्रमत्तेन स्वयं गृह एव प्रमत्त उपसंहृतः। ६। अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनुसंस्थया पतिलोकमगात्। ७।

Having thus fondly given his heart to his son, who was his very self, he taught him personal purity, the recitation (with proper intonation) of the Vedas, austerities, self-discipline, service of the preceptor and offering worship to the (sacred) fire and other duties of a religious student observing celibacy for a limited period only, even though they were

*The Brāhmaṇa had no intention to marry the boy obviously because he was stupid to all appearance. Hence there was no occasion for the performance of other Saṁskāras beyond the ceremony of Samāvartana, which is in ordinary cases closely followed by the nuptial ceremony.

neglected by the boy—clinging to the ill-conceived notion that a son must be taught (under all circumstances). But, before his ambition (of seeing his son a learned man) could be realized, the Brāhmaṇa, who was himself steeped in error, was snatched away by the ever-vigilant Death at his very home. (6) Thereupon the younger wife of the Brāhmaṇa entrusted her twin-born children to (the care of) her co-wife and herself attained to the realm where her (deceased) husband had gone, by (ascending his pyre and) dying after him. (7)

पितर्युपरते भ्रातर एनमतत्प्रभावविदस्त्रय्यां विद्यायामेव पर्यवसितमतयो न परविद्यायां जडमतिरिति भ्रातुरनुशासननिर्बन्धान्न्यवृत्सन्त। ८। स च प्राकृतैर्द्विपदपशुभिरुन्मत्तजडबधिरेत्यभिभाष्यमाणो यदा तदनुरूपाणि प्रभाषते कर्माणि च स कार्यमाणः परेच्छया करोति विष्टितो वेतनतो वा याच्ञया यदृच्छया वोपसादितमल्पं बहु मृष्टं कदन्नं वाभ्यवहरति परं नेन्द्रियप्रीतिनिमित्तम्। नित्यनिवृत्तनिमित्तस्वसिद्धविशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावितदेहाभिमानः। ९। शीतोष्णवातवर्षेषु वृष इवानावृताङ्गः पीनः संहननाङ्गः स्थण्डिलसंवेशनानुन्मर्दनामज्जनरजसा महामणिरिवानभिव्यक्तब्रह्मवर्चसः कुपटावृतकटिरुपवीतेनोरुमषिणा द्विजातिरिति ब्रह्मबन्धुरिति संज्ञयातज्ज्ञजनावमतो विचचार। १०। यदा तु परत आहारं कर्मवेतनत ईहमानः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि करोति किन्तु न समं विषमं न्यूनमधिकमिति वेद कणपिण्याकफलीकरणकुल्माषस्थालीपुरीषादीन्यप्यमृतवदभ्यवहरति। ११।

On the father's death, the brothers (of the boy)—who were ignorant of his greatness and who had concluded the knowledge of the three Vedas (throwing light on rituals alone) to be the highest knowledge and attached no importance to the knowledge of the Self (which is the highest knowledge)—decided to give up their insistence on teaching their brother, taking him to be a dunce. (8) As for Bharata, when he was addressed as a lunatic, a dullard or a deaf fellow by the common people, the two-footed brutes, he spoke words befitting such a description and would do work as desired by others when compelled to do so. (Nay,) he would eat any food got through forced labour or by way of remuneration (for services done by him), by begging or without asking, no matter whether it was scanty or plentiful, tasteful or bad, but never for the gratification of his senses. For, having realized his oneness with the all-blissful Self—that is of the nature of absolute Consciousness, ever without cause and shining by Itself—he never identified himself with the body in joy or sorrow occasioned by pairs of opposites (such as honour and ignominy). (9) He roamed about like a bull, bare-bodied alike in heat and cold, as well as in storm and rain, yet stout and muscular, with his spiritual glory concealed under (a coating of) dirt that he had put on by lying down to sleep on the (bare) ground, and because of his never rubbing or washing his body—even like a precious jewel (whose splendour had been obscured by dust)—his loins covered by a dirty rag, and a still dirtier sacred thread on his person, and slighted by men who were ignorant of his worth by being (contemptuously) called a Dwija (a member of the twice-born classes), the son of a Brāhmaṇa (a Brāhmaṇa in name only) and so on. (10) When, however, he was seen seeking his morsel of food (livelihood) from others through work done on wage, and was (accordingly) set to work at the field even by his brothers, he did the same. But he never cared to know whether the ground was level or uneven and whether he did more or less (than what was required of him), and ate as ambrosia even broken rice, oil-cakes, husk, worm-eaten grains and the charred remains of boiled rice etc., sticking to the bottom of a cooking-pot and other such things. (11)

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः। १२। तस्य ह दैवमुक्तस्य पशोः पदवीं तदनुचराः परिधावन्तो निशि निशीथसमये तमसाऽऽवृतायामनधिगतपशव आकस्मिकेन विधिना केदारान् वीरासनेन मृगवराहादिभ्यः संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन्। १३। अथ त एनमनवद्यलक्षणमवमृश्य

भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिकागृहमुपनिन्युर्मुदा विकसितवदनाः। १४।

Now on a certain occasion a chieftain of the Śūdras (thieves), desirous of an issue (a male child), proceeded to behead a human victim (as a sacrifice) to Goddess Bhadrakālī. (12) Pursuing at dead of night the tracks of the man intended to be sacrificed, who had providentially escaped, the servants of that chieftain were unable to find him out in that dark night and by chance saw Bharata (the son of a Brāhmaṇa who was foremost in the line of the sage Aṅgirā), busy guarding the fields against (the intrusion of) deer, boars etc., from a shed overlooking the fields. (13) Finding him faultless in every limb and (thus) feeling assured that the purpose of their master would be accomplished, they bound the sage with a rope and took him to the shrine of Goddess Caṇḍikā, their faces blooming with joy. (14)

अथ पणयस्तं स्वविधिनाभिषिच्याहतेन वाससाऽऽच्छाद्य भूषणालेपस्रक्तिलकादिभिरुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाजकिसलयाङ्कुरफलोपहारोपेतया वैशससंस्थया महता गीतस्तुतिमृदङ्गपणवघोषेण च पुरुषपशुं भद्रकाल्याः पुरत उपवेशयामासुः। १५। अथ वृषलराजपणिः पुरुषपशोरसृगासवेन देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसिमतिकरालनिशितमुपाददे। १६।

Then the burglars washed him according to their own traditional usage, provided him with a new piece of cloth and graced him with jewels, sandal paste, a wreath of flowers, a sacred mark on the forehead and so on, and, when he had had his meal, they seated the human victim (with his head bent low) in front of Goddess Bhadrakālī according to the standard rules of animal sacrifice, offering incense, light, a wreath of flowers, parched grains of paddy, young leaves, sprouts, fruits and sweets etc., (to the goddess) and loudly singing (devotional) songs and hymns and sounding clay and wooden tomtoms (as an accompaniment to their music). (15) Then the thief officiating as a priest to the chieftain of the Śūdras took up a most fearful and sharp-edged sword, that had been (duly) consecrated by pronouncing on it a Mantra sacred to Goddess Bhadrakālī, with a view to sating Her with the inebriating blood of a human victim. (16)

इति तेषां वृषलानां रजस्तमःप्रकृतीनां धनमदरजउत्सिक्तमनसां भगवत्कलावीरकुलं कदर्थीकृत्योत्पथेन स्वैरं विहरतां हिंसाविहाराणां कर्मातिदारुणं यद्ब्रह्मभूतस्य साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं तदुपलभ्य ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा सहसोच्चचाट सैव देवी भद्रकाली। १७। भृशममर्षरोषावेशरभसविलसितभ्रुकुटिविटपकुटिलदंष्ट्रारुणेक्षणाटोपातिभयानकवदना हन्तुकामेवेदं महाट्टहासमतिसंरम्भेण विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्णशीर्ष्णां गलात्स्रवन्तमसृगासवमत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां स्वपार्षदैः सह जगौ ननर्त च विजहार च शिरःकन्दुकलीलया। १८। एवमेव खलु महदभिचारातिक्रमः कात्स्न्र्येनात्मने फलति। १९। न वा एतद्विष्णुदत्त महदद्भुतं यदसम्भ्रमः स्वशिरश्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभावसुदृढहृदयग्रन्थीनां सर्वसत्त्वसुहृदात्मनां निर्वैराणां साक्षाद्भगवतानिमिषारिवरायुधेनाप्रमत्तेन तैस्तैर्भावैः परिरक्ष्यमाणानां तत्पादमूलमकुतश्चिद्भयमुपसृतानां भागवतपरमहंसानाम्। २०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः। ९।

Perceiving the immolation, not permitted even when falling in the category of a slaughter permissible in the face of imminent danger to life, of the son of a Brāhmaṇa sage, who had actually become one with the Infinite, and who not only bore enmity to none but was friendly to all living beings—a most horrible act on the part of those Śūdras, in whom the qualities of Rajas and Tamas naturally predominated, nay, whose mind had been puffed up with the pride of wealth, which taints one's souls, and who wilfully trod the evil path, disregarding the Brāhmaṇa race—who represent a ray of the Lord—and delighted in acts of violence, the same Goddess Bhadrakālī suddenly emerged (from the image), Her (divine) body severely burning with the spiritual glory of the Brāhmaṇa, most difficult to bear. (17) With Her arched

eyebrows thrown up in the vehemence of extreme indignation and intensity of rage, curved teeth and wild bloodshot eyes She assumed a most dreadful aspect, as if intending to destroy the (whole) world, laughed a terrible horse-laugh in great anger and, springing up from the altar and lopping off the heads of those wicked sinners with the same sword (with which they were going to behead the Brāhmaṇa), drank to satiety along with Her retinue the exceedingly hot and inebriating blood streaming forth from their necks. Then, overpowered with intoxication through excessive drink, She sang at the pitch of Her voice along with Her attendants and also danced and played with the (amputated) heads like balls. (18) Even so indeed does an act of transgression against exalted souls in the form of an attempt to kill them recoils in its entirety upon the offender himself. (19) Nor is this any great wonder, O Viṣṇudatta (a name of Parīkṣit, who was so-called because of his having been restored to life by Lord Viṣṇu Himself appearing in the form of Śrī Kṛṣṇa), that perfect equanimity should reign even on the eve of being beheaded in the mind of sages who are at the same time devoted to the Lord, who have succeeded in resolving the exceptionally hard knot existing in their heart in the form of self-identification with the body, mind and senses etc., who are friends, nay, the very Self of all living beings, who bear enmity to none, and who are protected on all sides by the (ever) vigilant Lord Himself with the help of His equally vigilant weapon, the great discus (Sudarśana), and through various forms (such as that of Goddess Bhadrakālī), inasmuch as they have resorted (for protection) to the soles of His feet, where there is no fear from any quarter. (20)

Thus ends the ninth discourse, forming part of the story of Jaḍabharata in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

The meeting of Jaḍabharata with king Rahūgaṇa

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहूगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहननाङ्गो गोखरवद्धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदर्ह उवाह शिबिकां स महानुभावः। १।

Śrī Śuka began again : A (certain) king of the principalities of Sindhu and Sauvīra, Rahūgaṇa (by name), was (once) going (in a palanquin to meet the divine sage Kapila to receive instruction in spiritual knowledge). While looking on the bank of the Ikṣumatī river for a man to serve as a bearer of his palanquin, the mate of the bearers came across this eminent Brāhmaṇa as pre-arranged by Providence. On the ground that he was stout, young and muscular and fit to carry a (heavy) load like an ox or a donkey, he was caught hold of by force along with those already employed to work without any wage, and that highly dignified soul bore the palanquin, even though he did not deserve such humiliation. (1)

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न समाहिता पुरुषगतिस्तदा विषमगतां स्वशिबिकां रहूगण उपधार्य पुरुषानधिवहत आह हे वोढारः साध्वतिक्रमत किमिति विषममुह्यते यानमिति। २।

When the gait of the (other) men (bearing the palanquin) did not fall in line with that of

the holy Brāhmaṇa, who stepped forward only after (carefully) surveying the ground (ahead of him) up to a distance of three feet only (the standard length of an arrow), king Rahūgaṇa, on finding his palanquin irregularly borne, said to the bearers, "O bearers ! March properly. Why is the palanquin borne irregularly in this way ?" (2)

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरीयाच्छङ्कितमनसस्तं विज्ञापयाम्बभूवुः। ३।

Now, on hearing the reproachful words of their master and afraid at heart of punishment (the last of the four methods of correcting a man, viz., conciliation, gift, sowing seeds of dissension, and coercion), they submitted to him (as follows) :— (3)

न वयं नरदेव प्रमत्ता भवन्नियमानुपथाः साध्वेव वहामः। अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमु ह वयं पारयाम इति। ४।

"We are not remiss, O ruler of men; (strictly) obeying your commands, we bear the palanquin quite well. Though engaged just now, this (new) man does not walk quickly. We are, therefore, unable to bear the palanquin with him." (4)

सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य निशम्य कृपणवचो राजा रहूगण उपासितवृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव रजसाऽऽवृतमतिराह। ५। अहो कष्टं भ्रातर्व्यक्तमुरु परिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान् सखे नो एवापर एते सङ्घट्टिन इति बहु विप्रलब्धोऽप्यविद्यया रचितद्रव्यगुणकर्माशयस्वचरमकलेवरेऽवस्तुनि संस्थानविशेषेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां पूर्ववदुवाह। ६।

Hearing (their) piteous words,king Rahūgaṇa concluded that the fault appearing in one through contact (with others) is sure to become the fault of all who are connected with that person. Even though he had sat at the feet of sages, his Kṣatriya spirit prevailed over him. His judgment having been clouded by the element of Rajas, he felt a bit enraged and spoke (ironically as follows) to that Brāhmaṇa, whose spiritual glory was not distinctly perceived like (the brilliance of) fire (embers) covered with ashes :— (5) "What a pity, brother ! You are evidently very tired, (it seems) you have borne the palanquin single-handed all this long way (and) for long hours (too) and none of these other associates (of yours), O friend, have shared your burden (at all). (Besides) you are neither very stout nor possessed of an adamantine frame and are oppressed with old age (too)." Even when taunted unsparingly in this way, the sage, who had become one with the Infinite and never entertained the false notion of 'I' or 'mine' with regard to his ultimate body—which was nothing but a concatenation of various limbs put together in a particular disposition, consisting as it did of the five gross elements, the (ten) Indriyas (the five senses of perception and the five organs of action), the (impressions of) past actions (both meritorious and sinful) and the mind (the seat or storehouse of such impressions), evolved by ignorance, and (therefore) unreal—quietly bore the palanquin (even) as before. (6)

अथ पुनः स्वशिबिकायां विषमगतायां प्रकुपित उवाच रहूगणः किमिदमरे त्वं जीवन्मृतो मां कदर्थीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सां दण्डपाणिरिव जनताया यथा प्रकृतिं स्वां भजिष्यस इति। ७।

King Rahūgaṇa, however, flew into a rage on his palanquin being borne irregularly again, and said,"Oh, what does this mean ? Though living, you are (as good as) dead in that you ignore me (my presence) and transgress the commands of your lord. I shall accordingly correct you, perverse as you are—even as Yama (the god of punishment) chastises the people—so that you may recover your senses." (7)

एवं बह्वबद्धमपि भाषमाणं नरदेवाभिमानं रजसा तमसानुविद्धेन मदेन तिरस्कृताशेषभगवत्प्रियनिकेतं पण्डितमानिनं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूतसुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान इव विगतस्मय इदमाह। ८।

To Rahūgaṇa who had in his pride mixed with anger (a product of Rajoguṇa) and infatuation (a product of Tamoguṇa or ignorance) slighted (through Bharata) all the devotees of the Lord (who constitute His favourite abode) and thought himself to be a wise man although he was not much acquainted with the (queer and deluding) ways of masters of Yoga, and was at the same time talking much nonsense, accounting himself to be a ruler of men —that worshipful Brāhmaṇa, who had become one with Brahma (the Infinite) and was a friend, nay, the very self of all living beings, smilingly spoke as follows, even though he was altogether free from pride:—(8)

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि वीर भारः।
गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राशौ न विदां प्रवादः। ९ ।
स्थौल्यं कार्श्यं व्याधय आधयश्च क्षत्तृड्भयं कलिरिच्छा जरा च।
निद्रा रतिर्मन्युरहंमदः शुचो देहेन जातस्य हि मे न सन्ति।१०।
जीवन्मृतत्वं नियमेन राजन् आद्यन्तवद्यद्विकृतस्य दृष्टम्।
स्वस्वाम्यभावो ध्रुव ईड्य यत्र तर्ह्युच्यतेऽसौ विधिकृत्ययोगः।११।
विशेषबुद्धेर्विवरं मनाक् च पश्याम यन्न व्यवहारतोऽन्यत्।
क ईश्वरस्तत्र किमीशितव्यं तथापि राजन् करवाम किं ते।१२।
उन्मत्तमत्तजडवत्स्वसंस्थां गतस्य मे वीर चिकित्सितेन।
अर्थः कियान् भवता शिक्षितेन स्तब्धप्रमत्तस्य च पिष्टपेषः।१३।

The Brāhmaṇa said : What has been (ironically) hinted at by you (just now*), (viz., that I am in no way fatigued and that I have not borne the palanquin to a long distance) is evidently true and constitutes no reproach. It would be a slur if this burden borne on (the shoulders of) its bearer (the body), O valiant king, had rested on me (the incorporeal Spirit, who has no burden at all) and if the goal to be reached or the way (leading to it), existing in the eyes of the goer (the moving body), had reference to me (the all-pervading and, therefore, immovable Spirit). (Even so) the epithet 'stout' is used by the wise with reference to a body (a conglomerate of the five gross elements) alone and never in relation to the incorporeal Spirit. (9) Stoutness and leanness, (bodily) ailments and (mental) worries, hunger and thirst, fear and strife, desire and old age, sleep and attachment to the pleasures of sense, anger and vanity arising from egotism, and grief appear (only) in one who is born with a feeling of identification with the body and not in me (the pure Self). (10) Death synchronous with life, O king, is as a rule perceived in everything which undergoes transformation; for whatever undergoes transformation has a beginning and an end (too). And orders should be given by one and carried out by another without fail only where the relation of servant and master is fixed (unchangeable), O praiseworthy monarch ! (11) (In our case it is not so; for you can become a servant and I your master if there is a revolution.) And we do not find the slightest occasion (justification) for the notion of difference (as between a master and servant) apart from usage or convention. Under such circumstances who is the ruler and who, the servant (fit to be ruled) ? Nevertheless, O king, (if you account yourself a master, tell me,) what can we do for you (what service can we render to you ?). (12) And what object will be gained

* Vide passage 6 above.

by you, O valiant monarch, by correcting me or teaching a lesson to me, who behave like a lunatic, a sot or a dunce, even though established in my own Self. And if I am (really) stupid or drunk, giving a lesson to me will be (as unprofitable and preposterous as) grinding flour. (13)

श्रीशुक उवाच

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवर उपशमशील उपरतानात्म्यनिमित्त उपभोगेन कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह। १४। स चापि पाण्डवेय सिन्धुसौवीरपतिस्तत्त्वजिज्ञासायां सम्यक् श्रद्धयाधिकृताधिकारस्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्मतं त्वरयावरुह्य शिरसा पादमूलमुपसृतः क्षमापयन् विगतनृपदेवस्मय उवाच। १५।

Śrī Śuka continued : Having made this brief reply in the form of a bare statement of facts, the great sage (Bharata)—who was tranquil by nature and in whom the cause (in the shape of ignorance) for identification with the body had (altogether) ceased—bore the palanquin even as before in order to exhaust the stock of Karma which had already begun to bear fruit, by reaping its consequences. (14) On hearing the reply of the Brāhmaṇa, which was capable of resolving the knot (of ignorance) existing in one's heart, and was (at the same time) borne out by many a work on Self-knowledge, the said ruler of the territories of Sindhu and Sauvīra too, who had by virtue of (his) genuine faith acquired the (necessary) qualification for enquiring into the Truth, quickly alighted (from his conveyance) and, asking forgiveness (for his fault) and approaching (touching) the soles of his feet with his head, spoke (as follows), completely rid of his pride of sovereignty :— (15)

कस्त्वं निगूढश्चरसि द्विजानां बिभर्षि सूत्रं कतमोऽवधूतः।
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः। १६।
नाहं विशङ्के सुरराजवज्रान्न त्र्यक्षशूलान्न यमस्य दण्डात्।
नाग्न्यर्कसोमानिलवित्तपास्त्रच्छङ्के भृशं ब्रह्मकुलावमानात्। १७।
तद् ब्रूह्यसङ्गो जडवन्निगूढविज्ञानवीर्यो विचरस्यपारः।
वचांसि योगग्रथितानि साधो न नः क्षमन्ते मनसापि भेत्तुम्। १८।
अहं च योगेश्वरमात्मतत्त्वविदां मुनीनां परमं गुरुं वै।
प्रष्टुं प्रवृत्तः किमिहारणं तत् साक्षाद्धरिं ज्ञानकलावतीर्णम्। १९।
स वै भवाँल्लोकनिरीक्षणार्थमव्यक्तलिङ्गो विचरत्यपिस्वित्।
योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः। २०।

"Who are you, that go about incognito and wear the sacred thread (a distinguishing mark) of the twice-born ? If you are an Avadhūta (one who has shaken off all worldly feeling and obligation), which (of the well-known Avadhūtas, such as the divine sage Dattātreya and others) may you be ? (Again,) whose son are you and born at what place, and wherefore are you here ? If (you have come here) for our good, are you not the sage Kapila (who is Sattva personified) ? (16) I fear neither the thunderbolt of Indra (the lord of paradise) nor the trident of Lord Śiva (the three-eyed) nor (even) the rod (of punishment) of Yama (the god of retribution) nor (again) the weapons of the fire-god, the sun-god, the moon-god, the wind-god and Kubera (the lord of riches); but I am terribly afraid of showing disrespect to the Brāhmaṇa race. (17) Tell me (all) this, (as to who you are) roaming about as you do like a dunce, with your greatness in the shape of profound wisdom fully disguised, free from attachment and possessing infinite glory. Your words which are replete with Self-Knowledge,

O pious sage, cannot be penetrated (correctly understood) even with the help of intuition.(18) Moreover, I was (just) proceeding to ask Lord Kapila—who is no other than Śrī Hari, descended (on earth) with a view to imparting (true) knowledge, nay, who is the Master of Yoga and the supreme preceptor of sages knowing the truth about the Self—what is the (true) asylum in this world. (19) May it be that you are the same Lord Kapila going about incognito in order to examine the condition of the world ? How can he who is tied to his home and whose intellect is blinded (by infatuation) understand the ways of Masters of Yoga ? (20)

दृष्टः श्रमः कर्मत आत्मनो वै भर्तुर्गन्तुर्भवतश्चानुमन्ये।
यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः।२१।
स्थाल्यग्नितापात्पयसोऽभितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसन्निकर्षात् तत्संसृतिः पुरुषस्यानुरोधात्।२२।
शास्ताभिगोप्ता नृपतिः प्रजानां यः किङ्करो वै न पिनष्टि पिष्टम्।
स्वधर्ममाराधनमच्युतस्य यदीहमानो विजहात्यघौघम्।२३।
तन्मे भवान्नरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य।
कृषीष्ट मैत्रीदृशमार्तबन्धो यथा तरे सदवध्यानमंहः।२४।
न विक्रिया विश्वसुहृत्सखस्य साम्येन वीताभिमतेस्तवापि।
महद्विमानात् स्वकृताद्धि मादृङ् नङ्क्ष्यत्यदूरादपि शूलपाणिः।२५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे दशमोऽध्यायः। १०।

"I have known weariness being felt by me through activity (in the form of fighting in war) and infer that the same must (likewise) be experienced by you while bearing a load and walking (with the same). The phenomenal world too ought to have a reality at its bottom; for otherwise it will have no utility nor will it be possible to take any work from it, any more than one can fetch water and so on in an unreal jar. (21) (It is a matter of common experience that) in consequence of a kettle being heated by fire the water (contained in it) also gets fully heated and due to the heat of the water the grains of rice (that are being boiled in it) get softened (first) and (then) their interior too; and the heat thus conducted from the pot to the water and from the water to the exterior of the grains in the first instance and later on to their interior as well is not unreal. Even so, due to contact (identification) with the body, as well as with the Indriyas (the senses of perception and the organs of action) and the mind, their experiences (in the form of fatigue, the feeling of heat and cold and so on) are (gradually) transmitted to the soul (as well) because of its taking upon itself the attributes of its conditioning vestures. (22) (Granted that the relation of master and servant subsisting between a ruler and his subjects is not permanent or unchangeable) a king is (nevertheless for the time being) the ruler and protector of the people. He who is a servant (of the Lord, that is, he who does his duty as a piece of service to the Lord) does not grind what is already ground (undertake an unprofitable business), for (although he may not be able to rid a dunce of his stupidity by upbraiding him for his remissness, he thereby carries out the Lord's behests and) by offering worship to the Lord in the shape of performing his duty he is able to get rid of his stock of sins. (23) Therefore, may you be pleased, O friend of the afflicted, to cast a kindly look on me, who have slighted the most holy (like you) through vanity arising from consciousness of my being a ruler of men, so that I may (be able to) get rid of the sin incurred by showing disrespect to pious souls. (24) Although there is no agitation in you, who are a

friend and a well-wisher of the (whole) universe and have entirely ceased to identify yourself with the body because of your undifferentiating outlook, a man like me is sure to perish at no distant date as a result of his own misdeed in the shape of despising exalted souls, even if he were (as great and powerful as) Lord Śiva (the Wielder of a trident) Himself." (25)

Thus ends the tenth discourse in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Bharata's teaching to king Rahūgaṇa

ब्राह्मण उवाच

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः।
न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति।१।
तथैव राजन्नुरुगार्हमेधवितानविद्योरुविजृम्भितेषु।
न वेदवादेषु हि तत्त्ववादः प्रायेण शुद्धो नु चकास्ति साधुः।२।
न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन्।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं न यस्य हेयानुमितं स्वयं स्यात्।३।
यावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा वानुरुद्धम्।
चेतीभिराकूतिभिरातनोति निरङ्कुशं कुशलं चेतरं वा।४।
स वासनात्मा विषयोपरक्तो गुणप्रवाहो विकृतः षोडशात्मा।
बिभ्रत्पृथङ्नामभि रूपभेदमन्तर्बहिष्टुं च पुरैस्तनोति।५।
दुःखं सुखं व्यतिरिक्तं च तीव्रं कालोपपन्नं फलमाव्यनक्ति।
आलिङ्ग्य मायारचितान्तरात्मा स्वदेहिनं संसृतिचक्रकूटः।६।
तावानयं व्यवहारः सदावि: क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः।
तस्मान्मनो लिङ्गमदो वदन्ति गुणागुणत्वस्य परावरस्य।७।
गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात्।
यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम्।
पदं तथा गुणकर्मानुबद्धं वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम्।८।

The Brāhmaṇa (Bharata) replied : Though ignorant, you make speeches like the rejoinders of learned men. Hence you are in no way the best among those who are exceptionally wise. For the knowers of truth never discuss these mundane relations (e. g., that of master and servant) along with an enquiry into the (absolute) Reality. (That is to say, they never recognize them as an absolute truth.) (1) Even so, O king, in the Vedic texts

glorifying heavenly enjoyments and the means of attaining them—extensively figuring in the branch of knowledge (known by the name of Kalpa and) elaborating the numerous rituals connected with household life—an exposition of truth containing no suggestion in favour of injury to life and free from partiality and prejudice does not, as a matter of fact, generally appear. (2) Even the utterances (of the Upaniṣads) which are (held to be) the most sacred (representing as they do the very crown of the Vedas) have not proved adequate to reveal the truth directly to him by whom the (heavenly) bliss resulting from sacrificial acts pertaining to household life is not spontaneously concluded to be worth throwing away on the analogy of a dream. (3) So long as the mind of a man is dominated by Sattva, Rajas or Tamas, it continues unchecked to yield him (a crop of) virtue or sin through his senses of perception and organs of action. (4) This mind (which is a conditioning vesture of the soul and therefore stands identified with it) is a storehouse of impressions (of virtuous and sinful actions), is attached to the pleasures of sense, tossed about by the three Guṇas (modes of Prakṛti) and hence liable to disturbances in the form of lust, anger and so on. It is the foremost among the sixteen constituents of the subtle body and, (successively) clothing itself with diverse forms under different names, makes for a higher or lower form of life. (5) Embracing (enveloping) the embodied soul connected with it, the mind—which is an adjunct of the soul, brought forth by Māyā (the deluding potency of the Lord), and which inveigles the soul into the whirlpool of birth and death—yields at the proper time pleasure and pain and the other inevitable fruit different from both (viz., insensateness). (6) It is only till then (so long as the mind exists) that these phenomena of the waking and dream states ever shine forth and continue to be perceived by the knowing subject. It is therefore that the knowers of truth declare the mind to be the cause of the degraded state of mundane life (the state of being identified with the three Guṇas or modes of Prakṛti) as well as of the highest state of liberation (which lies beyond the realm of the three Guṇas). (7) A mind attached to the pleasures of sense (which are modifications of the three Guṇas) leads to misery (in the shape of birth and death); while that which is free from their influence makes for final beatitude. Even as a light so long as it consumes a wick soaked in clarified butter emits a flame crowned with soot, while at other times (when the butter has been consumed) it returns to its original (unmanifest) state, so does a mind attached to the objects of sense as well as to actions flows in various (impure) currents, whereas it returns to its (pure)essence (the quality of Sattva) when it is no longer attached to them. (8)

एकादशासन्मनसो हि वृत्तय आकूतयः पञ्च धियोऽभिमानः।
मात्राणि कर्माणि पुरं च तासां वदन्ति हैकादश वीर भूमीः। ९ ।
गन्धाकृतिस्पर्शरसश्रवांसि विसर्गरत्यर्त्यभिजल्पशिल्पाः।
एकादशं स्वीकरणं ममेति शय्यामहं द्वादशमेक आहुः। १०।
द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः।
सहस्त्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मिथो न स्वतः स्युः। ११।
क्षेत्रज्ञ एता मनसो विभूतीर्जीवस्य मायारचितस्य नित्याः।
आविर्हिताः क्वापि तिरोहिताश्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः। १२।

The five organs of action, the five senses of perception and the ego-sense—these are the eleven currents through which the mind-substance flows. And the wise declare the five forms of organic activity, the five subtle elements and the body as the eleven receptacles into

which these currents flow, O valiant king ! (9) Smell, colour, touch, taste and sound are the objects of the (five) senses of perception; defecation, coition, locomotion, speech and grasping or releasing an object—these are the (five) functions of the organs of action; and acknowledging the body as 'mine'—which is the eleventh—is the function of the ego-sense. Others declare awareness of the body as one's own self ('I') as the twelfth current of the mind (their contention being that it is the sensible alone who acknowledge the body as 'mine' , i.e., something other than their self, the ignorant regarding it as their very self). And they speak of the body (the object of the aforesaid awareness) as the twelfth object (of the activities of the mind). (10) Due to the endless variety of objects, as well as to the very nature of things (which are ever in a state of flux), and to the diversity of predispositions and Karmas (past actions) and the action of time (which disturbs everything), these eleven modifications (currents) of the mind are multiplied (first) into hundreds, (then into) thousands and (eventually into) tens of millions. They (all, however,) proceed from God and have no existence of their own nor do they owe their existence to one another. (11) God, who is (ever) pure (unattached to the world) merely looks on (as a witness and never gets identified with) these (manifold) waves—appearing in an endless series, now manifest (in the waking and dream states) and (now) disappearing (in deep sleep)—of the mind, which is an adjunct of the Jīva and a creation of Māyā, and which (ever) indulges in impure activities (leading to transmigration). (12)

क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयंज्योतिरजः परेशः।
नारायणो भगवान् वासुदेवः स्वमाययाऽऽत्मन्यवधीयमानः।१३।
यथानिलः स्थावरजङ्गमानामात्मस्वरूपेण निविष्ट ईशेत्।
एवं परो भगवान् वासुदेवः क्षेत्रज्ञ आत्मेदमनुप्रविष्टः।१४।
न यावदेतां तनुभृन्नरेन्द्र विधूय मायां वयुनोदयेन।
विमुक्तसङ्गो जितषट्सपत्नो वेदात्मतत्त्वं भ्रमतीह तावत्।१५।
न यावदेतन्मन आत्मलिङ्गं संसारतापावपनं जनस्य।
यच्छोकमोहामयरागलोभवैरानुबन्धं ममतां विधत्ते।१६।
भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्येधितमप्रमत्तः।
गुरोर्हरिश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम्।१७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे एकादशोऽध्यायः।११।

(The aforesaid) God is all-pervading, the most ancient (the first cause of the universe), all-perfect, (ever) patent, self-effulgent, free from birth (and death), the Ruler (even) of the highest beings (Brahmā, Śiva and others), the almighty Lord Vāsudeva (the abode of the universe), (Himself) dwelling as the (Inner) Controller of all the Jīvas in every heart by His own Māyā (wonderful divine power). (13) Even as the air, entering in the form of breath (all) mobile (animate) and immobile (inanimate) beings, controls them, so the supreme Lord Vāsudeva has interpenetrated this universe as the all-witnessing Inner Controller (of all). (14) Man (lit., an embodied soul) continues to revolve in (the whirligig of) mundane existence so long as he is not able, O ruler of men, to realize the true nature of the Self—by shaking off this Māyā (illusion in the form of identification with the body) by means of the light of wisdom, having got rid of (all) attachment and conquered the six (internal) enemies (in the shape of lust, anger, greed, infatuation, arrogance and jealousy), and so long as he is not

able to recognize the said mind—a conditioning vesture of the soul, which brings with it an uninterrupted succession of grief, infatuation, disease, attachment, greed and animosity and occasions a feeling of mineness—as a fertile soil yielding the agonies of birth and death for man. (15-16) Therefore, (ever) circumspect and armed with the worship of the (holy) feet of Lord Śrī Hari in the form of your preceptor, get rid of this enemy (in the shape of the mind), that possesses enormous strength and has grown very insolent through (your) connivance, and, which though illusory in itself, yet robs you of your very self (true nature). (17)

Thus ends the eleventh discourse, forming part of the Dialogue between the Brāhmaṇa (Bharata) and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Bharata answers the query of Rahūgaṇa

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छीकृतविग्रहाय।
नमोऽवधूत द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम्।१।
ज्वरामयार्तस्य यथागदं सन्निदाघदग्धस्य यथा हिमाम्भः।
कुदेहमानाहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमौषधं मे।२।
तस्माद्भवन्तं मम संशयार्थं प्रक्ष्यामि पश्चादधुना सुबोधम्।
अध्यात्मयोगग्रथितं तवोक्तमाख्याहि कौतूहलचेतसो मे।३।
यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्व्यवहारमूलम्।
न ह्यञ्जसा तत्त्वविमर्शनाय भवानमुष्मिन् भ्रमते मनो मे।४।

Rahūgaṇa said : Hail, hail to you, who have taken this godlike form (for the protection of the world) and have ignored your body in (the supreme bliss of) Self-Realization ! Hail to you, O master of Yoga, who have concealed your realization of Eternal Truth under the garb of an unworthy Brāhmaṇa (a Brāhmaṇa only in name). (1) Like a palatable medicine to one suffering from the disease of fever, or like cold water to one scorched by the heat (of the sun), your word, O holy Brāhmaṇa, has proved a nectar-like remedy to me, whose vision (judgment) has been bitten (warped) by the serpent of self-identification with this worthless (perishable) body. (2) I shall, therefore, refer my doubt to you later; (kindly) explain to me (just) at—present—inquisitive as I am—your teaching, which is pregnant with deep spiritual import, in such a way as to make it easily intelligible. (3) My mind is bewildered by the statement, you have made, O master of Yoga, that actions (such as carrying a load and so on) and their visible effects (on the doer in the shape of fatigue etc.), though not illusory, are (only) relative and cannot easily stand a sifting enquiry into the Truth (are not fit to be recognized as the absolute truth). (4)

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः।
तस्यापि चाङ्घ्र्योरधि गुल्फजङ्घाजानूरुमध्योरशिरोधरांसाः।५।

अंसेऽधि दार्वी शिबिका च यस्यां सौवीरराजेत्यपदेश आस्ते।
यस्मिन् भवान् रूढनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः।६।
शोच्यानिमांस्त्वमधिकष्टदीनान् विष्ट्या निगृह्णन्निरनुग्रहोऽसि।
जनस्य गोप्तास्मि विकत्थमानो न शोभसे वृद्धसभासु धृष्टः।७।
यदा क्षितावेव चराचरस्य विदाम निष्ठां प्रभवं च नित्यम्।
तन्नामतोऽन्यद् व्यवहारमूलं निरूप्यतां सत् क्रिययानुमेयम्।८।

The Brāhmaṇa replied : That which is a modification of earth (itself), traversing its surface for some reason (or other), O king, comes to be known as this man (a palanquin-bearer). And above the feet of this (modification of earth) are located the two ankles, the two shanks, the two knees and the two thighs, the waist, the chest, the neck and the two shoulders. (5) On one of the shoulders lies the wooden palanquin, in which is seated another modification of earth bearing the title of Sauvīrarāja (the king of Sauvīra). Having identified yourself with this, you account yourself as the ruler of the Sindhus (the people of the Sindhu territory), blinded by vain pride. (6) Nay, constraining these people—who were already afflicted with great misery (due to poverty) and (therefore) deserved to be pitied (rather than oppressed)—to do work for you without any remuneration, you are (but) proving your heartlessness. (Yet) shamelessly bragging that you are a guardian of the people, you (indeed) cut a sorry figure in the assemblies of the wise. (7) When we know that the (entire) mobile (animate) and immobile (inanimate) creation invariably springs up from earth and is reabsorbed into it, tell me if there is any ground for (our manifold worldly) activities—other than (the) names (of the various earthly objects that we have to deal with in the course of our activities)—that may be concluded to be real by virtue of the work that we take from it. (8)

एवं निरुक्तं क्षितिशब्दवृत्तमसन्निधानात्परमाणवो ये।
अविद्यया मनसा कल्पितास्ते येषां समूहेन कृतो विशेषः। ९ ।
एवं कृशं स्थूलमणुर्बृहद्यदसच्च सज्जीवमजीवमन्यत्।
द्रव्यस्वभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम्।१०।
ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्वबहिर्ब्रह्म सत्यम्।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति।११।
रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा।
नच्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम्।१२।
यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्यकथाविघातः।
निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे।१३।

What is denoted by the word 'earth' is (also) similarly explained because of its being (ultimately) resolved into the finest atoms (its constituent factors). As for the atoms, by whose concatenation the element known by the name of earth has been brought into existence, they have been postulated by force of reason through ignorance (because, as a matter of fact, all these phenomena are but a creation of the Lord's own Māyā or creative energy). (9) Similarly whatever other objective (phenomenal) existence appears to us as lean or stout, small or big, of the nature of cause or effect, animate or inanimate, know it to be a creation of Māyā (the beginningless creative energy of the Lord) known by various names such as

substance (the gross elements), nature (the mutability of all phenomena), predisposition, the Time-Spirit (that which disturbs the equilibrium of the three Guṇas or modes of Prakṛti) and Karma (good or evil destiny). (10) Consciousness alone is true—Consciousness which is pure, absolute, one (differenceless), having no inside or outside, all-perfect, directed towards the Self, immutable and (commonly) known by the appellation of Bhagavān (the almighty and all-glorious Lord), and that sages call Vāsudeva (the abode of all beings). (11) O Rahūgaṇa, one does not attain this (consciousness) through asceticism nor through (Vedic) rituals, nor (again) by dealing out food and other necessaries (among the needy), nor by (duly) performing one's religious duties (pertaining to household life—such as entertaining an unexpected visitor, service of the afflicted and poor and so on), nor through a (proper) study of the Vedas nor through the worship of (the gods presiding over) water, fire and the sun, (nor by any other means) except by sprinkling one's body with the dust of feet of exalted souls. (12) In their assemblies are held discourses on the excellences of the Lord, which shut out (all) talks of worldly pleasures and which, when listened to everyday, concentrate the pure mind of a seeker of liberation on Lord Vāsudeva. (13)

अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः।
आराधनं भगवत ईहमानो मृगोऽभवं मृगसङ्गाद्धतार्थः। १४।
सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति।
अथो अहं जनसङ्गादसङ्गो विशङ्कमानोऽविवृतश्चरामि। १५।
तस्मान्नरोऽसङ्गसुसङ्गजातज्ञानासिनैहैव विवृक्णमोहः।
हरिं तदीहाकथनश्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः। १६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे द्वादशोऽध्यायः। १२।

I was formerly (in a previous birth) a king (like you), Bharata by name, and, having completely got rid of (all) bondage resulting from attachment to (all) that is seen (in this world) or heard of (as existing in heaven) endeavoured to propitiate the Lord, but was reborn as a deer through attachment to a deer, and (thus) lost my purpose (in the shape of God-Realization). (14) The memory of past life, awakened in me by the worship of Lord Śrī Kṛṣṇa, (however) did not leave me even in that bestial form, O valiant king. It is therefore that I move about incognito and unattached, afraid as I am of mixing with the people. (15) Therefore, having completely severed (all) ties of infatuation with the sword of wisdom developed through the blessed company of exalted souls (who are free from attachment), and attained God-consciousness by (constantly) recounting and listening to the stories of Śrī Hari, a man reaches the highest goal of his journey, the Lord (Himself). (16)

Thus ends the twelfth discourse, forming part of the dialogue between the Brāhmaṇa and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

Bharata allegorically represents this state of worldly existence as a forest and the doubts of Rahūgaṇa get resolved

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदृक्।
स एष सार्थोऽर्थपरः परिभ्रमन् भवाटवीं याति न शर्म विन्दति। १।
यस्यामिमे षण्नरदेव दस्यवः सार्थं विलुम्पन्ति कुनायकं बलात्।
गोमायवो यत्र हरन्ति सार्थिकं प्रमत्तमाविश्य यथोरणं वृकाः। २।
प्रभूतवीरुत्तृणगुल्मगह्वरे कठोरदंशैर्मशकैरुपद्रुतः।
क्वचित्तु गन्धर्वपुरं प्रपश्यति क्वचित्क्वचिच्चाशुरयोल्मुकग्रहम्। ३।
निवासतोयद्रविणात्मबुद्धिस्ततस्ततो धावति भो अटव्याम्।
क्वचिच्च वात्योत्थितपांसुधूम्रा दिशो न जानाति रजस्वलाक्षः। ४।
अदृश्यझिल्लीस्वनकर्णशूल उलूकवाग्भिर्व्यथितान्तरात्मा।
अपुण्यवृक्षान् श्रयते क्षुधार्दितो मरीचितोयान्यभिधावति क्वचित्। ५।
क्वचिद्वितोयाः सरितोऽभियाति परस्परं चालषते निरन्धः।
आसाद्य दावं क्वचिदग्नितप्तो निर्विद्यते क्व च यक्षैर्हृतासुः। ६।
शूरैर्हृतस्वः क्व च निर्विण्णचेताः शोचन् विमुह्यन्नुपयाति कश्मलम्।
क्वचिच्च गन्धर्वपुरं प्रविष्टः प्रमोदते निवृतवन्मुहूर्तम्। ७।
चलन् क्वचित्कण्टकशर्कराङ्घ्रिर्नगारुरुक्षुर्विमना इवास्ते।
पदे पदेऽभ्यन्तरवह्निनादितः कौटुम्बिकः क्रुध्यति वै जनाय। ८।
क्वचिन्निगीर्णोऽजगराहिना जनो नावैति किञ्चिद्विपिनेऽपविद्धः।
दष्टः स्म शेते क्व च दन्दशूकैरन्धोऽन्धकूपे पतितस्तमिस्रे। ९।
कर्हि स्म चित्क्षुद्ररसान् विचिन्वंस्तन्मक्षिकाभिर्व्यथितो विमानः।
तत्रातिकृच्छ्रात्प्रतिलब्धमानो बलाद्विलुम्पन्त्यथ तं ततोऽन्ये। १०।
क्वचिच्च शीतातपवातवर्षप्रतिक्रियां कर्तुमनीश आस्ते।
क्वचिन्मिथो विपणन् यच्च किञ्चिद् विद्वेषमृच्छत्युत वित्तशाठ्यात्। ११।
क्वचित्क्वचित्क्षीणधनस्तु तस्मिन् शय्यासनस्थानविहारहीनः।
याचन् परादप्रतिलब्धकामः पारक्यदृष्टिर्लभतेऽवमानम्। १२।

The Brāhmaṇa began again : Put on the path (of worldly activity)—the end of which is (so) difficult to attain—by Māyā (the beginningless deluding potency of the Lord) and devoted to activities : divided into various categories according as they are dominated by the qualities of Sattva, Rajas and Tamas, this company of merchants, ranging everywhere with the object of acquiring wealth (in the shape of lasting bliss), enters the forest of mundane existence, where it finds no delight (whatsoever). (1) In that forest, O ruler of men, there are six high-waymen, who rob this company led by an unworthy chief; and, finding access to their camp, jackals drag away an unwary member of the company even as wolves carry away

a strayed sheep. (2) Harassed by cruel gnats and mosquitoes, in a place dense with numerous creepers, grass and shrubs, they witness here an imaginary city in the sky, while at other places they behold a fleeting ogre appearing like a firebrand. (3) Looking upon a habitat, water and wealth as their own, they run about here and there in the forest, O Rahūgaṇa; while at some places they cannot distinguish the quarters smoky with the dust raised by a whirlwind, their eyes being blinded with dust. (4) The (shrill) notes of unseen crickets jarring upon their ears and their mind disquieted with the hooting of owls, they betake themselves to unholy trees when oppressed with hunger; while at some places they run after a mirage (in order to quench their thirst). (5) Here they march towards streams without water and, when starving, they seek food from one another; there they meet with a forest conflagration and get scorched with fire; while at a third they give way to despair when about to be killed by Yakṣas (a species of demigods ruled over by Kubera; the god of riches). (6) When dispossessed of their wealth by (other) heroic men, they feel depressed in spirits; nay, grieving and getting confused, they faint away. And, entering an imaginary city somewhere, they rejoice (there) for an hour or so as though (quite) happy. (7) Desirous of climbing up a hill, they sometimes proceed in that direction to some distance; but, (the soles of) their feet being pierced with thorns and gravel, they sit down like one sad at heart. Burdened with (the maintenance of) a large family (but unable to support them) and tormented with hunger (lit.,the gastric fire), they indeed get angry every moment with their own people. (8) Cast (to their fate) in the forest now and devoured by a serpent belonging to the species known as the boa constrictor, they have no consciousness left in them; and now bitten by poisonous creatures (snakes etc.), and fallen in some covered (and therefore deceptive) well, deprived of their sight, remain lying down there in darkness. (9) Sometimes seeking after honey (stored by bees), they are tormented by bees and feel frustrated in their attempt. (Even) if they achieve (some) success in that direction with great hardship, others forcibly rob them of the booty and (while they are engaged in an encounter with these) yet others snatch away the prize. (10) And at some places they are unable to ward off (provide against) cold, the sun, storm and rain and sit down (helpless); while elsewhere they sell between themselves whatever commodity they have with them, and make enemies of one another, on the contrary, because of their greed. (11) On some occasions, when impovarished and deprived of a bed, a mat etc., to squat on, a dwelling and conveyance (for a pleasure trip) in that forest, they ask these of another. But, on failing to secure the desired object, they cast a (wistful) look on others' property and incur ignominy. (12)

अन्योन्यवित्तव्यतिषङ्गवृद्धवैरानुबन्धो विवहन्मिथश्च।
अध्वन्यमुष्मिन्नुरुकृच्छ्रवित्तबाधोपसर्गैर्विहरन् विपन्नः।१३।
तांस्तान् विपन्नान् स हि तत्र तत्र विहाय जातं परिगृह्य सार्थः।
आवर्ततेऽद्यापि न कश्चिदत्र वीराध्वनः पारमुपैति योगम्।१४।
मनस्विनो निर्जितदिग्गजेन्द्रा मगेति सर्वे भुवि बद्धवैराः।
मृधे शयीरन्न तु तद्व्रजन्ति यन्न्यस्तदण्डो गतवैरोऽभियाति।१५।

In spite of their feeling of animosity having been aggravated by their attraction for one another's wealth, they enter into marital relations with one another and, while sporting along this road, are reduced to a miserable condition through great many hardships, monetary losser and (other) calamities. (13) Leaving behind all their deceased companions at different stages of their journey and taking with them every new-born babe, the company marches onward and onward. None of this company has returned (from the journey) to this day, O brave monarch, nor does anyone take to (the practice of) Yoga (methods of God-

Realization), leading to the (other) extremity of the road. (14) (Even great) heroes, who have completely subdued the great elephants guarding the quarters as well as the four intervening corners, all bite the dust on the field of battle, having contracted confirmed hostility with one another for the sake of (dominion over) the earth, claiming it as their own. None of them, however, attains the goal which is reached by the recluse (who has completely shaken off all forms of violence and) who is free from enmity. (15)

प्रसज्जति क्वापि लताभुजाश्रयस्तदाश्रयाव्यक्तपदद्विजस्पृहः।
क्वचित्कदाचिद्धरिचक्रतस्त्रसन् सख्यं विधत्ते बककङ्कगृध्रैः।१६।
तैर्वञ्चितो हंसकुलं समाविशन्नरोचयन् शीलमुपैति वानरान्।
तज्जातिरासेन सुनिर्वृतेन्द्रियः परस्परोद्वीक्षणविस्मृतावधिः।१७।
द्रुमेषु रंस्यन् सुतदारवत्सलो व्यवायदीनो विवशः स्वबन्धने।
क्वचित्प्रमादाद्गिरिकन्दरे पतन् वल्लीं गृहीत्वा गजभीत आस्थितः।१८।
अतः कथञ्चित्स विमुक्त आपदः पुनश्च सार्थं प्रविशत्यरिन्दम।
अध्वन्यमुष्मिन्नजया निवेशितो भ्रमञ्जनोऽद्यापि न वेद कश्चन।१९।
रहूगण त्वमपि ह्यध्वनोऽस्य संन्यस्तदण्डः कृतभूतमैत्रः।
असज्जितात्मा हरिसेवया शितं ज्ञानासिमादाय तरातिपारम्।२०।

Clinging to the arms (tiny shoots) of creepers and full of longing for sweetly warbling birds perched on them, they get strongly attached to some (unknown) place. And sometimes afraid of tigers, they make friends here with cranes, herons and vultures. (16) Betrayed by them, they seek to join a flock of swans; but, not finding their behaviour to their liking, they approach monkeys and, their senses being fully gratified with the amorous sports natural to the race, each pair get so absorbed in looking at each other's face that they forget (even) their (fast approaching) death. (17) Seeking delight in trees and fond of sons and wife, they are (ever) impatient with the animal desire for sexual indulgence and powerless to get rid of their bondage. When falling into some ravine through inadvertence, (a stray member of) this company catches hold of some creeper and remains suspended by it, afraid of the elephant (below). (18) Somehow extricated from this calamity, however, he joins the company once more, O chastiser of foes ! No one put on this track by Māyā (the deluding potency of the Lord, that has no beginning), and wandering (along it) is able to cognize the supreme object of life even to this day. (19) You too have been put on this track, O Rahūgaṇa; (therefore) completely abjuring (all forms of) violence and making friends with all living beings, do you take up the sword of wisdom, sharpened with the worship of Śrī Hari and with a mind unattached to the pleasures of sense get to the (other) end of this road. (20)

राजोवाच

अहो नृजन्माखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन्।
न यद्धृषीकेशयशःकृतात्मनां महात्मनां वः प्रचुरः समागमः।२१।
न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला।
मौहूर्तिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः।२२।
नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वटुभ्यः।
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम्।२३।

The king (Rahūgaṇa) said : Oh, (this) human birth is the best of all (other) incarnations. Of what avail are births of the highest order in heaven, where the fellowship of exalted souls

(like you)—whose mind has been purified by (singing and hearing) the glories of Lord Viṣṇu (the Ruler of the senses)—is not had in abundance? (21) It is no wonder that unalloyed devotion to Lord Viṣṇu (who is beyond sense-perception) should spring up in (the heart of) a man whose sins have been scoured off with the dust of your lotus-feet, when I find that my ignorance, which had its root in fallacious reasoning, has been rooted out by an hour's fellowship with you. (22) Hail to the Brāhmaṇas who are advanced in age ! Hail to (those who are yet) infants ! Hail to the young ! Hail to all down to the youngsters ! May (all) kings receive blessings from those Brāhmaṇas who traverse the earth in the garb of ascetics that have shaken off all worldly feeling and obligations ! (23)

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपतय आत्मसतत्त्वं विगणयतः परानुभावः परमकारुणिकतयोपदिश्य रहूगणेन सकरुणमभिवन्दितचरण आपूर्णार्णव इव निभृतकरणोर्म्याशयो धरणिमिमां विचचार। २४। सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज। एवं हि नृप भगवदाश्रिताश्रितानुभावः। २५।

Śrī Śuka resumed : O Parīkṣit (son of Uttarā) having thus explained the true nature of the Self out of supreme compassion to the ruler of the Sindhu territory (the modern Sindha) even though he had slighted the Brāhmaṇa—that son of a Brāhmaṇa sage, who possessed the highest glory, and whose feet were (now) adored by Rahūgaṇa in a pathetic way, roamed about the earth like an ocean which is full on every side, with a mind whose waves in the form of the Indriyas had been stilled. (24) Having fully realized the true nature of the Supreme Spirit as taught by that saintly soul, Rahūgaṇa (the lord of the Sauvīra territory) too (forthwith) shed the wrong notion, planted on his mind by ignorance, that he was (no other than) the body. Such, O king (Parīkṣit), is the greatness of those who have taken shelter with the devotees of the Lord ! (25)

राजोवाच

यो ह वा इह बहुविदा महाभागवत त्वयाभिहितः परोक्षेण वचसा जीवलोकभवाध्वा स ह्यार्यमनीषया कल्पितविषयो नाञ्जसाव्युत्पन्नलोकसमधिगमः। अथ तदेवैतद्दुरवगमं समवेतानुकल्पेन निर्दिश्यतामिति। २६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे त्रयोदशोऽध्यायः। १३।

The king (Parīkṣit) said : The course of transmigration of embodied souls, that has been described by you in the form of an allegory, O great devotee possessed of varied knowledge, has been fancifully conceived by the inventive genius of wise man and (as such) it cannot be readily and clearly understood by untrained minds. Therefore, (kindly) point out the hidden meaning by bringing out the corresponding ideas. (26)

Thus ends the thirteenth discourse in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Jaḍabharata elucidated the meaning of the allegory

स होवाच

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकुशलसमवहार-विनिर्मितविविधदेहावलिभिर्वियोगसंयोगाद्यनादिसंसारानुभवस्य द्वारभूतेन षडिन्द्रियवर्गेण तस्मिन्दुर्गाध्ववदसुगमेऽध्वन्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या मायया जीवलोकोऽयं यथा वणिक्सार्थोऽर्थपरः स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां संसाराटव्यां गतो नाद्यापि विफलबहुप्रतियोगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे यस्यामु ह वा एते षडिन्द्रियनामानः कर्मणा दस्यव एव ते। १। तद्यथा पुरुषस्य धनं यत्किञ्चिद्धर्मौपयिकं बहुकृच्छ्राधिगतं साक्षात्परमपुरुषाराधनलक्षणो योऽसौ धर्मस्तं तु साम्पराय उदाहरन्ति। तद्धर्म्यं धनं दर्शनस्पर्शनश्रवणास्वादनावघ्राणसङ्कल्पव्यवसायगृहग्रामोपभोगेन कुनाथस्याजितात्मनो यथा सार्थस्य विलुम्पन्ति। २। अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा कृकसृगाला एवानिच्छतोऽपि कदर्यस्य कुटुम्बिन उरणकवत्संरक्ष्यमाणं मिषतोऽपि हरन्ति। ३। यथा ह्यनुवत्सरं कृष्यमाणमप्यदग्धबीजं क्षेत्रं पुनरेवावपनकाले गुल्मतृणवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्न हि कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः। ४।

He (Śrī Śuka) said : The six Indriyas (the five senses of perception and their ruler, the mind) are the only media (for the Jīva) of going through the beginningless (ordeal of) metempsychosis in the shape of being united with and torn away from, as well as of undergoing the pleasurable and painful experiences of, a series of (corporeal) bodies brought into existence by virtuous, sinful or mixed actions—prompted by Sattva and other qualities—on the part of human souls looking upon the body as their very self. Lured by these into the aforesaid track, which is as difficult to tread as a (mountain) defile, and swayed by Māyā (the principle of cosmic illusion that makes the Jīva forget his essentially blissful character and seek delight without) functioning under the control of the all-powerful Lord Viṣṇu, the multitude of embodied souls mentioned heretofore, like a company of (itinerant) traders intent on amassing wealth, enters the forest of worldly existence which is most inauspicious like a crematorium and where they reap the fruit of actions wrought with their own body. And, even though their endeavours (generally) prove abortive and are impeded by many an obstacle, they fail even to this day to get to the path of those who resort like the honey bee to the lotus-feet of Śrī Hari in the form of their preceptor—the path (of Devotion) which (when duly followed) relieves the agonies experienced in that forest, where dwell the aforesaid six, which, though (passing as) Indriyas by name, are actually robbers by action.(1) For whatever fortune—acquired with great hardship—belongs to a man is of use only when it is directly conducive to (the practice of) Dharma (virtue); and that (alone) is Dharma, which consists in the worship of the Supreme Person Himself and it is such Dharma that the wise declare as contributory to happiness in the other world. In the case of those who are guided by a perverted intellect and whose mind has not been subdued, as in the case of a company of (itinerant) traders led by an unworthy chief and having an unsubdued spirit, the Indriyas take away that wealth which is fit to be devoted to (the practice of) such virtue through the medium of sensuous enjoyment at home in the form of seeing, touching, hearing, tasting, smelling, seeking after and determining (the nature of the various) objects. (2) Nay, in that forest members of their family, wife and children by name but really wolves and jackals by action, snatch away before their very eyes the wealth of those stingy householders, unwilling though they are (to part with the same)—wealth which is being jealously guarded (by them)

even as a lamb (by shepherds). (3) Just as a field, in spite of its being ploughed (and cleared of weeds and grass etc.), every year, grows dense as it were with shrubs, grass and creepers at the time of sowing seeds again; in cases where the (very) seeds have not been burnt (by fire), so is the case with the life of a householder—a field for sowing the seeds of actions—where actions never come to an end; for this stage of life is (after all) a storehouse of desires (which are the seeds of actions of various kinds). (4)

तत्र गतो दंशमशकसमापसदैर्मनुजैः शलभशकुन्ततस्करमूषकादिभिरुपरुध्यमानबहिःप्राणः क्वचित् परिवर्तमानोऽस्मिन्नध्वन्यविद्याकामकर्मभिरुपरक्तमनसानुपपन्नार्थं नरलोकं गन्धर्वनगरमुपपन्नमिति मिथ्यादृष्टिरनुपश्यति। ५। तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादिव्यसन-लोलुपः। ६। क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्वर्णगुणनिर्मितमतिः सुवर्णमुपादित्सत्यग्निकामकातर इवोल्मुकपिशाचम्। ७। अथ कदाचिन्निवासपानीयद्रविणाद्यनेकात्मोपजीवनाभिनिवेश एतस्यां संसाराटव्यामितस्ततः परिधावति। ८। क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपितस्तत्कालरजसा रजनीभूत इवासाधुमर्यादो रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न विजानाति। ९। क्वचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तयैव मरीचितोयप्रायांस्तानेवाभिधावति। १०। क्वचिदुलूक-झिल्लीस्वनवदतिपरुषरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः। ११।

In the aforesaid stage of life their wealth (which constitutes their external life-breath as it were) is squeezed by men, vile as gnats and mosquitoes, as well as by locusts, birds (peacocks etc.), thieves, rats and so on. Now, sauntering on the aforementioned road (of worldly life) with a mind corrupted by ignorance, desire and actions, they erroneously regard this mortal world—which is as unreal as an imaginary city (seen in the sky through optic illusion) as real (lit., something whose existence is proved). (5) Again, on that road they pursue sometimes the mirage-like pleasures of sense, fondly addicted as they are to the vicious habits of eating (delicious food), drinking (wine), copulation and so on. (6) Now, even as one tormented with a longing to get fire may pursue *ignis fatuus*, they run after gold, the (mere) excreta of fire and the abode of all evils, their mind being swayed by the quality of Rajas which is of the same colour as gold and therefore bears a natural affinity to it. (7) Again, sometimes, with their thought centred on their dwelling, water, wealth and other things essential to life, they run about here and there in the forest of worldly existence. (8) And now placed on the lap (embraced) by a young woman throwing dust in their eyes like a whirlwind, and steeped as it were in ignorance due to the element of Rajas prevailing at the time, they abandon the path of the virtuous. And their reason being entirely clouded with passion, they—like one whose eyes are blinded with dust—no longer perceive (mind) the deities presiding over the quarters (who witness all their doings). (9) Sometimes, in spite of their having spontaneously realized but for a moment the illusory nature of sense-objects, they are deprived of their reason by identifying themselves with the body (which is other than their self); and, guided by the same (perverted reason), they run after those very objects, which are as deceptive and tantalizing as a mirage. (10) Now their ears and heart are extremely tormented by the threats of enemies and the royal court; conveyed in the sternest spirit and with an overbearing demeanour before their very eyes, like the hooting of owls, (by the king's servants) and behind their back, like the (shrill) notes of the cricket (by the enemies). (11)

स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्म्रियमाण उपधावति। १२। एकदासत्प्रसङ्गान्निकृतमतिर्व्युदकस्रोतःस्खलनवदुभयतोऽपि दुःखदं पाखण्डमभियाति। १३। यदा तु परबाधयान्ध आत्मने नोपनमति तदा हि पितृपुत्रबर्हिष्मतः पितृपुत्रान् वा स खलु भक्षयति। १४। क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदर्कं शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति। १५। क्वचित्कालविषमितराजकुलरक्षसापहृतप्रियतमधनासुः प्रमृतक इव विगतजीवलक्षण

आस्ते। १६। कदाचिन्मनोरथोपगतपितृपितामहाद्यसत्सदिति स्वप्ननिर्वृतिलक्षणमनुभवति। १७। क्वचिद् गृहाश्रमकर्मचोदनातिभरगिरिमारुरुक्षमाणो लोकव्यसनकर्षितमनाः कण्टकशर्कराक्षेत्रं प्रविशन्निव सीदति। १८। क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय क्रुध्यति। १९। स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते नान्यत् किञ्चन वेद शव इवापविद्धः। २०।

When they have exhausted their merit earned in previous existences, and are (thus) themselves reduced to a dying state, though (actually) living, they seek the protection of men whose wealth is of no use (to them) either here or hereafter (who neither use it for their own gratification nor for the gratification of others and thus indirectly for their own benefit in the other world), and who (thus) resemble accursed trees and creepers like the Kāraskara and Kākatuṇḍa (two species of poisonous trees) and wells containing poisonous water and are as good as dead, though living. (12) On some occasion, their mind being perverted through close association with vile men, they embrace a heretic creed, which entails misery both here and hereafter like slipping into (the rocky bed of) a waterless stream. (13) When no food is forthcoming for themselves even through persecution of others, they indeed proceed to devour their own father or sons or those who are in possession of (even) a straw belonging to these. (14) Now, reaching their home, divested of (all) agreeable (enjoyable) objects and attended with miseries, like a forest conflagration, they are scorched with the fire of grief and give way to extreme despondency. (15) Sometimes, robbed of their very life in the form of wealth—which is most dear to them—by the demon in the form of a king's household, angered by (adverse) times, they appear quite dead, destitute as they are of all symptoms of liveliness. (16) Now, recognizing to be real their deceased father, grandfather and so on as appearing in fancy, they experience joy like that in a dream. (17) Sometimes, eager to carry out the huge mountain-like volume of precepts relating to household duties, they are distracted by worldly calamities and feel miserable like one entering a stretch of land full of thorns and sharp-edged gravels. (18) Now, with their energy sapped by hunger (lit., the gastral fire burning within their body) which is hard to bear, they vent their anger on their own people. (19) Again, caught in the grip of a boa constrictor in the shape of (deep) sleep and steeped in ignorance, they remain lying down, cast off like a dead body in a lonely forest and unconscious of everything else. (20)

कदाचिद् भग्नमानदंष्ट्रो दुर्जनदन्दशूकैरलब्धनिद्राक्षणो व्यथितहृदयेनानुक्षीयमाण-विज्ञानोऽन्धकूपेऽन्धवत्पतति। २१। कर्हि स्म चित्काममधुलवान् विचिन्वन् यदा परदारपरद्रव्याण्यवरुन्धानो राज्ञा स्वामिभिर्वा निहतः पतत्यपारे निरये। २२। अथ च तस्मादुभयथापि हि कर्मास्मिन्नात्मनः संसारावपनमुदाहरन्ति। २३। मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति तस्मादपि विष्णुमित्र इत्यनवस्थितिः। २४। क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिकात्मीयानां दशानां प्रतिनिवारणेऽकल्पो दुरन्तचिन्तया विषण्ण आस्ते। २५। क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो वा काकिणिकामात्रमप्यपहरन् यत्किञ्चिद्वा विद्वेषमेति वित्तशाठ्यात्। २६।

Sometimes, on their teeth in the form of pride being crushed by biting animals in the shape of wicked men, they are unable to get (even) a wink of sleep and, their consciousness getting fainter and fainter because of a distressed heart, they fall like a blind man into a covered well. (21) Now when, seeking after small drops of honey in the form of sensuous enjoyment and laying their hands on another's wife and property, they are killed by the king or by the husband or owner, they descend into the abysmal (depths of) hell. (22) Therefore, the wise speak of action in both forms (virtuous as well as sinful) on (the part of those treading) this path (of worldly activity) as a field bearing to the Jīva (the crop of) mundane existence in quick succession without fail. (23) (Even) if they escape from bondage (etc., inflicted by the king or the husband and owner by bribing them), a Devadatta snatches away

from them the woman and property seized by them and from the said Devadatta a Viṣṇumitra wrests them. In this way the objects of enjoyment never stay (with a single individual). (24) And sometimes unable to ward off (provide against) cold wind and many other (adverse) situations brought about by divine will or (by the will of) other created beings or related to one's own body or mind, they remain cast down with anxiety difficult to get rid of. (25) Now, carrying on business transactions on a very small scale with those of their own company or snatching from others even (a trifling sum of) twenty cowries or any amount (even less than that), they incur (their) hatred due to their (own) grabbing nature. (26)

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह-लोभमात्सर्येर्ष्यावमानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः। २७। क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहृतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति। २८।

There are on this path (of worldly activity) these (obstacles, viz., great hardships, monetary losses and so on—vide verse 13 of Discourse XIII above) and other obstacles too—such as joy and sorrow, likes and dislikes, fear and pride, error and insanity, grief and infatuation, greed and spite, jealousy and ignominy, hunger and thirst, worries and ailments, birth, old age and death. (27) Sometimes folded by woman—who is (no other than) the Lord's (own) deluding potency (personified)—in her arms, (tender and slender) like a pair of creepers, they are deprived of their discriminating wisdom; and, anxious at heart to build a pleasure-house for her and lured by the (sweet) words, (affectionate) glances and (delighting) gestures of their sons, daughters and daughters-in-law, brought together under her protection, these men of uncontrolled mind hurl themselves in the bottomless and dark (regions of) hell. (28)

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाणवादिद्विपरार्धापवर्गकालोपलक्षणात्परिवर्तितेन वयसा रंहसा हरत आब्रह्मतृणस्तम्बादीनां भूतानामनिमिषतो मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं साक्षाद्भगवन्तं यज्ञपुरुषमनादृत्य पाखण्डदेवताः कङ्कगृध्रबकवटप्राया आर्यसमयपरिहृताः साङ्केत्येनाभिधत्ते। २९। यदा पाखण्डिभिरात्मवञ्चितैस्तैरुरु वञ्चितो ब्रह्मकुलं समावसंस्तेषां शीलमुपनयनादिश्रौतस्मार्तकर्मानुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन् शूद्रकुलं भजते निगमाचारेऽशुद्धितो यस्य मिथुनीभावः कुटुम्बभरणं यथा वानरजातेः। ३०। तत्रापि निरवरोधः स्वैरेण विहरन्नतिकृपणबुद्धिरन्योन्यमुखनिरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः। ३१। क्वचिद् द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः सुतदारवत्सलो व्यवायक्षणः। ३२।

Now their heart is filled with terror at the thought of the discus of the almighty Lord Viṣṇu, manifested in the form of the ever-wakeful time (with its manifold divisions) from the minutest point (corresponding to an atom) to the period covering two Parārdhas (the life-span of Brahmā, equivalent to 31,10, 40, 00, 00, 00, 000 human years), which sweeps away all created beings—while they keep looking on—from Brahmā (down) to the (merest) clump of grass, by means of its quick movement representing the passage of time (from childhood to youth and from youth to old age and so on). Nevertheless they ignore that very almighty Lord, who is no other than the Deity presiding over sacrifices and wields the wheel of time as His own (characteristic) weapon, and betake themselves to the deities worshipped by heretics and discarded by Vedic tradition—deities who are no better than buzzards, vultures, herons and quails (which are unable to protect one against the lion of death)—on the authority of the sacred works of heretics. (29) When they are grossly betrayed by those self-deluded heretics, they take up their residence with the Brāhmaṇa race. But, not liking their (pious) way, such as investiture with the sacred thread and the worship of Lord Viṣṇu (the Deity presiding over the sacrifices carried on by them) through the performance of rituals enjoined (both) by the Vedas and the Smṛti-texts, they join the Śūdra community, who like the monkey

race get paired and maintain their families by recourse to (what is regarded as) impurity when judged from the standard of right conduct as laid down in the Vedas. (30) Indulging in unrestrained licence there too, they feel sorely distressed in mind and remaining engrossed in vulgar pursuits such as looking at the the face of their wife and *vice versa*, forget (even the time of their) death. (31) Sometimes, seeking delight in the household life, which like trees serves their worldly interests alone, they conceive (excessive) fondness for their sons and wife and find pleasure like the monkey race in coition (alone and are thus unable to secure release from the bondage of worldly existence). (32)

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये। ३३। क्वचिच्छीतवाताद्यनेक-दैविकभौतिकात्मीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयविषण्ण आस्ते। ३४। क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन। ३५। क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते। ३६। एवं वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि पूर्ववासनया मिथ उद्वहत्यथापवहति। ३७। एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन् बिभ्यद्विवदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एष नरलोकसार्थो यमध्वनः पारमुपदिशन्ति। ३८। यदिदं योगानुशासनं न वा एतदवरुन्धते यन्न्यस्तदण्डा मुनय उपशमशीला उपरतात्मानः समवगच्छन्ति। ३९। यदपि दिगिभजयिनो यज्विनो ये वै राजर्षयः किं तु परं मृधे शरीरन्नस्यामेव ममेयमिति कृतवैरानुबन्धायां विसृज्य स्वयमुपसंहृताः। ४०। कर्मवल्लीमवलम्ब्य तत आपदः कथञ्चिन्नरकाद्विमुक्तः पुनरप्येवं संसाराध्वनि वर्तमानो नरलोकसार्थमुपयाति एवमुपरि गतोऽपि। ४१।

Thus experiencing joy and sorrow on the way, they fall into adversity in the form of ailments and so on, fearful as a ravine, and remain in (constant) terror of the elephant (there) in the form of death. (33) Now, unable to counteract manifold unpleasant experiences—such as cold, wind and so on—brought about by divine agency or any other being or those relating to one's own body or mind, they are worried with (the thought of) innumerable objects of sense. (34) Sometimes entering into business dealings with their own fellow-men, they secure some wealth through stinginess. (35) Now, reduced to poverty and deprived of (all) enjoyments (comforts) in the shape of a bed (to sleep on), a mat to squat on, food to eat and other such things, they make up their mind to attain (by foul means such as theft) the objects of their desire when denied to them and meet with ignominy and so on at the hands of (different) people. (36) In this way though their feeling of enmity (with others) is enhanced through (mutual) attraction for wealth, they enter into matrimonial alliances with one another and subsequently dissolve them according to the tendencies of their past lives.(37) (Nay,) if anyone, afflicted with manifold agonies and obstacles, meets with a calamity or dies on this road, others—as is well-known—leave him wherever he is and, taking (with them) every new-born child, give way to grief, infatuation and fear, quarrel (with those who oppose them), cry (in distress), are transported with joy (under favourable circumstances), sing (in a sprightly mood) and are bound (by others stronger than they). With the exception of pious souls this company of men, however, never returns even to this day to the point (God) whence this road (of mundane existence) commences and which the learned declare as the end of the road (as well). (38) The aforesaid men do not take to the discipline of Yoga (Devotion) nor do they attain the supreme state (which can be reached through Devotion alone and) which is easily attained (only) by sages who have shed (all forms of) violence, who are naturally given to self-control and who have withdrawn their mind from all worldly objects. (39) Nor do the royal sages who have conquered the elephants guarding the quarters as well as the four intervening corners, and who perform (big) sacrifices listen to this teaching; they would rather bite the dust in battle (and remain lying) on the very earth

for whose sake they entered into enmity with others, accounting it as their own, and which they had ultimately to abandon, themselves withdrawing (from the scene). (40) Then clinging to the creeper of Karma (action in the shape of remedial measures) and somehow rid of the hellish tortures in the shape of ailment and other troubles, they revert to the path of transmigration as aforesaid and join (back) the company of men; and similar is the case with those who have risen above (to the higher regions such as heaven). (41)

Thus do they sing of Bharata's career :—

तस्येदमुपगायन्ति—

आर्षभस्येह राजर्षेर्मनसापि महात्मनः। नानुवर्त्मार्हति नृपो मक्षिकेव गरुत्मतः।४२।
यो दुस्त्यजान्दारसुतान् सुहृद्राज्यं हृदिस्पृशः। जहौ युवैव मलवदुत्तमश्लोकलालसः।४३।
यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान् प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम्।
नैच्छन्नृपस्तदुचितं महतां मधुद्विट् सेवानुरक्तमनसामभवोऽपि फल्गुः।४४।
यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय।
नारायणाय हरये नम इत्युदारं हास्यन्मृगत्वमपि यः समुदाजहार।४५।

No (other) king can follow even mentally the example of the high-souled royal sage Bharata (the son of Lord Ṛṣabha) any more than a fly can think of emulating the speed of Garuḍa (the king of birds). (42) (With a heart) full of longing for the Lord of excellent renown, he abandoned, while still young, (his) wife and sons, kinsmen and kingdom, (so) difficult to renounce and (so) delightful to the heart, even as one would throw away excrement. (43) (Lo!) he did not long for (the sovereignty of) the earth, sons, kinsfolk, riches and wife—so hard to renounce—nor even for Śrī (the goddess of fortune), who, though coveted (even) by the foremost gods, cast Her gracious look on him. This was (only) as it should be; for, in the eyes of exalted souls whose mind is devoted to the service of Lord Viṣṇu (the Slayer of the demon Madhu), even liberation (immunity from rebirth) is of no value. (44) "Hail to Lord Śrī Hari, who is Yajña (personified), the Defender of righteousness, punctiliously carrying out the injunctions of scriptures (Himself in order to set a noble example before the world at large), an embodiment of Yoga (the diverse methods of God-Realization) and the principal theme (as Brahma) of Sāṅkhya (the science of Self-Realization), the Lord of Prakṛti (Māyā, the divine energy that brings forth this cosmos), the Ruler of all Jīvas!" thus did he loudly (piteously) and distinctly pray even before casting off the form of a deer. (45)

य इदं भागवतसभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष आत्मन आशास्ते न काञ्चन परत इति।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतोपाख्याने पारोक्ष्यविवरणं नाम चतुर्दशोऽध्यायः।१४।

Whosoever repeatedly listens to or recites and celebrates this story of the royal sage Bharata, whose spotless virtues and actions are extolled (even) by (eminent) devotees of the Lorda story which brings good fortune and confers longevity, wealth, celebrity, heavenly bliss and even final beatitude— attains all his desired objects by himself and seeks nothing from others. (46)

Thus ends the fourteenth discourse entitled "The allegorical meaning (of the description of the forest of mundane existence) elucidated," forming part of the story of Bharata, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

An account of Priyavrata's posterity continued

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन ऋषभपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया पापीयस्या कलौ कल्पयिष्यन्ति। १। तस्माद् वृद्धसेनायां देवताजिन्नाम पुत्रोऽभवत्। २। अथासुर्यां तत्तनयो देवद्युम्नस्ततो धेनुमत्यां सुतः परमेष्ठी तस्य सुवर्चलायां प्रतीह उपजातः। ३। य आत्मविद्यामाख्याय स्वयं संशुद्धो महापुरुषमनुसस्मार। ४। प्रतीहात्सुवर्चलायां प्रतिहर्त्रादयस्त्रय आसन्निज्याकोविदाः सूनवः प्रतिहर्तुः स्तुत्यामजभूमानावजनिषाताम्। ५। भूम्न ऋषिकुल्यायामुद्गीथस्ततः प्रस्तावो देवकुल्यायां प्रस्तावान्नियुत्सायां हृदयज आसीद्विभुर्विभो रत्यां च पृथुषेणस्तस्मान्नक्त आकूत्यां जज्ञे नक्ताद् द्रुतिपुत्रो गयो राजर्षिप्रवर उदारश्रवा अजायत साक्षाद्भगवतो विष्णोर्जगद्रिरक्षिषया गृहीतसत्त्वस्य कलाऽऽत्मवत्त्वादिलक्षणेन महापुरुषतां प्राप्तः। ६। स वै स्वधर्मेण प्रजापालनपोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे परावरे ब्रह्मणि सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन चाभीक्ष्णशः परिभावितातिशुद्धमतिरुपरतानात्म्य आत्मनि स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान एवावनिमजूगुपत्। ७।

Śrī Śuka began again : We have (in VII. 3 above) already spoken about the (eldest) son of Emperor Bharata, Sumati by name, who followed in the footsteps of Lord Ṛṣabha (lived the life of an ascetic who had shaken off all worldly feeling and obligation) and whom certain heretics, having no respect for Vedic traditions, will set up according to their own perverted intellect in the Kali age as a deity not mentioned in the Vedas (the Vedic pantheon). (1) A son, Devatājit (a conqueror of the gods by name, was born to him through (his wife) Vṛddhasenā. (2) Then through Āsurī (Devatājit's wife) sprang up his son, Devadyumna; from Devadyumna, through Dhenumatī, was born a son, Parameṣṭhī (by name); (and) from the loins of Parameṣṭhī, through Suvarcalā, was born Pratīha, who, having taught self-knowledge (to many) and himself thoroughly purified (thereby), realized the Supreme Person as his own self. (3-4) From (the loins of) Pratīha, through (his wife, also known as) Suvarcalā, sprang up three sons, Pratihartā and so on (the other two being known by the names of Prastotā and Udgātā), who were (all) well-versed in (performing) sacrifices; and from Pratihartā, through Stuti, were born (two sons) Aja and Bhūmā (by name). (5) From (the loins of) Bhūmā, through Ṛṣikulyā, sprang up Udgītha; from Udgītha, through Devakulyā, was born Prastāva; from Prastāva, through Niyutsā, sprang up his son, Vibhu; from Vibhu, again, through Rati, followed Pṛthusena; from Pṛthusena, through Ākuti, was born Nakta; and from (the loins of) Nakta sprang up the illustrious Gaya, son of Druti, the foremost among royal sages and a ray of Lord Viṣṇu Himself—who has assumed the quality of Sattva (a form consisting of Sattva unmixed with Rajas and Tamas) with intent to protect the universe—Gaya, who attained to the rank of an exalted soul by virtue of (his) self-possession and other attributes. (6) He had his mind repeatedly chastened and rendered extremely pure through (the disinterested performance of) his own duty—in the shape of looking after, providing with means of subsistence, humouring, treating with tenderness and admonishing the people and undertaking sacrifices and other pious acts in a spirit of complete dedication to Lord Viṣṇu (the Supreme Person), who is higher than the highest (Brahmā, Śiva and others) and no other than Brahma (the Infinite)—which had rendered it capable of yielding the highest results (viz., final beatitude, the supreme object of human pursuit), as well as through the habit of Devotion to the Lord, acquired by constantly adoring the feet of those who have

realized (their oneness with) Brahma. In that mind, which had now been (completely) rid of all identification with the body (which is other than the self), he realized his oneness with Brahma (the Supreme Spirit), whose presence was felt therein as a matter of course (without any conscious effort on his part). Yet he had no pride in him and as such (in such an unegoistic spirit) he protected (ruled over) the (entire) globe. (7)

तस्येमां गाथां पाण्डवेय पुराविद उपगायन्ति। ८।
गयं नृपः कः प्रतियाति कर्मभिर्यज्वाभिमानी बहुविद्धर्मगोप्ता।
समागतश्रीः सदसस्पतिः सतां सत्सेवकोऽन्यो भगवत्कलामृते। ९।
यमभ्यषिञ्चन् परया मुदा सतीः सत्याशिषो दक्षकन्याः सरिद्भिः।
यस्य प्रजानां दुदुहे धराऽऽशिषो निराशिषो गुणवत्सस्नुतोधाः।१०।
छन्दांस्यकामस्य च यस्य कामान् दुदूहुराजह्रुरथो बलिं नृपाः।
प्रत्यञ्चिता युधि धर्मेण विप्रा यदाशिषां षष्ठमंशं परेत्य।११।
यस्याध्वरे भगवानध्वरात्मा मघोनि माद्यत्युरुसोमपीथे।
श्रद्धाविशुद्धाचलभक्तियोगसमर्पितेज्याफलमाजहार ।१२।
यत्प्रीणनाद्बर्हिषि देवतिर्यङ् मनुष्यवीरुत्तृणमाविरिञ्चात्।
प्रीयेत सद्यः स ह विश्वजीवः प्रीतः स्वयं प्रीतिमगाद्गयस्य।१३।

The knowers of the past (those well-versed in the Paurāṇika lore), chant the following verses in praise of Gaya:— (8)

What king, other than a part manifestation of the Lord could (dare) emulate by his deeds Gaya—be he a (great) sacrificer (one who has performed a number of great sacrifices),a high-souled man of extensive knowledge, a defender of righteousness, one who is wooed by the Goddess of Fortune, the leader of an assembly of holy men and a (true) servant of pious souls ? (9) It was him that the pious daughters of Dakṣa (Śraddhā, Maitrī, Dayā and so on)—whose benedictions (always) come true—along with (the deities presiding over a number of holy) rivers (such as Gaṅgā) sprinkled with water (at the time of his coronation) in supreme (ecstasy of) joy. And attracted by his virtues, like a cow whose udders begin to flow at the sight of her calf, mother Earth yielded to his subjects (all their) desired objects, even though he(himself) had no desire (whatsoever). (10) The Vedas (that had been duly propitiated by him through a reverential and devoted study) as well as the Vedic rites (scrupulously and diligently performed by him) yielded to him all (sensuous) enjoyments even though he was free from (all) cravings. Again, honoured (by him with volleys of arrows) on the battle-field, (hostile) kings brought him (rich) tributes; while the Brāhmaṇas, when propitiated with righteousness (the scrupulous performance of his sacred duties), yielded to him in the other world one-sixth of the blessings (earned by them through their religious austerities and sacrificial performances). (11) While Indra (the chief of the gods and the lord of paradise) got inebriate at his sacrificial performance, where copious libations of the (intoxicating drink called) Soma were offered (to the gods entitled to a share in the sacrificial offerings), the Lord (Himself), who is the Soul of (all) sacrifices, accepted (in person) the reward of the sacrifice (in the form of religious merit), duly offered (by him) with reverence and in a spirit of pure (unalloyed) and unflinching Devotion. (12) By propitiating the Lord, the entire creation from Brahmā (the creator) down to the (other gods), men and the sub-human species of animate life as well as plants, including the smallest blade of grass is at once gratified. The selfsame Lord (the Soul of the universe), who is (ever) pleased (all-blissful by nature), Himself felt palpably gratified at the sacrificial performance of Gaya ! (13)

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुश्चित्ररथादूर्णायां सम्राडजनिष्ट। १४। तत उत्कलायां मरीचिर्मरीचेर्बिन्दुमत्यां बिन्दुमानुदपद्यत तस्मात्सरघायां मधुर्नामाभवन्मधोः सुमनसि वीरव्रतस्ततो भोजायां मन्थुप्रमन्थू जज्ञाते मन्थोः सत्यायां भौवनस्ततो दूषणायां त्वष्टाजनिष्ट त्वष्टुर्विरोचनायां विरजो विरजस्य शतजित्प्रवरं पुत्रशतं कन्या च विषूच्यां किल जातम्। १५।

तत्रायं श्लोकः—

प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः। अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा। १६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे प्रियव्रतवंशानुकीर्तनं नाम पञ्चदशोऽध्यायः। १५।

From (the loins of) Gaya, through (his wife) Gayantī, sprang up three sons, Citraratha, Sugati and Avarodhana by name; and from Citraratha, through Ūrṇā, came Samrāṭ. (14) From Samrāṭ, through Utkalā, sprang up Marīci and from (the loins of) Marīci, through Bindumatī, Bindumān was born. From Bindumān, through Saraghā appeared (a son) Madhu by name; from Madhu through Sumanā, sprang up Vīravrata and from Vīravrata, through Bhojā, Manthu and Pramanthu were born; from Manthu, through Satyā, appeared Bhauvana; from Bhauvana, through Dūṣaṇā, Twaṣṭā was born; from Twaṣṭā, through Virocanā, came Viraja; (and) from the loins of Viraja, through Viṣūcī, were born a hundred sons, the eldest of whom was Śatajit, and a daughter (too). (15) About Viraja runs the following verse:"Viraja, the last-born (in the line), adorned this race of Priyavrata by his glory even as Lord Viṣṇu brought glory to the gods (by appearing in their midst as Vāmana, the divine Dwarf). (16)

Thus ends the fifteenth discourse entitled "The posterity of Priyavrata," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

A description of the terrestrial world

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा सह दृश्यते। १। तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपक्लृप्ता यत एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं विजिज्ञासामि। २। भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हैतद् गुरोऽर्हस्यनुवर्णयितुमिति। ३।

The king (Parīkṣit) said : You have described the extent of the terrestrial globe as covering the whole range where the sun shines and where, on the other hand, the yonder moon with the host of (other) heavenly bodies is visible. (1) Within that very extent are comprised the seven oceans formed by the seven furrows dug by the (revolving) wheels of the chariot of Emperor Priyavrata; and it is to these (oceans) indeed that you have ascribed, O glorious sage, the division of the earth into seven distinct Dwīpas (subdivisions). I have a desire to know all this in detail with the extent and characteristic features (of the various

divisions, the oceans and so on). (2) For, (when) focussed on the Lord's gross material form (in the shape of this universe) the mind becomes (gradually) fit to be concentrated on the immaterial, most subtle (hard to perceive), self-effulgent and transcendent Brahma (the Infinite), known by the name of Lord Vāsudeva. Therefore, be pleased to describe the same, O (my) preceptor ! (3)

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधिगन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः। ४। यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तरकोशो नियुतयोजनविशालः समवर्तुलो यथा पुष्करपत्रम्। ५। यस्मिन्नव वर्षाणि नवयोजनसहस्रायामान्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति। ६। एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो मेरुर्द्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलयकमलस्य मूर्धनि द्वात्रिंशत् सहस्रयोजनविततो मूले षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः। ७। उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथव एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकांशेन दैर्घ्य एव ह्रसन्ति। ८।

The sage (Śrī Śuka) replied : No man, O great king, can ever succeed in ascertaining with his mind, much less (describing) in words, the full extent of the vast display (in the form of the universe) set up by the Guṇas of the Lord's Māyā (deluding potency) even if he strives for a whole lifetime of the gods. Therefore, we propose to discuss at length only the salient features of the terrestrial globe with the names, position, extent and characteristics of the various subdivisions. (4) As for this (particular) Dwīpa (the one inhabited by us), it represents the innermost of the (seven) sheaths of the lotus-like terrestrial globe, with a diameter of one lakh Yojanas (8,00,000 miles) and round (in shape) like the corolla of a lotus. (5) In this Dwīpa are comprised nine Varṣas (subdivisions of a Dwīpa)— each nine thousand Yojanas (72,000 miles) in extent—clearly divided by eight mountain ranges which form their (natural) boundaries. (6) In the middle of these continents stands the inner Varṣa, called Ilāvṛta, at the centre of which is situated the king of (all principal) mountain ranges, Meru (Sumeru), entirely consisting of gold and possessing a height equal to the extent of the Dwīpa (viz., one lakh Yojanas). It forms the pericarp of the lotus-like terrestrial globe and has a diameter of thirty-two thousand Yojanas (2,56,000 miles) at the top and (only) sixteen thousand Yojanas (1,28,000 miles) at the foot, with its root lying under the earth's surface to a depth of sixteen thousand Yojanas. (That is to say, the mountain is only eighty-four thousand Yojanas high above the earth's surface). (7) To the north of Ilāvṛta are situated one after another the three mountain ranges called Nīla, Śweta and Śṛṅgavān, severally forming the boundaries of the Varṣas bearing the names of Ramyaka, Hiraṇmaya and Kuru and extending east and west as far as the salt ocean, each two thousand Yojanas (16,000 miles) wide and every exterior range being shorter in length alone by a little over one-tenth of the next interior range (but equal in height and breadth). (8)

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्षकिम्पुरुषभारतानां यथासंख्यम्। ९। तथैवेलावृतमपरेण पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ द्विसहस्रं पप्रथतुः केतुमालभद्राश्वयोः सीमानं विदधाते। १०। मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इत्ययुतयोजनविस्तारोन्नाहा मेरोश्चतुर्दिशमवष्टम्भगिरय उपक्लृप्ताः। ११। चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादपप्रवराः पर्वतकेतव इवाधिसहस्रयोजनोन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः। १२। ह्रदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन उपदेवगणा योगैश्वर्याणि स्वाभाविकानि भरतर्षभ धारयन्ति। १३। देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं

सर्वतोभद्रमिति। १४। येष्वमरपरिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमानमहिमानः किल विहरन्ति। १५।

Likewise to the south of Ilāvṛta, and extending from east to west, stand the (three mountain ranges called) Niṣadha, Hemakūṭa and Himālaya—each possessing a height of ten thousand Yojanas (80,000 miles) and severally marking the boundaries of Harivarṣa, Kimpuruṣavarṣa and Bhāratavarṣa.(9) Even so to the west and east of Ilāvṛta stand the (mountain ranges of) Mālyavān and Gandhamādana respectively, severally extending as far as the Nīla mountain (on the north) and the Niṣadha mountain (on the south) and covering a breadth of two thousand Yojanas (16,000 miles) each. They mark the boundaries of (the Varṣas called) Ketumāla and Bhadrāśwa (respectively). (10) On the four sides of Mount Meru stand the Mandara, Merumandara, Supārśwa and Kumuda mountains, forming its buttresses (as it were), and having a length and height of ten thousand Yojanas (80,000 miles). (11) On these four (mountains) stand four big trees of mango, Jambū (rose-apple), Kadamba and banyan (respectively) looking like their flags, each possessing a height of one thousand and one hundred Yojanas (8,800 miles) and a diameter of a hundred Yojanas (800 miles) (at its trunk), and its branches extending within a diameter equal to its height. (12) (Besides these trees) there are four lakes (as well) of milk, honey, sugar-cane juice and fresh water (respectively). The demigods (the Yakṣas, Kinnaras and so on) who drink of these, O Parīkṣit (the foremost of the Bharatas), enjoy mystic powers as a natural consequence.(13) There are also four celestial gardens, called Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. (14) In these gardens the foremost of gods, leading a bevy of most charming celestial beauties with them, carry on (their) sports, their glories being sung by hosts of demigods. (15)

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि फलान्यमृतकल्पानि पतन्ति। १६। तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धिबहुलारुणरसोदेनारुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वेणेलावृतमुपप्लावयति। १७। यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयवस्पर्शसुगन्धवातो दशयोजनं समन्तादनुवासयति। १८। एवं जम्बूफलानामत्युच्च-निपातविशीर्णानामनस्थिप्रायाणामिभकायनिभानां रसेन जम्बू नाम नदी मेरुमन्दरशिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति। १९। तावदुभयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति। २०। यदु ह वाव विबुधादयः सह युवतिभिर्मुकुटककटककटिसूत्राद्याभरणरूपेण खलु धारयन्ति। २१।

From the top of the celestial mango tree, eleven hundred Yojanas high, standing on the bosom of Mount Mandara, drop down fruits as colossal as a mountain-peak and luscious as nectar. (16) A river, Aruṇodā (lit., having red water) by name—so-called because of its carrying as water the most delicious, (naturally) fragrant and highly perfumed (with other scents), abundant and scarlet juice of these fruits bursting open (with the fall) flows from the summit of Mount Mandara and irrigates the eastern part of Ilāvṛta. (17) The breeze perfumed by contact with the person of Yakṣa ladies forming the retinue of Goddess Pārvatī (the divine Consort of Lord Śiva) surcharges with fragrance the whole area about them as for as ten Yojanas (80 miles), (which is possible only) because of their drinking this water. (18) Similarly a river, Jambū by name, emanating from the juice of rose-apples of the size of elephants and having very small seeds, burst open as a result of their fall from an exceedingly high level, falls from the summit of Mount Merumandara, ten thousand Yojanas high, on the earth (below) and waters the whole of (the southern part of) Ilāvṛta, standing to the south of that river. (19) The clay on both the banks (of this river), getting saturated all over with that juice, and undergoing a chemical change under the joint action of the wind and the sun, is transmuted into (high-class) gold, known by the name of Jāmbūnada, which ever serves to

adorn the person of immortals. (20) Indeed, as the tradition unmistakably points out, the gods and other heavenly beings (such as the Gandharvas) with their spouses wear this (on their person) in the shape of diadems, bangles, girdles and other ornaments. (21)

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो विनिःसृताः पञ्चायामपरिणाहाः यञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोदयन्ति। २२। या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ताच्छतयोजनमनुवासयति। २३।

Five torrents of honey, each measuring five fathoms in diameter—that stream forth from the hollows of that great Kadamba tree which stands firmly rooted on Mount Supārśwa—when falling from the summit of Supārśwa, delight with their aroma (the region of) Ilāvṛta, lying to the west of those torrents. (22) The breeze surcharged with the odour issuing from the mouth (breath) of (celestial) damsels drinking of those torrents perfumes an area of one hundred Yojanas (800 miles) all round. (23)

एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य स्कन्धेभ्यो नीचीनाः पयोदधिमधुघृतगुडान्नाद्यम्बरशय्यासनाभरणादयः सर्व एव कामदुघा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणेलावृतमुपयोजयन्ति। २४। यानुपजुषाणानां न कदाचिदपि प्रजानां वलीपलितक्लमस्वेददौर्गन्ध्यजरामयमृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं निरतिशयमेव। २५।

In the same way from the boughs of that banyan tree, Śatavalśa by name (so-called because it has hundreds of boughs), which stands firmly rooted on Mount Kumuda, issue (a number of) streams—all flowing downward and capable of yielding the objects of one's desire, such as milk, curds, honey, clarified butter, jaggery, cereals and other edibles as well as raiment, beds, seats and ornaments—and, falling from the summit of Mount Kumuda, benefit the region of Ilāvṛta lying to the north of the said mountain. (24) Afflictions of various kinds—such as wrinkles, grey hairs, fatigue, perspiration, foul smell, old age, disease, (untimely) death, (sensations of) cold and heat, pallor and (other) troubles are never experienced by those created beings that make use of these rivers; nay, they enjoy the greatest happiness throughout their life. (25)

कुरङ्गकुररकुसुम्भवैकङ्कत्रिकूटशिशिरपतङ्गरुचकनिषधशिनीवासकपिलशङ्खवैदूर्यजारुधिहंसर्षभनागकालञ्जरनारदादयो विंशतिगिरयो मेरोः कर्णिकाया इव केसरभूता मूलदेशे परित उपक्लृप्ताः। २६। जठरदेवकूटौ मेरुं पूर्वेणाष्टादशयोजनसहस्रमुदगायतौ द्विसहस्रं पृथुतुङ्गौ भवतः। एवमपरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ प्रागायतावेवमुत्तरतस्त्रिशृङ्गमकरावष्टभिरेतैः परिस्तृतोऽग्निरिव परितश्चकास्ति काञ्चनगिरिः। २७। मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीमयुतयोजनसाहस्रीं समचतुरस्रां शातकौम्भीं वदन्ति। २८। तामनु परितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपक्लृप्ताः। २९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः। १६।

Like filaments surrounding the pericarp (of a lotus), there are twenty mountains—Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Śinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara, Nārada and so on—situated round about Meru near its foot. (26) (Again,) to the east of Meru stand the Jaṭhara and Devakūṭa mountains, extending north to south to a length of eighteen thousand Yojanas (1,44,000 miles) and possessing a hight and width of two thousand Yojanas (16,000 miles). Similarly to the west (of the same mountain) are situated the Pavana and Pāriyātra; to the south (of Meru) stand the Kailāsa and Karavīra extending east to west—and to the north are situated the Triśṛṅga and Makara. Enclosed on all sides by these eight mountains, Mount Sumeru (the mountain of gold) shines as a sacred fire surrounded by blades of Kuśa grass (marking its boundaries as it were). (27) On the summit of Mount Meru, at the very centre, they say, is situated the city of Brahmā (the self-born), built (entirely) of gold, with an area

of fourteen* thousand Yojanas (1,12,000 square miles) and rectangular in shape. (28) After this model and round above the same have been built the eight cities of the eight Lokapālas (guardians of the spheres—Indra and others) in a style befitting their master and in the direction allotted to him, each city being one-fourth (in extent) of Brahmā's city. (29)

Thus ends the sixteenth discourse entitled "A description of the terrestrial world" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

An account of the descent of the holy Gaṅgā and a song of praise to Lord Saṅkarṣaṇa by the divine Śaṅkara

श्रीशुक उवाच

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाङ्गुष्ठनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तः-प्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजावनेजनारुणकिञ्जल्कोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला साक्षाद्भगवत्पदीत्यनुपलक्षितवचोऽभिधीयमानातिमहता कालेन युगसहस्त्रोपलक्षणेन दिवो मूर्धन्यवततार यत्तद्विष्णुपदमाहुः। १। यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दोदकमिति यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय औत्कण्ठ्यविवशामीलितलोचनयुगल-कुड्मलविगलितामलबाष्पकलयाभिव्यज्यमानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा बिभर्ति। २।

Śrī Śuka continued : (Standing) on this terrestrial globe (referred to in the foregoing discourse) when Lord Viṣṇu Himself, appearing in the form of Trivikrama† at the sacrificial performance of Bali, raised His (left) foot (in order to measure the heavenly regions after having measured the earth including the subterranean worlds with His right foot), a stream from the (immaterial) waters existing outside the egg-like cosmos, which rushed inside through a breach made in the upper shell of the cosmic egg as a result of its being pierced by the nail of His left big toe, flowed down to the realm of Dhruva (forming the crest of the starry heavens)—which they call Viṣṇupada (the abode of Lord Viṣṇu)—after a very long (measure of) time covering a thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali). While washing the lotus-foot of the Lord (on which it fell in the very first instance),

* The compound epithet अयुतयोजनसाहस्रीम् could be taken on the face of it to mean 'covering an area of a thousand times ten thousand i.e., one crore square Yojanas or eight crore square miles', as almost every renowned commentator of Śrīmad Bhāgavata has done. Considering the extent of Mount Meru, which is mentioned in passage 7 above as only 32,000 Yojanas wide, however, this figure strikes us as enormous. Hence, following a learned commentator, we have split the compound as अयुतयोजना चासौ साहस्री च and taken साहस्री to mean 'covering an area of four thousand square miles'—सहस्राणि (चतुःसहस्राणि) परिमाणं यस्याः सा. Thus interpreted, the compound will mean 'having an area of ten plus four, i.e., fourteen thousand square Yojanas, which exactly tallies with the figure given in the Viṣṇupurāṇa. In that we come across the following description of the city of Brahmā on the summit of Mount Meru :—

चतुर्दश सहस्राणि योजनानां महापुरी। मेरोरुपरि मैत्रेय ब्रह्मणः प्रथिता दिवि ।। (II. iv. 31)

† For an account of the Lord's descent as Vāmana (the divine Dwarf) and His assuming a cosmic form (as Trivikrama) at the sacrificial performance of Bali, the celebrated demon king and a great devotee of the Lord, see Discourses XVIII-XX of Book VIII.

it got coloured by its red pollen-like dust and thus acquired the virtue of wiping out by its very touch the dirt of sin of the whole world, itself remaining untouched by the sin, and was (thenceforth) expressly and directly called by the (sacred) appellation of "Bhagavatpadī" (that which proceeds from the foot of the Lord Himself)—to the exclusion of other names (Jāhnavī, Bhāgīrathī etc., suggesting other later and less momentous associations). (1) In the aforesaid realm indeed that foremost devotee of the Lord, Dhruva (the celebrated son of Uttānapāda), steadfast in his vow (of devotion), bears (sprinkles) on his head even to this day (the water of) the (holy) Bhagavatpadī (later known as the Gaṅgā) with supreme reverence, remembering that it has washed the lotus-foot of his family Deity, his heart deeply saturated with an incessant flow of constantly growing devotion, with tears of pure love escaping from his eyes—resembling a pair of lotus buds—half-closed in a fit of self-forgetfulness induced by ardent longing (for his beloved Lord), and the hair on his body standing on their end. (2)

ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां ननु तपस आत्यन्तिकी सिद्धिरेतावती भगवति सर्वात्मनि वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्यार्थात्मगतयो मुक्तिमिवागतां मुमुक्षव इव सबहुमानमद्यापि जटाजूटैरुद्वहन्ति। ३। ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दुमण्डलमावार्य ब्रह्मसदने निपतति। ४।

Further on (in the next stages of the descent of this stream) the seven seers (responsible for the maintenance of the world order and having their abode immediately below the realm of Dhruva, where the seven stars of the Ursa major are located), who know the greatness of this (holy) stream, receive (sprinkle) it with great reverence even to the present day on the tuft of their matted locks—in the same way as the seekers of liberation would hail final beatitude coming to them (in a concrete form of its own accord), accounting it the supreme reward of their austerities—having spurned (all) other objects of human pursuit including Self-Realization, simply due to their having achieved the boon of unceasing devotion to Lord Vāsudeva, the Soul of the universe. (3) Descending thence through the heavens (the passage of the gods), crowded with many billions of aerial cars, the stream washes the lunar sphere and comes down to the city of Brahmā (on the summit of Mount Meru). (4)

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्यन्दन्ती नदनदीपतिमेवाभिनिविशति सीतालकनन्दा चक्षुर्भद्रेति। ५। सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्योऽधोऽधः प्रस्रवन्ती गन्धमादनमूर्धसु पतित्वान्तरेण भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति। ६। एवं माल्यवच्छिखरान्निष्पतन्ती ततोऽनुपरतवेगा केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति। ७। भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखराद्गिरिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति। ८। तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य हेमकूटाद्धैमकूटान्यतिरभसतररंहसा लुठयन्ती भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति। ९। अन्ये च नदा नद्यश्च वर्षे वर्षे सन्ति बहुशो मेर्वादिगिरिदुहितरः शतशः। १०।

Branching forth into four streams there, the Bhagavatpadī flows in four directions under four (different) appellations—Sītā, Alakanandā, Cakṣu and Bhadrā—and (finally) enters the ocean (the lord of streams and rivers). (5) Passing through the city of Brahmā and gradually descending from the principal summits of one of the many mountains represented (in XVI. 26 above) as so many filaments surrounding the pericarp-like Mount Meru, the Sītā falls on the peaks of Mount Gandhamādana and, coursing through Bhadrāśwavarṣa, enters the salt ocean on the east. (6) Likewise, reaching Mount Mālyavān and descending from it, the Cakṣu flows with unabated speed in the direction of (the land of) Ketumāla and enters the

ocean on the west. (7) Descending from the summit of Mount Meru in a northerly direction and leaving one mountain-peak after another, the Bhadrā flows from the peak of Śṛṅgavān in the direction of the northern Kurus and enters the ocean in the north. (8) Even so flowing to the south of Brahmā's city (on Mount Meru) and passing through many a mountain-peak, the Alakanandā reaches the mountain-range of Hemakūṭa and, rolling down from Hemakūṭa to the peaks of the Himālaya mountain with a tremendous speed and coursing through Bhāratavarṣa, enters the ocean in the south. And for a man who goes forth to bathe in this river, the reward of Aśwamedha, Rājasūya and other (great) sacrifices becomes easy of access at every step. (9) There are in every Varṣa (subdivision of Jambūdwīpa) hundreds of other rivers, both big and small, having their source in Mount Meru and other mountains. (10)

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति। ११। एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भकलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते। १२। यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वर्तुकुसुमस्तबकफलकिसलयश्रिया-ऽऽनम्यमानविटपलताविटपिभिरुपशुम्भमानरुचिरकाननाश्रमायतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु विकचविविधनववनरुहामोदमुदितराजहंसजलकुक्कुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृतिभिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां कामकलिलविलासहासलीलावलोकाकृष्टमनोदृष्टयः स्वैरं विहरन्ति। १३।

Of (all) these Varṣas, the learned declare Bhāratavarṣa alone as the land where a man can shape his destinies through actions. They speak of the other eight Varṣas as the places for enjoying the fruit of such merit as still remains to be enjoyed by those who return from heaven (after exhausting the stock of merit which entitled them to a residence in that realm), and designate these as the celestial spots on earth. (11) The god-like men inhabiting these Varṣas, live to an age of the thousand human years and are endowed with the strength of ten thousand elephants. The couples there are extremely happy with their adamantine frame, (never-failing) strength, (lasting) youth and (abundant) sense-delights, and are possessed of extraordinary venereal capacity; while the wives conceive only once and that too during the closing year of their life, which (also) marks the end of their (period of) sexual enjoyment. The conditions prevailing there are (throughout) the same as obtain in the Tretā age (here). (12) Here indeed in the precincts of hermitages and the valleys of the principal mountains,forming the boundaries of these Varṣas, with their picturesque woodlands looking (very) graceful on account of trees with their branches and the creepers supported by them bending low under the charming load of bunches of flowers, fruits and tender foliage of all seasons, as well as in the lakes of limpid water, resonant with the noise of swans, water-fowls, Kāraṇḍavas, cranes and ruddy geese—ravished by the fragrance of diverse species of blooming young lotuses—and with the humming of various species of black bees, the lords of gods divert themselves at will with aquatic sports and various other amusements, the chiefs of their respective retinues adoring them with rich presents and their mind and eyes captivated with the dalliance, (winsome) smiles and playful glances, charged with love, of charming celestial ladies. (13)

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्वव्यूहेनात्मनाद्यापि संनिधीयते। १४। इलावृते तु भगवान् भव एक एव पुमान्न ह्यन्यस्तत्रापरो निर्विशति भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्वक्ष्यामि। १५।

In all these nine Varṣas Lord Nārāyaṇa, the Supreme Person, remains personally present in His (diverse) manifestations even today in order to shower His grace on His

devotees (in the manner to be shown hereafter). (14) In Ilāvṛta, of course, the only male (available) is Lord Śaṅkara (the Source of this universe); none else who is aware of the circumstances which led to the curse pronounced by (Lord Śiva for the satisfaction of) Goddess Pārvatī (the divine Spouse of Śiva, whose divine sports had been interrupted by the unannounced and hence unwelcome presence of sages in Her pleasance) dare enter this land. How a male attempting to enter it is transformed into a woman I shall narrate later on (in Book IX). (15)

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो भगवतश्चतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण संनिधाप्यैतदभिगृणन् भव उपधावति। १६।

Waited upon by hosts of women, numbering billions and forming the retinue of Goddess Pārvatī, Lord Śiva (the Source of the universe) adores (there) His own Cause, the fourth manifestation, presiding over destruction (the function of Tamoguṇa) and known by the name of Saṅkarṣaṇa, of Lord Viṣṇu (the Supreme Person)—appearing in four forms (Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa)—realizing His presence in the mind in the form of a conceptual image and muttering the following (prayer). (16)

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानायानन्तायाव्यक्ताय नम इति। १७।
भजे भजन्यारणपादपङ्कजं भगस्य कृत्स्नस्य परं परायणम्।
भक्तेष्वलं भावितभूतभावनं भवापहं त्वा भवभावमीश्वरम्। १८।
न यस्य मायागुणचित्तवृत्तिभिर्निरीक्षतो ह्यण्वपि दृष्टिरज्यते।
ईशे यथा नोऽजितमन्युरंहसां कस्तं न मन्येत जिगीषुरात्मनः। १९।
असद्दृशो यः प्रतिभाति मायया क्षीबेव मध्वासवताम्रलोचनः।
न नागवध्योऽर्हण ईशिरे ह्रिया यत्पादयोः स्पर्शनधर्षितेन्द्रियाः। २०।
यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमृषयः।
न वेद सिद्धार्थमिव क्वचित्स्थितं भूमण्डलं मूर्धसहस्त्रधामसु। २१।
यस्याद्य आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवानजः किल।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे। २२।
एते वयं यस्य वशे महात्मनः स्थिताः शकुन्ता इव सूत्रयन्त्रिताः।
महानहं वैकृततामसेन्द्रियाः सृजाम सर्वे यदनुग्रहादिदम्। २३।
यन्निर्मितां कर्ह्यपि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः।
न वेद निस्तारणयोगमञ्जसा तस्मै नमस्ते विलयोदयात्मने। २४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे सप्तदशोऽध्यायः। १७।

Lord Śiva prays : "Hail, hail to the infinite Lord Viṣṇu (the Supreme Person), denoted by (the mystical syllable) OṀ, and manifesting all virtues though (Himself) unmanifest. (17) O adorable One ! I adore You, the supreme Lord, whose lotus- feet afford shelter (to all), the highest Abode of all divine attributes (viz., universal lordship and omnipotence, piety of all kinds, entire glory, all wealth and splendour, omniscience and unattachment to everything) ! You have fully revealed before (Your) devotees Your divine form (that protects all created beings) and put an end to their rebirth; while You perpetuate (the bondage of) worldly existence in the case of those who are not devoted to You. (18) Who that seeks to subdue his senses would not esteem You, whose vision is not at all coloured by the objects of senses

(which are products of the Guṇas of Māyā) nor by the activities of the mind—even though You witness all with a view to controlling everything—unlike our vision, who have not been able to curb the vehemence of wrath. (19) To him who looks upon the body (which has no reality whatsoever) as his own self, You appear through (Your own) Māyā (deluding potency) as though drunk, with Your eyes reddened by the use of spirituous liquor and distillates (toddy etc.). Nay, the wives of the Nāgas (the denizens of Pātāla, the nethermost of the subterranean regions) are unable to worship You through bashfulness, their mind being excited (with love) at the very touch of Your feet. (20) The sacred texts (of the Vedas) declare You as responsible for the evolution, existence and dissolution of this universe, though beyond these states Yourself, eternal as You are. You never feel (the presence of) the terrestrial globe, lying like a mustard seed somewhere on the (sublime) base of Your thousand hoods. (21) Your very first manifestation, springing up from the three Guṇas (modes of Prakṛti) was (known as) Mahat-tattva (the principle of cosmic intelligence), which (in the form of Citta or the faculty of ratiocination) is rooted in Sattva and which (when considered from the point of view of the Spirit presiding over it and visualized as one with the Supreme Deity) came to be known as Lord Brahmā. (And) descended from him, I (Rudra) bring forth—through My own glory (in the form of Ahaṅkāra or the Ego), consisting of the three Guṇas (because evolved from the Mahat-tattva, a product of the three Guṇas)—the deities (presiding over the ten Indriyas and the mind) and the mind itself (that are Sāttvika in character), the five gross elements (which are rooted in Tamas, being inert by nature) and the ten Indriyas (which are predominantly Rājasika). (22) Remaining under the control of the Supreme Person (in You) (and) unified (by the active principle in the shape of the vital airs) like birds held by a string, we all, viz., the Mahat-tattva, the ego, the deities mentioned above, the five gross elements and the Indriyas, evolve this creation by Your grace (alone). (23) Deluded by the objects of senses (which are the creation of the three Guṇas), this Jīva (that is subject to birth and death) can never know (except by Your grace) the Māyā (the principle of cosmic illusion) which has been conjured up by You and which subjects it to the bondage of Karma (action prompted by interested motives); much less can it know with any amount of ease the means of getting over that Māyā. Moreover, the creation and dissolution (of the universe) are nothing apart from You (inasmuch and both these events take place in You). Therefore, obeisance to You !" (24)

Thus ends the seventeenth discourse, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

A description of (the various Varṣas) of the terrestrial globe continued

श्रीशुक उवाच

तथा च भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्ववर्षे साक्षाद्भगवतो वासुदेवस्य प्रियां तनुं धर्ममयीं हयशीर्षाभिधानां परमेण समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति। १।

Śrī Śuka went on : Even so in Bhadrāśwavarṣa a son of Dharma (the deity presiding over righteousness), Bhadraśravā by name (the ruler of this Varṣa) as well as the chief men

of his retinue adore the favourite manifestation of Lord Vāsudeva Himself, known by the name of Hayagrīva—who is piety personified—realizing His presence through supreme concentration of mind while muttering the following prayer. (1)

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति। २।
अहो विचित्रं भगवद्विचेष्टितं घ्नन्तं जनोऽयं हि मिषन्न पश्यति।
ध्यायन्नसद्यर्हि विकर्म सेवितुं निर्हृत्य पुत्रं पितरं जिजीविषति। ३।
वदन्ति विश्वं कवयः स्म नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः।
तथापि मुह्यन्ति तवाज मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम्। ४।
विश्वोद्भवस्थाननिरोधकर्म ते ह्यकर्तुरङ्गीकृतमप्यपावृतः।
युक्तं न चित्रं त्वयि कार्यकारणे सर्वात्मनि व्यतिरिक्ते च वस्तुतः। ५।
वेदान् युगान्ते तमसा तिरस्कृतान् रसातलाद्यो नृतुरङ्गविग्रहः।
प्रत्याददे वै कवयेऽभियाचते तस्मै नमस्तेऽवितथेहिताय इति। ६।

Bhadraśravā and his men pray : "Hail to the almighty Dharma—denoted by the mystical syllable OṀ—who purifies the mind !" (2) Oh, (how) marvellous are the doings of the Lord (Your Māyā), deluded by which this Jīva fails to perceive Death (who kills all), though endowed with vision, when he desires to survive (even) after cremating his father and son (old and young), contemplating evil deeds in order to enjoy the carnal pleasures (which have no reality whatsoever) ! (3) The learned have spoken of the world as perishable; while those wise men who have realized the Self even perceive it as such (through deep concentration of mind). Yet are people deluded by Your Māyā, O birthless one ! Highly wonderful are Your ways and I (simply) bow to You, the birthless Lord. (4) The functions of creation, preservation and dissolutions of the universe have been attributed (by the Vedas) to You, who are (really) a non-doer and unveiled (by Māyā). This is (however) not (at all) surprising in Your case; for activity is (but) proper to You, who are everything (through Māyā) and (therefore) the cause (the progenitor) of (all) effects; while, as a matter of fact, You are unconditioned (unveiled by Māyā and therefore actionless). (5) Appearing in the form of a man-horse (a man with the head of a horse), it is You who rescued from the bottom of the ocean and restored to the supplicating Brahmā (the first seer) the Vedas, that had been stolen away by the demon Madhu (who was ignorance personified) at the time of universal dissolution. (Therefore,) hail to You of unfailing resolve !" (6)

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये तद्दयितं रूपं महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः प्रह्लादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति। ७। ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख वज्रदंष्ट्र कर्माशयान् रन्धय रन्धय तमो ग्रस ग्रस ॐ स्वाहा अभयमभयमात्मनि भूयिष्ठा ॐ क्षौम्। ८।

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजतादधोक्षज आवेश्यतां नो मतिरप्यहैतुकी। ९।
मागारदारात्मजवित्तबन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः।
यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः। १०।
यत्सङ्गलब्धं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम्।
हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं को वै न सेवेत मुकुन्दविक्रमम्। ११।

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः।१२।
हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा झषाणामिव तोयमीप्सितम्।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दम्पतीनाम्।१३।
तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयमिति।१४।

Again, in Harivarṣa the Lord abides in the form of Narahari (a man-lion). The circumstances that led Him to assume that (queer) form I shall relate later on (while narrating the story of Prahrāda in Book VII). The great devotee, Prahrāda, who is an abode of all good qualities inhering in exalted souls and whose virtue and (ideal) conduct brought sanctity to the (entire) race of the Daityas and Dānavas, adores this form, beloved of him, through a course of uninterrupted and undivided devotion, alongwith the (other) people inhabiting that Varṣa, and repeats the following (prayer):—(7) "Hail to Lord Narasiṁha, who is denoted by the mystical syllable OṀ ! Hail to the Light of all lights !! Fully reveal Yourself, O Lord with adamantine claws and adamantine teeth !!! Burn down, O burn down (our) latent desires (the seeds of future actions); swallow up, O swallow up (all) darkness (in the form of ignorance). We offer our worship to You, O Lord, O appear (in the horizon of) our mind in such a way as to make us fearless, to rid us of (all) fear Kṣraum* !" (8) "May all be well with the world; may the wicked become gentle. May (all) living beings contemplate good to one another with their intellect and may their mind resort only to that which is good; and may our thought as well as the thought of others be fixed on You (Lord Viṣṇu) without any motive (whatsoever).(9) If there be (any) attachment in our heart, let it be for the loving devotees of the Lord and on no account for (our) dwelling, wife, children, wealth and kinsmen. (For) he who is contented with the (bare) necessaries of life and self-possessed attains blessedness at no distant date, but not he who loves the objects of the senses. (10) Entering through the ears the mind of those who repeatedly listen to the purifying accounts of the exploits of Lord Viṣṇu (the Bestower of Liberation)—which possess a unique glory of their own and which one gets to hear in the company of such devotees—the birthless Lord takes away the impurities of their mind ! Who (then) would not resort to such devotees ? (11) In (the heart of) a man who is blessed with exclusive devotion to the Lord permanently dwell the gods with all (their) virtues. (But) how can the qualities of exalted souls exist in him who, far from being a devotee of the Lord, runs after the illusory objects of senses under the impulse of desire ? (12) As water is dear to the fish as their (very) life, Lord Śrī Hari indeed is the (veritable) soul of all embodied beings.Ignoring Him, if a man, however great he may be, remains attached to his home, his greatness, then, is reduced to that type which couples claim in advanced age. (13) Therefore, renouncing the home—which is the root avidity (the thirst for pleasures), attachment, grief, anger, pride, longing (for another's wife and wealth etc.), fear, wretchedness and mental anguish and, as such perpetuate the cycle of births and deaths—take refuge in the feet of Lord Nṛsiṁha, the only safe retreat." (14)

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया प्रजापतेर्दुहितॄणां पुत्राणां तद्वर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां यासां गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते विनिपतन्ति।१५। अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोकलीलयाकिञ्चिदुत्तम्भितसुन्दरभ्रूमण्डलसुभगवदनारविन्दश्रिया रमां रमयन्निन्द्रियाणि रमयते।१६।तद्भगवतो

* A mystical syllable sacred to Lord Nṛsiṁha.

मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते इदं चोदाहरति। १७। ॐ ह्रां ह्री ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलायच्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात्। १८।

So in Ketumālavarṣa the Lord stays in the form of Kāmadeva (Pradyumna) with intent to please Goddess Lakṣmī (His own divine consort) as well as the daughters (the female deities presiding over nights) and sons (the deities presiding over days)—the rulers of that Varṣa—of Saṁvatsara (the deity presiding over a year, a Lord of created beings), (severally) numbering 36,000 (as many as there are days and nights comprising the full span of human life, viz., a hundred years). The embryos born in the womb of the former (the daughters of Saṁvatsara), whose mind gets frightened by the (dazzling) brilliance of the mighty weapon (the discus Sudarśana) of Lord Viṣṇu (the supreme Person), perish at the end of a year and get discharged in a lifeless state. (15) By the elegance of His lotus face, lovely with the shapely arches of His brows, which are slightly raised on account of His playful glances accompanied with a winsome smile—which in its turn is embellished with the charm of His highly graceful gait—He brings excessive joy to Goddess Ramā (who is His other Self) and (thereby) delights His own senses. (16) Accompanied by the daughters of Prajāpati Saṁvatsara during nights and by their spouses (the deities presiding over days) during the daytime, Goddess Ramā waits upon the aforesaid manifestation of the Lord, an embodiment of His own will (or creative energy), by recourse to supreme concentration of mind and repeats the following (prayer):—(17) "Hrām ! Hrīm !! Hrūm !!!* Hail to Lord Hṛṣikeśa (the Controller of the senses), denoted by the mystic syllable OṀ, distinguished by (all) extraordinary qualities, the Ruler of (all) the organs of action and the senses of perception, as well as of the (four) aspects of the internal senses (viz., the intellect, the ego, the understanding and the mind) including their functions and objects, who is manifested in the form of the sixteen limbs of a subtle body (viz., the mind and the ten Indriyas and the five subtle elements), who is Veda personified, who in the form of food sustains the physical body, who is immortality (final beatitude) itself, nay, who is everything and who is the fountain of (all) strength of mind, the potency of the Indriyas and physical strength. Hail to You, (our) beloved Lord, Love personified, both here and hereafter." (18)

स्त्रियो व्रतैस्त्वा हृषिकेश्वरं स्वतो ह्याराध्य लोके पतिमाशासतेऽन्यम्।
तासां न ते वै परिपान्त्यपत्यं प्रियं धनायूंषि यतोऽस्वतन्त्राः।१९।
स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम्।
स एक एवेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम्।२०।
या तस्य ते पादसरोरुहार्हणं निकामयेत्साखिलकामलम्पटा।
तदेव रासीप्सितमीप्सितोऽर्चितो यद्भग्नयाच्ञा भगवन् प्रतप्यते।२१।
मत्प्राप्तयेऽजेशसुरासुरादयस्तप्यन्त उग्रं तप ऐन्द्रियेधियः।
ऋते भवत्पादपरायणान्न मां विन्दन्त्यहं त्वद्धृदया यतोऽजित।२२।
स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं कराम्बुजं यत्त्वदधायि सात्वताम्।
बिभर्षि मां लक्ष्म वरेण्य मायया क ईश्वरस्येहितमूहितुं विभुरिति।२३।

* The Tantras mention a number of mystical syllables (Bija-Mantras) whose utterance is believed to possess a unique power to propitiate and reveal certain deities. Hrām, Hrīm and Hrūm are three such syllables well-known for their efficacy to please a number of gods and goddesses. They are obviously intended here to propitiate Lord Pradyumna (who is Love personified).

"Women (maids) in this world desire (to obtain) another man as a husband by propitiating Yourself, the very Director of the senses, through sacred vows (of various kinds). They (the earthly husbands obtained by them) are surely unable to protect the beloved offspring, wealth and life of these women, since they (the husbands) are anything but independent (themselves). (19) He alone is a master in the real sense, who has no fear from any quarter himself and is able to protect on all sides a person stricken with fear. You are the only lord (answering these qualifications),since You account no other joy higher than the realization of Your own blissful nature. Otherwise (if Your joy depended on others, You would be far from independent and in the event of there being a number of independent rulers) there would be fear from one another. (20) (Again,) she who exclusively desires to adore the lotus-feet of such a lord in You succeeds in attaining all the objects of her desire (and yet enjoys the fame of being a disinterested devotee). If, on the other hand, You are worshipped (by a woman) and approached with a longing to secure from You her sought for boon, You bestow (on her) that boon alone, with the result that on the said object of her longing being destroyed (in course of time) she feels much afflicted, O Lord ! (21) (Even) Brahmā (the birthless creator), Lord Śiva (the all-powerful), gods (like Indra), demons and the like, whose mind is attached to the objects of senses, practise severe austerities for winning me (my grace), but fail to secure me—barring him who is devoted to You—inasmuch as my heart is fixed on You (alone), O invincible Lord ! (22) Be pleased, O immortal Lord, to place on my head Your adorable lotus-like hand, which You have (so often) placed on the head of devotees. (I certainly enjoy Your esteem in that) You bear me by way of an emblem (in the form of a golden streak) on Your (blessed) bosom, O adorable one ! (Yet I am deprived of Your grace, which is the exclusive privilege of devotees—an anomaly which I am unable to understand. This is, however, no cause for wonder; for) who can (hope to) divine the *raison d'etre* of whatever is wrought by Your Māyā (deluding potency), omnipotent as You are?" (23)

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं तद्वर्षपुरुषस्य मनोः प्राक्प्रदर्शितं स इदानीमपि महता भक्तियोगेनाराधयतीदं चोदाहरति। २४। ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायौजसे सहसे बलाय महामत्स्याय नम इति। २५।

And in Ramyakavarṣa, the (present) Manu (Śrāddhadeva, a son of the sun-god, known by the name of Satyavrata in the sixth or Cākṣuṣa Manvantara) the ruler of that Varṣa adores even now with an unceasing flow of great (exclusive and disinterested) devotion, the most beloved form of the Lord—the form of the Divine Fish—revealed to him before (at the end of the Cākṣuṣa Manvantara,* when the three worlds were inundated by the ocean), and repeats the following (prayer):— (24) "Hail to the Lord as revealed in His very first descent (on the material plane) and denoted by the mystical syllable OṀ ! Hail to Him who is an embodiment of Sattva (unmixed with Rajas and Tamas), and who is the very life-giving principle as well as (the source of) the potency of the Indriyas, the strength of mind and physical strength (too) !! Hail to the great (divine) Fish !!!" (25)

अन्तर्बहिश्चाखिललोकपालकैरदृष्टरूपो विचरस्युरुस्वनः।
स ईश्वरस्त्वं य इदं वशेऽनयन्नाम्ना यथा दारुमयीं नरः स्त्रियम्। २६।
यं लोकपालाः किल मत्सरज्वरा हित्वा यतन्तोऽपि पृथक् समेत्य च।
पातुं न शेकुर्द्विपदश्चतुष्पदः सरीसृपं स्थाणु यदत्र दृश्यते। २७।
भवान् युगान्तार्णव ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुधां निधिम्।
मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति। २८।

* For the story connected with the Lord's descent as the divine Fish vide Discourse XXIV of Book VIII.

"Though Your form is unseen by (remains hidden from the view of) all the guardians of the spheres (Brahmā and others). You move about (in the form of the vital airs) within and (as the atmospheric air) without (all living beings), making a loud noise (in the form of the Vedas and thereby proclaiming Your existence). You are that (supreme) Ruler who has brought this universe under control by means of (various) denominations (such as the Brāhmaṇa, which serve as a basis for the varied injunctions and interdictions of the scriptures), even as a showman controls a wooden puppet (by a wire). (26) Suffering from the fever of jealousy, the guardians of the (different) spheres (Indra and others) were unable without You (the life-giving principle) to protect the bipeds or quadrupeds, the mobile or the immobile creatures—(in short,) whatever is seen in this world—in spite of their striving severally as well as unitedly. (27) Holding (by a cord) this earth—a storehouse of annual plants and creepers (etc.)—including myself (then known as Satyavrata) You, the birthless Lord, sported far and wide with (great) vigour in the ocean, that was, at the time of universal dissolution tumultuous with waves. Hail to such a Lord, the (inner) Controller of the multitudes of animate beings !" (28)

हिरण्मयेऽपि भगवान्निवसति कूर्मतनुं बिभ्राणस्तस्य तत्प्रियतमां तनुमर्यमा सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति। २९। ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते। ३०।

In Hiraṇmayavarṣa, again, the Lord resides in (lit., having assumed) the form of the (Divine) Tortoise. Alongwith the denizens of this subdivision of the earth, Aryamā, the lord of the hosts of manes, adores that most beloved manifestation of the Lord, and repeats this prayer:—(29) "Hail, hail to You, the divine Tortoise, denoted by the mystical syllable OṀ and possessed of a form consisting entirely of Sattvaguṇa, whose position is not open to perception (because of Your staying under water)! Hail to the most ancient one !! Hail to the omnipresent Lord !!! Hail, hail to the Support of all !!!!" (30)

यद्रूपमेतन्निजमाययार्पितमर्थस्वरूपं बहुरूपरूपितम्।
संख्या न यस्यास्त्ययथोपलम्भनात् तस्मै नमस्तेऽव्यपदेशरूपिणे। ३१।
जरायुजं स्वेदजमण्डजोद्भिदं चराचरं देवर्षिपितृभूतमैन्द्रियम्।
द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहर्क्षेत्यभिधेय एकः। ३२।
यस्मिन्नसंख्येयविशेषनामरूपाकृतौ कविभिः कल्पितेयम्।
संख्या यया तत्त्वदृशापनीयते तस्मै नमः सांख्यनिदर्शनाय ते इति। ३३।

"The objective world, manifested as it is by Your own Māyā (creative energy) and observed in multitudinous forms, but whose extent cannot be correctly estimated because of its being falsely perceived, is (as a matter of fact) Your own manifestation (nothing apart from You). Your (essential) form, however, cannot be described (in words). Hail to You as such ! (31) It is You alone that are called by the name of a mammal a sweat-born creature, an oviparous being, a plant, a mobile or immobile creature, a god, a Ṛṣi (a superior class of human beings endowed with preternatural vision or clairvoyance), a Pitṛ (mane), an evil spirit, the world of the senses, the heaven-world (the celestial regions), the aerial world (the space intervening between heaven and earth and inhabited by beings endowed with an aerial body), the earth, a mountain, a river, an ocean, a Dwīpa (one of the principal divisions of the terrestrial world), a heavenly body or planet, a star (and so on). (32) Even though You possess a numberless (endless) variety of names, forms and shapes, yet a (specified) number of categories, (say, twenty-four) has been assumed in You by seers (like the divine Kapila). The knowledge of Truth by means of which this number (plurality) is set aside is no

other than You, the embodiment of true wisdom. Hail to You !" (33)

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी हैषा भूः सह कुरुभिरस्खलितभक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति। ३४। ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते। ३५।

In the land of the northern Kurus (the subdivision of the terrestrial world known by this name) the Lord presiding over sacrifices dwells (is worshipped) in the form of the divine Boar. Alongwith the Kurus (the denizens of this subdivision) this Goddess Earth (that serves as our abode) adores Him through an incessant flow of unfaltering devotion and repeats the following supremely esoteric prayer:—(34) "Hail to the divine Boar, denoted by the mystical syllable OM, truly known (only) through the Mantras (sacred texts of the Vedas), the Deity presiding over sacrifices both without and with a sacrificial post, (nay,) whose (divine) Body is constituted of the (varieties of) great sacrifices ! (vide III. xiii. 38) ! Hail to the Supreme Person !! Hail to You who (in the form of a sacrificer) are pure* of actions, and who manifest Yourself (in the form of sacrifices) only in the (last) three Yugas."† (35)

यस्य स्वरूपं कवयो विपश्चितो गुणेषु दारुष्विव जातवेदसम्।
मथ्नन्ति मथ्ना मनसा दिदृक्षवो गूढं क्रियार्थैर्नम ईरितात्मने। ३६।
द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तुनिरीक्षितात्मने ।
अन्वीक्षयाङ्गातिशयात्मबुद्धिभिर्निरस्तमायाकृतये नमो नमः। ३७।
करोति विश्वस्थितिसंयमोदयं यस्येप्सितं नेप्सितमीक्षितुर्गुणैः।
माया यथायो भ्रमते तदाश्रयं ग्राव्णो नमस्ते गुणकर्मसाक्षिणे। ३८।
प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रसाया जगदादिसूकरः।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः क्रीडन्निवेभः प्रणतास्मि तं विभुमिति। ३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नामाष्टादशोऽध्यायः। १८।

"Even as those well-versed in rituals churn out the fire hidden in pieces of (sacrificial) wood with the help of the fire-producing wooden stick, so the wise, keen to perceive Your reality, obscured by (attachment to) actions and their fruits, try to discover it (as the all-pervading self) in the discipline of their body and senses etc., (which are products of matter) with the help of (their) discriminating mind (reason). Hail to You who reveal Yourself through this process (of chastening the body and senses). (36) By them whose intellect has become capable of keen discernment through reflection as well as through (the practice of) the (eight) limbs of Yoga (Yama, Niyama and so on). You, the Supreme Self, are truly and directly perceived alongwith (as distinguished from) the attributes of Māyā (Prakṛti), viz., the gross elements, the organs of action, the senses of perception, the all-powerful Kāla (the Time-Spirit) and the doer (the ego). Hail to You as such and hail to You, whose form is not the creation of Māyā (Prakṛti) ! (37) Even as a piece of iron moves due to (the very presence of) a loadstone, turning its face towards the latter, Your Māyā carries on through the three Guṇas (Sattva, Rajas and Tamas) the creation, preservation and dissolution of the universe—sought after (by You for the evolution of the Jīvas) though not desired (by You for Your own

* The Lord Himself declares in the Bhagavadgītā that the performance of sacrifices and the practice of charity and austerities are conducive to purity—

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्। (XVIII. 5)

† That is because no sacrifices are performed in the first Yuga, the Satyayuga or because according to another interpretation, the Lord remains unmanifest in Kali age.

sake)—Yourself remaining a mere looker-on. Hail to You, the Witness of (all that is evolved from) the (three) Guṇas as well as of the Karmas (of the various Jīvas) ! (38) I bow to that omnipotent Lord who, having assumed the form of the divine Boar, the Cause of the universe, and placing me on the end of Your tusk, emerged, through the entire depth of the Deluge water, from its very bottom, sporting like an elephant after crushing to death in an encounter the demon (Hiraṇyākṣa) who stood (before Him) as a rival elephant." (39)

Thus ends the eighteenth discourse entitled "A description of the terrestrial world" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

The description of Jambūdwīpa concluded

श्रीशुक उवाच

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरणसंनिकर्षाभिरतः परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते। १। आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति। २। ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति। ३।

Śrī Śuka continued : In Kimpuruṣavarṣa that foremost devotee of the Lord, Hanumān, who takes great pleasure in remaining by the side of his Lord's feet, adores with unremitting devotion, alongwith the Kimpuruṣas (the denizens of that Varṣa), the most ancient Person in the form of Lord Śrī Rāma, elder Brother of Lakṣmaṇa and the Delighter (Beloved) of Sītā.(1) (There) accompanied by Ārṣṭiṣeṇa (a chief denizen of the Varṣa), he listens with great interest the most auspicious story of his divine Lord, sung by the Gandharvas and himself repeats the following (prayer):—(2) "Hail to the glorious Lord (Śrī Rāma), denoted by the mystical syllable OṀ ! Hail to Him who is possessed of noble characteristics and an ideal character and conduct ! Hail to Him who fully disciplined His self (and) followed the wishes of the people ! Hail to Him who is the (very) touch stone of reputation for goodness ! Hail to the Lord who is resplendent with His devotion to the Brāhmaṇa race ! Hail to the Supreme Person in the form of a great Ruler !" (3)

यत्तद्विशुद्धानुभवमात्रमेकं स्वतेजसा ध्वस्तगुणव्यवस्थम्।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं ह्यनामरूपं निरहं प्रपद्ये। ४।
मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः।
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य। ५।
न वै स आत्माऽऽत्मवतां सुहृत्तमः सक्तस्त्रिलोक्यां भगवान् वासुदेवः।
न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति। ६।

न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः।
तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः।७।
सुरोऽसुरो वाप्यथ वानरो नरः सर्वात्मना यः सुकृतज्ञमुत्तमम्।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति।८।

"I resort to Him who is of the nature of pure Consciousness, the only entity, who has by His own divine energy (that constitutes His very being) distanced His potency known by the name of Māyā (consisting of the three Guṇas), (nay,) who is other than this objective world and perfectly serene, who can be realized (only) by those possessed of a pure mind, and who transcends all (material) names and forms and is (absolutely) egoless. (4) The descent of that omnipotent Lord in a human semblance on this earth is really intended to teach mankind (the ways of the great) and not merely to exterminate the demon race (which could be done by His mere will) ! Otherwise how could there be any woes caused by (separation from) Sītā (His divine Spouse) to the supreme Lord, the Soul of the universe, revelling in His own (blissful) nature ? (5) He is the same as Lord Vāsudeva (the abode of the whole universe)—the greatest friend, (nay,) the very Self of (all) wise men*— not (in the least) attached to (anything in) the three worlds. He could not (therefore) give way to infatuation occasioned by (separation from) His Consort nor could He abandon (send into exile) Lakṣmaṇa† (except in order to teach the world the ways of the great). (6) Indeed neither pedigree nor physical charm nor eloquence nor intellectual calibre nor (again) race (the species of life in which one is born) is conducive to the pleasure of that Supreme being; for lo ! Śrī Rāma (elder brother of Lakṣmaṇa) admitted to His friendship even us, wild beasts (monkeys), bereft of all these (qualifications) ! (7) Therefore, whether a god or a demon, a monkey or a human being—whatever one may be—one should resort (for protection) with all one's being to the noblest Śrī Rāma—Lord Śrī Hari Himself in human semblance—who is supremely conscious of services done to Him and who (while returning to His divine Abode at the end of His pastime on earth) led to Heaven (all) the people of north Kosala." (8)

भारतेऽपि वर्षे भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यैश्वर्योप-शमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति।९। तं भगवान्नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां भगवदनुभावोपवर्णनं सावर्णेरुपदेक्ष्यमाणः परमभक्तिभावेनोपसरति इदं चाभिगृणाति।१०। ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति।११। गायति चेदम्—

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* The Lord is, in fact, the friend as well as the Self of all embodied souls without distinction; yet He is spoken of here as the friend and the Self of wise men in the sense that it is the wise alone who recognize Him as such.

† We are told in the Rāmāyaṇa that Lord Śrī Rāma was once closeted with a messenger of the gods Lakṣmaṇa guarded the entrance under orders of the Lord, who had strictly warned him not to enter the room himself nor allow anyone else to do so under any circumstance, adding that anyone who did so would be beheaded by Him. Meanwhile the irascible sage Durvāsā appeared on the scene and peremptorily demanded that the Lord should at once be apprised of his presence, threatening to curse Him if Lakṣmaṇa declined to do so. Lakṣmaṇa preferred to be killed by his divine Brother rather than invite the sage's curse on Him and informed the Lord of his arrival. The sage was then ushered into the Lord's presence and respectfully dismissed after being duly entertained. The Lord now felt very miserable when He thought of the terrible fate which awaited Lakṣmaṇa, and remained mute. He then summoned His counsellors and invited their opinion, whereupon the sage Vasiṣṭha exhorted Him to exile Lakṣmaṇa, which was as good as beheading him. The Lord accepted the advice of His preceptor and did accordingly.

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः।
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे।१२।
इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवाञ्जगाद यत्।
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या दधीतोज्झितदुष्कलेवरः।१३।
यथैहिकामुष्मिककामलम्पटः सुतेषु दारेषु धनेषु चिन्तयन्।
शङ्केत विद्वान् कुकलेवरात्ययाद् यस्तस्य यत्नः श्रम एव केवलम्।१४।
तन्नः प्रभो त्वं कुकलेवरार्पितां त्वन्माययाहंममतामधोक्षज।
भिन्द्याम येनाशु वयं सुदुर्भिदां विधेहि योगं त्वयि नः स्वभावमिति।१५।

Again, in order to shower His grace (by setting a noble example) on those who have controlled their mind, the Lord compassionately practises in Bhāratavarṣa (in the holy retreat of Badarikāśrama)—under the name of Nara-Nārāyaṇa, till the end of the Kalpa, His movements remaining unperceived—austerities, which, while enhancing one's religious merit, enlightenment, aversion to the pleasures of sense, Yogic power, self-control and freedom from egotism, (eventually) lead to Self-Realization. (9) Intending to instruct Sāvarṇi (one of the prospective Manus, who is going to preside over the next or eighth Manvantara) in the Pāñcarātra Āgama (describing the greatness of the Lord) as well as in (the principles of) Sāṅkhya (the process of realizing God as identical with oneself) and Yoga (the process of union with the Lord as distinct from oneself) as taught by the Lord (Himself) in Śrīmad Bhagavadgītā, the glorious Nārada, along with the people of Bhāratavarṣa, who follow the rules of Varṇāśrama (the division of society into four Varṇas or grades and four Āśramas or stages in life), adores the Lord (Nara-Nārāyaṇa) with a feeling of supreme devotion and repeats the following (prayer):—(10) "Hail to the Lord, denoted by the mystical syllable OṀ, who is given to self-control and is (absolutely) free from the attributes of body and senses etc., (which are other than the Self) ! Hail to Nara-Nārāyaṇa, the foremost of sages, the wealth of those who have nothing (to call their own) !! Hail, hail to the supreme Teacher of ascetics of the highest order and the Lord of those who revel in the Self !!!" (11) Again, he sings the following (praises):—"Hail to Him who, though the Maker of this (universe), does not get bound to the functions of creation etc., (by recognizing Himself as the doer), who though invested with a body, is not affected by the attributes of a body (hunger, thirst and so on) and whose vision, though He is all-seeing, is not tainted by the qualities (of that which He sees)—(to sum up,) who is (absolutely) unattached, pure and a (mere) witness. (12) Indeed here in, O Master of Yoga, lies the proficiency in Yoga (mind-control), of which the glorious Brahmā (who was born of a golden lotus sprung from the navel of Lord Viṣṇu) has spoken, viz., that, having given up (all) identification with the body, one should concentrate one's mind on You, who are beyond the modes of Prakṛti (all material phenomena), at the last moment (of one's life) through (the practice of) Devotion (continued from one's very birth). (13) (All) effort (in the direction of attaining wisdom through learning and other means) is mere (fruitless) labour on the part of him who, though learned (well-versed in the scriptures) is afraid of the loss of (his) contemptible (frail) body (even) like him (an ignorant person) who is addicted to the pleasures of this world as well as of that (the other world), and anxious about his sons, wife and possessions. (14) Therefore, administer You to us that (supreme) remedy in the form of loving devotion to You, whereby we may (be able to) shake off soon, O Lord who are beyond sense-perception, the feeling of 'I' and 'mine' with respect to this contemptible (material) body, which (feeling) is so difficult to renounce, occasioned as it is by Your Māyā (deluding potency)." (15)

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूट ऋषभः कूटकः

कोल्लकः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमानृक्षगिरिः पारियात्रो द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये च शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसङ्ख्याताः ।१६। एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोपस्पृशन्ति। १७। चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदौ महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिक्नी विश्वेति महानद्यः। १८। अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहितकृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारकगतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति। १९। योऽसौ भगवति सर्वभूतात्मन्यात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण यदा हि महापुरुषपुरुषप्रसङ्गः। २०।

In this Bhāratavarṣa too there are a number of rivers and mountains, viz., Malaya, Maṅgalaprastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrīśaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri, and other hundreds and thousands of mountains and there are countless big and small rivers flowing from their sides. (16) The people of Bhāratavarṣa touch with their body too the water of these rivers, which purify them by their very names. (17) Candravasā Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payaswinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇā, Veṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā Carmaṇvatī (and) Sindhu, two big rivers—Andha (Brahmaputra) and Śoṇa (Sone)—Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Saraswatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhaswatī Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī (and) Viśwā are (the names of) the principal rivers. (18) It is by men born in this Varṣa alone that manifold states of existence—celestial, human and infernal—are earned for the soul through actions of a Sāttvika, Rājasika and Tāmasika character respectively, performed by themselves; for all forms of existence can be attained by all according to (the quality of) their actions and final beatitude can also be achieved (by them) by discharging (in a disinterested spirit) the duties prescribed for each Varṇa or grade of society—final beatitude, which consists in an incessant flow of motiveless devotion to Lord Vāsudeva, the Supreme Spirit, the Inner Controller of all living beings, who is free from partiality (and prejudice etc.), is beyond the range of speech and has nothing to rest on. It appears only when (the rare privilege of) close (loving) association with the servants of Lord Viṣṇu (the Supreme Person) is had, which (again) is possible only when the knot of ignorance, the occasion for the various states of (mundane) existence, is cut asunder. (19-20)

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः।
यैर्जन्म लब्धं नृषु भारताजिरे मुकुन्दसेवौपयिकं स्पृहा हि नः।२१।
किं दुष्करैर्नः क्रतुभिस्तपोव्रतैर्दानादिभिर्वा द्युजयेन फल्गुना।
न यत्र नारायणपादपङ्कजस्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात्।२२।
कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम्।
क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्त्यभयं पदं हरेः।२३।

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः।
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम्। २४।
प्राप्ता नृजातिं त्विह ये च जन्तवो ज्ञानक्रियाद्रव्यकलापसम्भृताम्।
न वै यतेरन्नपुनर्भवाय ते भूयो वनौका इव यान्ति बन्धनम्। २५।

The gods too extol human life (as follows):"Oh, what meritorious deed was performed (in a previous birth) by them—or it may be that Śrī Hari was pleased with them of His own accord (through His own compassionate nature, such a meritorious deed being most difficult to perform,)—who have secured (the rare boon of) birth among human beings in the land of Bhāratavarṣa—(the only birth) suitable for the service of Lord Śrī Viṣṇu (the Bestower of Liberation), (and therefore) coveted (but not attained) even by us ! (21) What has been gained by us through sacrificial performances, austerities and (other) sacred vows, (practice of) charity and other (meritorious) acts, so difficult to perform, or even through the fruitless attainment of heaven (earned through those meritorious acts), where one gets no opportunity for the remembrance of Bhagavān Nārāyaṇa, which is eliminated due to excessive gratification of the senses ? (22) (Nay,) securing (birth in) the land of Bhāratavarṣa on the part of men with a short span of life is preferable to the attainment of the abode (the spheres higher than Indra's heaven, viz., Maharloka, Janaloka, Tapoloka and Satyaloka or Brahmaloka) of those who live for a (whole) Kalpa (the lifetime of the three worlds, covering a thousand revolutions of the four Yugas, or 4,32,00,00,000 human years)—an abode which leads to rebirth (after one has enjoyed one's allotted span of life there). For, offering (to the Lord) the actions done in the course of an instant (even) with their mortal body, wise men (in this land) attain to the fearless Abode of Śrī Hari. (23) That region—be it the abode of Brahmā (the highest ruler of the gods) himself—should in no case be resorted to, where streams of nectar in the shape of the stories of Lord Viṣṇu do not flow, where there are no pious devotees of the Lord, living on those nectarean streams and where there are no sacrificial performances intended to propitiate Lord Viṣṇu (the Lord of sacrifices) and accompanied with grand festivities (in the shape of sacred music and dancing etc.). (24) Those Jīvas (embodied souls), however, who do not strive to secure immunity from rebirth (even) after attaining birth in the human race—fully equipped with knowledge (discrimination), capacity for actions leading to knowledge and substances helpful to such activities—fall into bondage again like wild birds (disentangled from the fowler's net, yet carelessly sporting on the same tree where they were once entrapped). (25)

यैः श्रद्धया बर्हिषि भागशो हविर्निरुप्तमिष्टं विधिमन्त्रवस्तुतः।
एकः पृथङ्नामभिराहुतो मुदा गृह्णाति पूर्णः स्वयमाशिषां प्रभुः। २६।
सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः।
स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम्। २७।
यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम्।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद् वर्षे हरिर्यद्भजतां शं तनोति। २८।

"Invoked in sacrifices under diverse names (Indra, Agni and so on) by the people of Bhāratavarṣa, the same Lord—who is (not only) perfect (in every respect) but who is the Bestower of (all) blessings (sought for by men)—Himself gladly accepts (nay, eats) the oblations set apart (for different gods) in (due) proportions and poured into the sacrificial fire (for being conveyed to those gods) with reverence according to the correct procedure, while reciting the sacred text (consecrated to the deity invoked) and with (particular) regard to substance (which is different in the case of different gods). (26) True, the Lord grants men's

prayer, (when) implored by them; but certainly He does not confer the real boon (on such men) as (is evident from the fact that) their supplication is renewed (not long) after their prayer is granted. To them (however) who adore Him, seeking nothing (of Him), He vouchsafes (reveals) of His own accord His own lotus-feet, which satiate (one's) longings (for all time). (27) If there is (any) religious merit—following from a good sacrifice duly performed, a religious discourse properly delivered or (any other noble) act done by us (in a previous existence)—still left (to our credit) after (enjoying) the pleasures of heaven, O, let us be blessed with an incarnation in the Ajanābhavarṣa* (Bhāratavarṣa), endowed with (the) consciousness (that Śrī Hari alone is worthy of adoration), inasmuch as (we know that) Śrī Hari extends (His) blessing (grace) to those who worship Him. (28)

श्रीशुक उवाच

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैरश्वान्वेषण इमां महीं परितो निखनद्भिरुपकल्पितान्। २९। तद्यथा स्वर्णप्रस्थश्चन्द्रशुक्ल आवर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति। ३०। एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामैकोनविंशोऽध्यायः। १९।

Śrī Śuka went on : Some (wise men), O king, speak of eight minor Dwīpas (islands), comprised in Jambūdwīpa and brought into existence by the sons of king Sagara while digging up this globe on all sides in the course of their search for the horse (released by their father preparatory to the performance of a horse-sacrifice†). (29) They are known as Swarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandarahariṇa, Pāñcajanya, Siṁhala and Laṅkā. (30) In this way the division of Jambūdwīpa into (so many) Varṣas has been described to you, O jewel among the descendants of Bharata, even as I was told (by my preceptor). (31)

Thus ends the nineteenth discourse entitled "A description of Jambūdwīpa," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

A description of the other six Dwīpas and the mountain-range called Lokāloka

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते। १। जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारस्तावता क्षारोदधिना परिवेष्टितो यथा मेरुर्जम्ब्वाख्येन लवणोदधिरपि ततो द्विगुणविशालेन प्लक्षाख्येन परिक्षिप्तो यथा परिखा बाह्योपवनेन। प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय उत्थितो यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य

* We have already seen how this subdivision of the terrestrial globe, was previously called Ajanābhavarṣa and came to be known as Bhāratavarṣa after the name of its illustrious ruler, Emperor Bharata (vide. V. vii. 3).

† Vide IX. viii. 8-9.

आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम। २। शिवं यवसं सुभद्रं शान्तं क्षेममभयमिति वर्षाणि तेषु गिरयो नद्यश्च सप्तैवाभिज्ञाताः। ३। मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो हिरण्यष्ठीवो मेघमाल इति सेतुशैलाः। अरुणा नृम्णाऽऽङ्गिरसी सावित्री सुप्रभाता ऋतम्भरा सत्यम्भरा इति महानद्यः। यासां जलोपस्पर्शनविधूतरजस्तमसो हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसन्दर्शनप्रजननाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते। ४।

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः। अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति। ५।

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजःसहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते। ६।

Śrī Śuka resumed : Hereafter the division of Plakṣa and the other Dwīpas into Varṣas is going to be described with (particular) reference to their extent, distinctive character and configuration. (1) Even as Mount Meru is surrounded by Jambūdwīpa, this Jambūdwīpa (in its turn) is encircled by a salt ocean, as wide as the Dwīpa itself; and the salt ocean too is hemmed in (on the other side) by what bears the name of Plakṣadwīpa—which is twice as wide as the salt ocean (or two lakh Yojanas wide)—even as a moat may be enclosed by an outer garden. (In that Dwīpa) stands an effulgent Plakṣa tree—of the same dimensions as the Jambū (rose-apple) tree (in Jambūdwīpa)—which is responsible for the name of the Dwīpa and at the foot of which dwells the god of fire with seven tongues. Its (very first) ruler, Idhmajihva, (the second) son of Emperor Priyavrata, divided his Dwīpa (into seven parts) and, having entrusted (these) seven Varṣas (subdivisions) to (the care of) his (seven) sons, bearing the name of the seven Varṣas himself attained liberation by being united with the (supreme) Spirit. (2) The Varṣas are called Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. The well-known mountains and rivers in those Varṣas are severally seven only (one in each). (3) Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla are the (principal) mountains forming the boundaries (of the Varṣas). (And) the principal rivers are called Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suprabhātā, Ṛtambharā and Satyambharā. The four classes (of people here) bearing the title of Haṁsa, Pataṅga, Urdhvāyana and Satyāṅga respectively (which correspond to the four castes in Bhāratavarṣa), are (gradually) able to shake off Rajas and Tamas by bathing in the water of these rivers; they live to an age of a thousand years, possess a form (free from fatigue, perspiration etc.), similar to that of the gods, bear children like the gods and worship the (almighty) Lord, the Soul of the universe, in the form of the sun-god, the gateway to heaven and the veritable embodiment of the three Vedas (being their preserver and teacher, nay, their very theme) through the rituals taught in the three Vedas. (4) (They repeat the following prayer:)—"We resort to the sun-god, who is a manifestation of the most ancient Lord Viṣṇu and the very Soul of (the Deity presiding over) Satya (regarding all with the same eye, Ṛta (speaking politely and truthfully), the Veda (that reveals the true nature of both these types of virtue) as well as of good (resulting from righteousness) and evil (resulting from unrighteousness)." (5) In the five Dwīpas commencing from the Plakṣadwīpa, long life, soundness and potency of the Indriyas (the senses of perception as well as the organs of action), strength of mind and bodily vigour, intellectual acumen and bravery are the natural endowment of all men without distinction. (6)

प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि शाल्मलो द्विगुणविशालः समानेन सुरोदेनावृतः परिवृङ्क्ते। ७। यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल निलयमाहुर्भगवतश्छन्दःस्तुतः पतत्त्रिराजस्य सा द्वीपहूतये उपलक्ष्यते। ८। तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिभद्रमाप्यायनमविज्ञातमिति। ९। तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसः शतशृङ्गो वामदेवः कुन्दो मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति। अनुमतिः सिनीवाली सरस्वती कुहू रजनी नन्दा राकेति। १०। तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं

वेदमयं सोममात्मानं वेदेन यजन्ते। ११।

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः। प्रजानां सर्वासां राजाऽन्धः सोमो न आस्त्विति। १२।

Even as Plakṣadwīpa is surrounded by an ocean of sugar-cane juice, equal (in width) to the Dwīpa itself, so does Śālmaladwīpa, which is double in width (as compared to the Plakṣadwīpa) shine as enclosed (on the other side) by an equally wide ocean of wine.(7) It is a well-known fact that in that Dwīpa indeed there is a Śālmalī (silk-cotton) tree, of the same dimensions as the Plakṣa tree, on which the learned proclaim the existence of the abode of the glorious Garuḍa (the king of birds), who glorifies the Lord by means of Vedic hymns (which constitute his very limbs*) and this tree is considered as responsible for the name of the Dwīpa. (8) The (first) ruler of that Dwīpa, king Yajñabāhu, (the third) son of Priyavrata, divided among his seven sons the seven Varṣas (divisions of this Dwīpa) bearing the name of the princes—Surocana, Saumanasya, Ramaṇaka, Devavarṣa, Pāribhadra, Āpyāyana and Avijñāta. (9) In those Varṣas the well-known mountains demarcating the different Varṣas and rivers are (severally) seven only—viz., the Swarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpavarṣa and Sahasraśruti (mountains) and the Anumati, Sinīvālī, Saraswatī ,Kuhū, Rajanī, Nandā and Rākā (rivers). (10) The (four classes of the) people of those Varṣas known by the names of Śrutadhara, Vīryadhara, Vasundhara and Iṣandhara, worship with (the recitation of) Vedic hymns the Lord who is the Soul of the universe in the form of the moon-god—) who is Veda personified. (11)) (They repeat the following prayer:—) "May the moon-god†—who during the dark and bright fortnights distributes by his rays nourishment (in the shape of nectar) to the manes and the gods as well as to all (other) created beings—be our ruler (protect us) on all sides !" (12)

एवं सुरोदाद्द्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन् कुशस्तम्बो देवकृतस्तद्द्वीपाख्याकरो ज्वलन इवापरः स्वशष्परोचिषा दिशो विराजयति। १३। तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनाभिगुप्तस्तुत्यव्रतविविक्तवामदेवनामभ्यः। १४। तेषां वर्षेषु सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रुश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति। १५। यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते। १६।

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट्। देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति। १७।

Similarly, beyond the ocean of wine and twice as large, the Kuśadwīpa, which like the Śālmaladwīpa, (mentioned in passage 7 above), is encircled (on the other side) by an equally wide ocean of clarified butter. In that Dwīpa there is a clump of Kuśa grass, brought into existence by the Lord (Himself), which is responsible for the name of the Dwīpa, and which, like another (heatless) flaming fire, illuminates the quarters by he effulgence of its (tender) shoots. (13) Its (first) ruler, O Parīkṣit, king Hiraṇyaretā by name, (the fourth) son of

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* The Śruti texts declare that Garuḍa represents in his person the various parts of the Vedas :—
सुपर्णोऽसि गरुत्मान् त्रिवृत्ते शिरो गायत्रं चक्षुः स्तोम आत्मा साम ते तनू वामदेव्यं बृहद्रथन्तरं पक्षौ यज्ञायज्ञीयं पुच्छं छन्दांस्यङ्गानि धिष्णिा पारिशिखा यजूंषि नाम।

† It is believed that the orb of the moon is constituted of nectar, the nourishment of the gods and the manes, which it scatters by its rays all the thirty days of a month. The vegetable kingdom, the natural food of earthly creatures, including men, is also believed to derive its nutritive properties, succulence and savour from the moonbeams. It is in this sense that the moon-god is declared in the above verse as distributing food to all created beings including the gods and the manes.

Priyavrata, divided his Dwīpa, in due proportion among his seven sons—Vasu, Vasudāna, Dṛḍharuci, Nābhigupta, Stutyavrata, Vivikta and Vāmadeva—and himself took to religious austerities. (14) In their Varṣas the well-known mountains, forming their boundaries, and rivers are severally seven only—viz., the Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa (mountains) and the Rasakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā (rivers). (15) Purified by their waters, (the four classes of) the inhabitants of Kuśadwīpa—enjoying the title of Kuśala, Kovida, Abhiyukta and Kulaka—worship the Lord manifested as the God of fire, by means of their proficiency in rituals. (16) (They repeat the following prayer :—) "You are the Carrier of oblations to Bhagavān Nārāyaṇa (the transcendent Brahma) Himself, O God of fire ! (Therefore,) by means of the worship (offered through you) to the gods, who are (so many) limbs* of that Supreme Person (Cosmic Being), propitiate (convey our oblations to and thereby contribute directly to the pleasure of) Śrī Hari (the Supreme Person)." (17)

तथा घृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो तथा कुशद्वीपो घृतोदेन यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते। १८। योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता वरुणेनाभिगुप्तो विभयो बभूव। १९। तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परमकल्याणयशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम। २०। आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहितार्णो वनस्पतिरिति घृतपृष्ठसुतास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो भोजन उपबर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका तीर्थवती वृत्तिरूपवती पवित्रवती शुक्लेति। २१। यासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषऋषभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते। २२।

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवः सुवः। ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुव इति। २३।

Likewise, beyond the ocean of clarified butter lies the Krauñcadwīpa, twice as wide (as that ocean) and surrounded (on the other side) by an ocean of milk of the same width as itself, even as the Kuśadwīpa is enclosed by the ocean of clarified butter (as mentioned in the last paragraph). There stands the king of mountains, Krauñca by name, which is responsible for the name of this Dwīpa. (18) Though it had its ledges and arbours riven and destroyed by the weapon (spear) of Guha (the younger son of Lord Śiva), the mountain became fearless (immune from danger), sprayed (constantly) by (the billows of) the ocean of milk and protected on all sides by the glorious Varuṇa (the god of water). (19) Its ruler, (the fifth) son of Priyavrata, Ghṛtapṛṣṭha by name, (who lived) in that Dwīpa of his own (share), carved out seven Varṣas and, having installed his seven heirs in those Varṣas—which were named after his sons—as their rulers, himself resorted to the lotus-feet of Lord Śrī Hari of most auspicious renown, his own inner Self, enlightened as he was. (20) The sons of Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati. The well-known mountains of their Varṣas are seven (only)—viz., Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra; and the rivers also are seven—viz., Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Vṛttirūpavatī, Pavitravatī and Śuklā. (21) Using the sacred and purifying water of these rivers, (the four classes of) the people of these

* This is borne out by the Śruti text : स आत्मा अङ्गान्यन्या देवताः ।

Varṣas—bearing the title of Puruṣa, Ṛṣabha, Draviṇa and Devaka—wait upon the Deity in the form of water* with the hollow of their joined palms full of water. (22) (They repeat the following prayer:—) "O (god presiding over) water! You are endowed with the energy of God (the Supreme Person). (Therefore) consecrating the three worlds (heaven and earth and the space intervening them), (and) capable of wiping out sins by your very nature, (pray,) purify our bodies as we touch you." (23)

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशल्लक्षयोजनायामः समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्यपदेशको यस्य ह महासुरभिगन्धस्तं द्वीपमनुवासयति। २४। तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूपविश्वधारसंज्ञान्निधाप्याधिपतीन् स्वयं भगवत्यनन्त आवेशितमतिस्तपोवनं प्रविवेश। २५। एतेषां वर्षमर्यादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुशृङ्गो बलभद्रः शतकेसरः सहस्रस्रोतो देवपालो महानस इति अनघाऽऽयुर्दा उभयस्पृष्टिरपराजिता पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति। २६। तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते। २७।

अन्तःप्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः । अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम्। २८।

Likewise, situated beyond the ocean of milk and round about it is the Śākadwīpa with a width of thirty-two lakh Yojanas (or 2,56,00,000 miles) and enclosed by an equally wide ocean of liquid curds. In that Dwīpa stands a tree bearing the appellation of Śāka, which is responsible for the name of the Dwīpa and whose most fragrant odour they say perfumes the (entire) Dwīpa. (24) The (first) ruler of that Dwīpa too was a (the sixth) son of Priyavrata, Medhātithi by name. He too carved out seven Varṣas, that were named after his sons, and, having installed there as (their) rulers his own sons—bearing the names of Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśwadhāra—himself entered (retired to) a forest suitable for religious austerities, his mind given to Lord Ananta.(25) The mountains forming the boundaries of these Varṣas, as well as the rivers of these Varṣas are severally seven only—viz., the Īśāna, Uruśṛṅga, Balabhadra, Śatakesara Sahasrasrota, Devapāla and Mahānasa (mountains) and the Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, Sahasrasruti and Nijadhṛti (rivers). (26) (The four classes of) the people of those Varṣas—severally bearing the title of Ṛtavrata, Satyavrata, Dānavrata and Anuvrata—worship the Lord in the form of the wind-god through supreme concentration of mind, having shaken off (the elements of) Rajas and Tamas by means of Prāṇāyāma (breath-control). (27) (They repeat the following prayer:—)"May that Lord, the very inner Controller (of all)—under whose sway this visible universe exists and who, having entered (the body of all) animate beings (as air), sustains them by His (fivefold) functions of inhalation, exhalation and so on (that serve as a token of His own existence)—protect us!" (28)

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तत उपकल्पितः समानेन स्वादूदकेन समुद्रेण बहिरावृतो यस्मिन् बृहत्पुष्करं ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्याध्यासनं परिकल्पितम्। २९। तद्द्वीपमध्ये मानसोत्तरनामैक एवार्वाचीनपराचीनवर्षयोर्मर्यादाचलोऽयुतयोजनोच्छ्रायायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां यदुपरिष्टात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति। ३०। तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते। ३१। तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति। ३२।

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत्। एकान्तमद्वयं शान्तं तस्मै भगवते नम इति। ३३।

* The worship of God in the form of water (as in any other form, since all forms, are His) has been recommended in the Vedic text— जलं ब्रह्मोपासीत and is thus quite in keeping with the spirit of scriptures.

Even so, extending beyond the ocean of fluid curds and encircling it (on one side) lies the Puṣkaradwīpa, double in width as compared to it and surrounded on the other side by an equally wide ocean of fresh water. In that Dwīpa stands a gigantic lotus with hundreds of millions of gold petals bright as the flames of a blazing fire, which is intended to be the seat of the glorious Brahmā (who is universally known as having a lotus for his seat). (29) In the middle of that Dwīpa rises only one mountain-range, named Mānasottara, which forms the boundary of the inner and outer Varṣas and possesses a height as well as a width of ten thousand Yojanas (eighty thousand miles). On this mountain stand (built) in the four quarters the four cities of Indra and (three) other guardians of the world (Yama, Varuṇa and Soma) (and) over it revolves the (other) wheel—in the form of a year—of the sun-god's chariot, going round Mount Meru (to which the first wheel stands fastened) in the space of a day and a night of the gods (which correspond to the northern and southern courses of the sun). (30) The (first) ruler of the aforementioned Dwīpa as well was a (the seventh) son of Priyavrata, Vītihotra by name. Having appointed his two sons, Ramaṇaka and Dhātaki by name, as the rulers of the two Varṣas (comprised in his Dwīpa), he himself took solely to the service (worship) of the Lord, like his elder brothers. (31) The people of these two Varṣas worship the Lord in the form of Brahmā (the Creator) through rituals leading to (the attainment of) Brahmā's heaven and other such rewards (which are achieved through actions alone) and repeat the following (prayer):—(32)"Hail to that glorious, yet tranquil form (of the Lord), which is attained through (meritorious) acts and by resorting to which (the truth about) Brahma can be known, which men worship (as Brahmā), (and) which has the one supreme Reality for its goal and is (therefore essentially) one without a second." (33)

ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः। ३४। यावन्मानसोत्तरमेर्वोरन्तरं तावती भूमिः काञ्चन्यन्याऽऽदशतलोपमा यस्यां प्रहितः पदार्थो न कथञ्चित्पुनः प्रत्युपलभ्यते तस्मात्सर्व-सत्त्वपरिहृताऽऽसीत्। ३५। लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वर्तिनावस्थाप्यते। ३६। स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोऽर्वाचीनांस्त्रींल्लोकानावितन्वाना न कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः। ३७।

The sage (Śrī Śuka) went on :— Beyond that (the ocean of fresh water) stands in the form of a ring the mountain-range called Lokāloka, which constitutes the dividing line between the region lighted (by the sun) and that which is not so lighted. (34) (A stretch of) land as wide as that lying between the Mānasottara and Meru mountains extends (on the other side of the ocean of fresh water). Beyond that there is another (tract of) land with a surface of gold and (bright) like a sheet of mirror. Anything dropped there is on no account to be found again (apparently because it is changed into gold and assimilated with the surface): hence it is shunned by all (earthly) life. (35) The mountain-range referred to above is rightly called 'Lokāloka' inasmuch as 'Loka' (the region lighted by the sun) and 'Aloka' (that screened from the sun's rays) are clearly defined by it, standing as it does between them.(36) That mountain has been placed by the Almighty beyond the three worlds (heaven, earth and the intermediate region) as a boundary extending on all sides. And it is so high and extensive that the rays of the multitudes of heavenly bodies from the sun (right) up to the pole-star, enveloping (illuminating) as they do (all) the three worlds on this side, are never able to reach the other side. (37)

एतावाँल्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स तु पञ्चाशत्कोटिगणितस्य भूगोलस्य तुरीयभागोऽयं लोकालोकाचलः। ३८। तदुपरिष्टाच्चतसृष्वाशास्वात्मयोनिनाखिलजगद्गुरुणाधिनिवेशिता

ये द्विरदपतय ऋषभः पुष्करचूडो वामनोऽपराजित इति सकललोकस्थितिहेतवः। ३९। तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपबृंहणाय भगवान् परममहापुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्टमहासिद्ध्युपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्तय आस्ते। ४०। आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-यात्रा गोपीथायेत्यर्थः। ४१। योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात्। ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति। ४२।

Thus far has been reckoned to be the disposition of the terrestrial world by the learned with (particular) reference to the extent, distinctive character and configuration (of its various parts). As for the region extending from Mount Sumeru to the aforesaid Lokāloka mountain, it covers a quarter of the entire diameter of the terrestrial globe, which is calculated to be fifty crore Yojanas (or four thousand million miles).(38) Beyond that mountain live the (four) great elephants—Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita by name—that have been posted in the four quarters by Brahmā (the self-born), the adored of the whole universe, and are (held) responsible for maintaining (the balance of) the entire globe. (39) By way of augmenting the various powers of those elephants as well as of the guardians of the world (Indra and others)—who are (partial) manifestations of the Lord's own glory—and for the welfare of all the worlds, the almighty Lord, the supremely exalted Person, the Possessor of the highest glory, the Inner Controller, dwells on all sides on this great mountain, surrounded by His foremost attendants, Viṣwaksena and others, and manifesting His divine form (consisting of Sattva unmixed with Rajas and Tamas), characterized by (supreme) virtue, omniscience, (the highest form of) dispassion, omnipotence and other divine attributes as well as by the eight superhuman powers (such as that of assuming a form as minute as an atom) and distinguished by His (four) stout arms—adorned with His own (characteristic) weapons (conch, discus and others). (40) What I mean is that the Lord has assumed the aforesaid form for the maintenance of the career of the various worlds evolved by His own Yogamāyā (wonderful creative energy).(41) The extent of Aloka (the region not illuminated by the sun's rays) too, which stretches on the other side of the Lokāloka mountain, has been explained by (as equal to) the extent of the area falling on this side (of the said mountain). Beyond Aloka the learned declare (the existence of) the sacred region which can be traversed only by Masters of Yoga (divine personages). (42)

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम्। सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः। ४३।
मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मार्तण्ड इति व्यपदेशः। हिरण्यगर्भ इति यद्धिरण्याण्डसमुद्भवः। ४४।
सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा। स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः। ४५।
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम्। सर्वजीवनिकयानां सूर्य आत्मा दृगीश्वरः। ४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णने समुद्रवर्षसंनिवेशपरिमाणलक्षणो विंशोऽध्यायः। २०।

(The orb of) the sun is located in the middle of the egg (of this universe), which corresponds to the centre of space lying between the upper and lower shells of the cosmic egg. The (extent of) space between (the orb of) the sun and (the outer shell of) the cosmic egg (on all sides) is twenty-five crore Yojanas (or two thousand million miles). (43) Because

the sun-god appeared in this lifeless (inanimate) egg (as the Cosmic Being), the appellation of Mārtaṇḍa (मृते अण्डे भव:) has been applied to him (ever) since. He is (also) called Hiraṇyagarbha inasmuch as he (as the sun) represents the embryo (located) in (the centre of) the golden egg (of this universe). (44) By the sun indeed are divided (clearly defined) the quarters, the heavens, the celestial region, the earth and (other such) distinctions (divisions), the worlds* of enjoyment and supreme bliss (final beatitude), the infernal regions (where one undergoes tortures of various kinds), the subterranean worlds (Atala and so on) and all (other divisions). (45) Of gods and human beings as well as of the subhuman creatures (that are oblong in shape), of reptiles and plants (the vegetable kingdom), nay of all species of living beings, the sun-god is the very Self (the animating spirit) as well as the deity presiding over their eyesight. (46)

Thus ends the twentieth discourse—delineating the relative position, extent and distinctive character of the oceans and Varṣas as a part on the description of the terrestrial world—in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्याय:

Discourse XXI

A description of the stellar sphere as well as of the chariot of the sun-god and his entourage

श्रीशुक उवाच

एतावानेव भूवलयस्य संनिवेश: प्रमाणलक्षणतो व्याख्यात:। १। एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां ते अन्तरेणान्तरिक्षं तदुभयसन्धितम्। २। यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स एष उदगयनदक्षिणायन-वैषुवतसंज्ञाभिर्मान्द्यशैघ्र्यसमानाभिर्गतिभिरारोहणावरोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्वहोरात्राणि दीर्घह्रस्वसमानानि विधत्ते। ३। यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते ह्रसति च मासि मास्येकैका घटिका रात्रिषु। ४। यदा वृश्चिकादिशु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति। ५। यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रय:। ६।

Śrī Śuka began again : To this extent alone has the disposition of the terrestrial globe been described (by the learned) with (particular) reference to the extent and distinctive character of its parts. (1) By (referring to) this (the extent of the terrestrial globe) the knowers of the subject (indirectly) describe the extent of the heavenly sphere as well, even as by referring to (the size of anyone of) the two halves of peas and other pulses (that of the other half is also made known). Between the two (heaven and earth) intervenes the sky (the aerial region), which is joined both to heaven (above) and earth (below). (2) Placed at the centre

* Of the six spheres above the terrestrial globe, the first two viz., the aerial world (Bhuvarloka) and the heavenly sphere (Swarloka) are the worlds of enjoyment; whereas the four higher spheres (the Maharloka, the Janaloka, the Tapoloka and the Satyaloka or Brahmaloka are the regions inhabited by those (Ṛṣis and others) who either enjoy supreme bliss (Jīvanmukti) or strive for the same, turning their back on the pleasures of sense, with which they are abundantly provided.

of the sky, the glorious sun, the lord of the luminaries, warms by its heat and illuminates by its light (all) the three worlds (heaven, earth and the space lying between them). (Coursing) by slow, swift and regulated marches, known by the names of Uttarāyaṇa (the northerly march from the equator to the summer solstice and back to the equator), Dakṣiṇāyana (the southerly march from the equator to the winter solstice and back to the equator) and the Vaiṣuvata (the march across the equator at the equinoxes) and rising higher (in the heavens), going down and taking a mean position whenever and wherever such positions are inevitable (under the divine law), the sun, while passing through the signs of the zodiac, from Makara (Capricornus) onwards, lengthens the days while shortening the nights and *vice versa* and brings their duration on a par. (3) When the sun traverses the signs* of Meṣa (Aries) and Tulā (Libra), the days and nights are (more or less) of equal length and when it traverses the five signs from Vṛṣabha (Taurus) onwards (viz., Vṛṣabha, Mithuna, Karkaṭa, Siṁha and Kanyā or Taurus, Gemini, Cancer, Leo and Virgo), days become longer and longer only while nights become shorter (on an average) by nearly half an hour (24 minutes) every month. (4) When (however) the sun traverses the five signs from Vṛścika onwards (viz., Vṛścika, Dhanus, Makara, Kumbha and Mīna or Scorpio, Sagittarius, Capricornus, Aquarius and Pisces), days become shorter and nights (proportionately) longer. (5) Days grow in length till the sun takes to the southward course and nights become longer and longer till it takes a northward turn. (6)

एवं नव कोटय एकपञ्चाशल्लक्षाणि योजनानां मानसोत्तरगिरिपरिवर्तनस्योपदिशन्ति तस्मिन्नैन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्वारुणीं निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण मेरोश्चतुर्दिशम्। ७। तत्रत्यानां दिवसमध्यङ्गत एव सदाऽऽदित्यस्तपति सव्येनाचलं दक्षिणेन करोति। ८। यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र क्वचन स्यन्देनाभितपति तस्य हैष समानसूत्रनिपाते प्रस्वापयति तत्र गतं न पश्यन्ति ये तं समनुपश्येरन्। ९।

The learned declare the distance † covered by the revolution of the sun on the top of the (circular) Mānasottara mountain as described heretofore (vide V. xx. 80) to be nine crore and fifty one lakh Yojanas (or seventy-six crore and eight lakh miles) and (further) mention the

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* As the sun never remains at a fixed position according to the ancients and is constantly changing its course, turning more and more either towards the north or towards the south, days and nights are of equal duration, strictly speaking, only on two days in a year, viz., on the vernal and autumnal equinoxes. But the disparity in their length is very negligible during these two parts of the year, covering a total period of nearly two months, as it never exceeds 24 minutes. It is therefore that days and nights are spoken of as equal in length during this period. Similarly the length of days gradually increases and the length of nights is proportionately reduced only when the sun traverses the signs of Vṛṣabha and Mithuna; while during the other three months, viz., when the sun traverses the signs of Karkaṭa, Siṁha and Kanyā, the order is reversed, that is to say, the length of nights gradually increases and that of days diminishes. Days, however, nonetheless continue to be longer than nights till the sun takes to the southward course— vide passage (6) above. It is in this light that the statement in the latter part of passage(4) above should be interpreted. And the statement made in passage (5) above should also be construed likewise. Even so the monthly rate of fall in the duration of nights during the five months of the sun's northward course and in the length of days during the corresponding months of its southward course is not uniform every month; sometimes it exceeds 24 minutes, while at other times it is less than 24 minutes. 24 minutes should, therefore, be taken to be the average rate.

† By adding together half the diameter (fifty thousand Yojanas) of Jambūdwīpas—which lies at the centre of the lotus-like terrestrial globe—and the width of the five other circular Dwīpas surrounding it, each of which is twice as large as the one preceding it, as well as of the six belts of oceans encircling the six Dwīpas, each of which is equal in extent to the Dwīpa enclosed

existence on that mountain of the city of Indra (the deity presiding over the eastern quarter), named Devadhānī, the city of Yama (the deity presiding over the southern quarter), called Saṁyamanī, the city of Varuṇa (the deity presiding over the western quarter), Nimlocanī by name, and the city of Soma (the moon-god, the deity presiding over the northern quarter), known as Vibhāvarī, to the east, south, west and north respectively of Mount Meru. When the sun makes its way into these cities (one after another) at particular periods (of the day), there are on the four sides of Mount Meru sunrise, midday, sunset and midnight respectively—which serve as occasions for activity and suspension of activity on the part of living beings.(7) For those dwelling on the Meru the sun ever shines as at midday. And though (actually moving in an easterly direction with its face turned towards the lunar mansions and) keeping the Meru on its left, it appears to (move in a westerly direction and) keep the Meru on its right (because of the movement in an opposite direction of the entire stellar sphere including the sun, which is going from east to west, being pushed by the wind known as Pravaha, which is always blowing with the Meru on its right). (8) It is a well-known fact that it sets (goes out of sight) just on the opposite side of the point where it rises (comes to view) and it sends the world to deep sleep (causes midnight) just opposite to the place where it torments people (by its heat), so as to make them drip with perspiration. (Similarly) they who clearly see it continually (from sunrise to sunset) no longer perceive it when it has gone to the other side (That is to say, when the sun shines overhead on the opposite side, there is midnight on this side). (9)

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति। १०। एवं ततो वारुणीं सौम्यामैन्द्रीं च पुनस्तथान्ये च ग्रहाः सोमादयो नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति। ११। एवं मुहूर्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ चतसृषु परिवर्तते पुरीषु। १२।

When the sun proceeds from the city of Indra to that of Yama, it traverses, in the course of fifteen Ghaṭikās (six hours), (a distance of) two and a quarter crore, twelve and a half lakh and more (twenty-five thousand) Yojanas (i.e., two crore, thirty-seven lakh and seventy-five thousand Yojanas all told or one-quarter of its total orbit). (10) In the same way (in the same period) it travels from it (from the last-mentioned city, the city of Yama) to the city of Varuṇa, and (thence) to the city of Soma and (then) back to the city of Indra (all of which are situated at an equal distance from one another). So also other planets such as the moon alongwith the lunar mansions rise as well as set together in the stellar sphere. (11) Thus covering (a

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by it, and joining to the total width of these six Dwīpas and the same number of oceans surrounding them half the width of the seventh and largest Dwīpa (Puṣkaradwīpa) at the centre of which the mountain-belt called Mānasottara is placed, the figure of one crore, fifty-seven lakh and fifty thousand Yojanas is arrived. This represents the radius of the circle described by the revolution of the sun's chariot on the top of the Mānasottara mountain with Mount Meru, standing at the core of Jambūdwīpa, as its centre. The double of this number or 3 crore and fifteen lakh Yojanas represents the extent of its diameter. According to the established rules of geometry the extent of the circumference of a circle is 3 $^1/_7$ times as much as its diameter. Multiplying the length of the diameter as calculated above by 3 $^1/_7$ the figure comes to nine crore and ninety lakh Yojanas. This, however, does not tally with the figure cited in the text, which is 39,00,000 less. A learned commentator, however, points out that, really speaking, the distance from the centre of Mount Meru to the orb of the sun itself should be reckoned as the radius of the circle and this has been ascertained from other authoritative sources to be in the neighbourhood of one crore and fifty-one lakh Yojanas only. Thus calculated, the diameter of the circle works out at the figure of three crore and two lakh Yojanas approximately. And by multiplying this figure by 3 $^1/_7$ the result arrived at exactly corresponds to the figure quoted in the text.

distance of) thirty-four lakh and eight hundred Yojanas (or two crore, seventy-two lakh, six thousand and four hundred miles) in the course of two Ghaṭikās (forty-eight minutes), the chariot of the sun-god, which represents the three Vedas (Ṛgveda, Sāmaveda and Yajurveda), continues to travel through the four cities (one after another in the order mentioned above). (12)

यस्यैकं चक्रं द्वादशारं षण्नेमि त्रिणाभि संवत्सरात्मकं समामनन्ति तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र प्रोतं रविरथचक्रं तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति। १३। तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्यमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे कृतोपरिभागः। १४।

The wise speak of this chariot as having one of its wheels in the shape of a year with twelve spokes (in the form of the twelve months), a rim with six segments (in the form of the six seasons) and a hub with three pieces joined together (in the shape of the three parts of four months each). Its axle-tree is fixed (at one end) to the top of Mount Meru and has its other end placed (somewhere in the air) over (the belt of) the Mānasottara (on the same level as the Meru). Fixed through and rotating on this like the wheel of an oil-press, the wheel of the chariot of the sun-god revolves over (the entire length of) the Mānasottara Mountain. (13) (Besides this) there is a second axle-tree, measuring one fourth of the length of the first, (i.e., thirty-nine lakh, thirty-seven thousand and five hundred Yojanas, the length of the first being one crore, fifty-seven lakh and fifty thousand Yojanas as already pointed out), with its lower end joined to the aforesaid (first) axle, like the axle of an oil-press, and its upper end fastened to the pole-star (with an aerial cord). (14)

रथनीडस्तु षट्त्रिंशल्लक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयुगो यत्र हयाश्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम्। १५। पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते। १६। तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाय नियुक्ताः संस्तुवन्ति। १७। तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नानानामानः पृथक्कर्मभिर्द्वन्द्वश उपासते। १८। लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलयस्य क्षणेन सगव्यूत्युत्तरं द्विसहस्रयोजनानि स भुङ्क्ते। १९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ज्योतिश्चक्रसूर्यरथमण्डलवर्णनं नामैकविंशोऽध्यायः। २१।

The interior of the chariot is thirty-six lakh Yojanas (or two crore and eighty-eight lakh miles) long and a quarter of it (or nine lakh Yojanas) in breadth. The yoke of the chariot of the sun-god is (also) of the same extent (nine lakh Yojanas long) : joined to this by Aruṇa (the charioteer), seven horses, severally bearing the names of the (seven Vedic) metres (Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti), carry the sun-god (seated in the chariot). (15) Charged with the role of a charioteer, they say, sits Aruṇa in front of the sun-god but with his face turned towards the west (towards the sun-god in order to avoid showing disrespect to him by turning his back towards him). (16) Even so, entrusted with (the duty of) uttering his praises (and ever seated) in front of him, sixty thousand sages, (known as) the Vālakhilyas, (all) equal in size to the forepart of a thumb, extol the sun-god in a chorus. (17) Similarly other Ṛṣis (sages), Gandharvas (celestial musicians), Apsarās (celestial nymphs), Nāgas (serpent-demons), Yakṣas (a species of demigods), Yātudhānas (Rākṣasas) and gods—fourteen (in all) taken singly and forming seven groups when taken in pairs (each pair consisting of two individuals of the same species), and bearing diverse names—wait upon the Lord, the (universal) Spirit, in the form of the sun-god, called by different names, through different services* and in distinct batches (of fourteen) every month. (18) (It has already been

pointed out in passage 7 that) the circumference of the terrestrial globe (at the belt of the Mānasottara mountain situated in the heart of the outermost Dwīpa, the Puṣkaradwīpa) is nine crore and fifty-one lakh Yojanas. (Out of this) the sun covers (a distance of) two thousand and twoYojanas in a moment. (19)

Thus ends the twenty-first discourse entitled "A description of the stellar sphere as well as of the chariot of the sun-god and his entourage" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

The relative position of the planets and their movements

राजोवाच

यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथमनुमिमीमहीति। १।

The king (Parīkṣit) asked : How are we to understand (accept the truth of) what your glorious self has (just) stated (in passages 8 and 14 of the last discourse) with respect to that glorious sun, viz., that while appearing to revolve about Mount Meru (on the one hand) and the pole-star (on the other) with both these on its right, it (actually) moves (through the various signs of the zodiac) facing the lunar mansions, with the Meru (and the pole-star) on its left ? (1)

स होवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वात्। २। स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति। ३। तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातैर्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति। ४। अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य कालचक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मासः पक्षद्वयं दिवा नक्तं चेति सपादर्क्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै ऋतुरित्युपदिश्यते संवत्सरावयवः। ५। अथ च

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* The diverse functions discharged by the seven groups of attendants of the sun-god enumerated above are described in other books as below :—

स्तुवन्ति ऋषयः स्तवैर्गन्धर्वैर्गीयते पुरः। नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः॥
वहन्ति पन्नगा यक्षैः क्रियतेऽर्भापुसंग्रहः। वालखिल्यास्तथैवैनं परिवार्य सहासते॥

(Viṣṇupurāṇa)

"The sages extol him through hymns of praise, the Gandharvas sing before him, the Apsarās go dancing in front of him, and then follow the Rākṣasas. The Nāgas draw the chariot (alongwith the horses), the Yakṣas hold the reins and even so the Vālakhilyas sit in the same chariot surrounding him (on all sides)."

For the names of the attendants as well as for those of the sun-god changing every month vide,. XII. xi. 33-34.

यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते।६। अथ च यावन्नभोमण्डलं स ह द्यावापृथिव्योर्मण्डलाभ्यां कात्स्न्येन सह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं वत्सरमिति मानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति।७।

The sage clearly said : (Even) as the course of ants etc., crawling on a potter's wheel—which is rotating (on its axle)—and (thus) revolving with it, is indeed different (from the course of the wheel) as is evidenced by the fact that the ants etc., are observed in different parts (of the wheel even while it is in motion), so the course of the sun and other planets—which are subject to the wheel of Time, symbolized by the (various) constellations and the signs of the zodiac, and revolve with it even as the wheel in the form of constellations revolves round the pole-star and Mount Meru—is certainly different (from the course of the said wheel of Time, with which they move), as is clear from the fact that the sun and other planets are observed as conjoined with different constellations and at different signs of the zodiac (from the one where they were seen before). (2) It is no other than the glorious (omnipotent) Lord Nārāyaṇa, the most ancient Person (the ultimate Cause of the whole universe) Himself, who is critically inquired into by the Vedas as well as by the wise (those well-versed in the Vedas), that for the welfare of (all) living beings splits up His body (in the form of Time, symbolized by the year)—the theme of the three Vedas (Ṛgveda, Yajurveda and Sāmaveda), (nay) which is responsible for the right (timely) performance of rituals—into twelve parts (the twelve months) and manifests (by turns), in the six seasons, spring etc., the (distinctive) characteristics (in the form of heat and cold, showers and winds etc.), of each season, so as to provide the Jīvas with the means of reaping the fruits of their past actions. (3) Devoutly worshipping in this world the aforesaid Lord (in the form of Indra and the other deities) through (the different orders or grades of) rituals, (both) high and low, prescribed in the three Vedas, and (in the form of the Supreme Person) through the elaborate system of Yoga (courses of spiritual discipline or methods of God-Realization, e.g., Bhakti, Jñāna, Yoga), men following the path chalked out for the various Varṇas (grades of society) and Āśramas (stages in life) easily and duly attain the (desired) blessings (in the form of heavenly bliss—in the case of those who worship Him through rituals—or final beatitude in the case of those who worship Him through Bhaktiyoga, Karmayoga, Jñānayoga and so on). (4) Now, entering (in the form of the sun) the wheel of Time (as symbolized by the stellar sphere) existing in the firmament between heaven and earth, the same Lord who is the soul of all living beings passes through twelve months, the (twelve) parts of a year, known by the names of the (twelve) signs of the zodiac (Meṣa, Vṛṣa and so on). The learned declare that a month is equivalent to a couple of fortnights (one bright and the other dark, according to the lunar calendar), a day and night (in the eye of the manes) and the period taken in traversing two constellations and a quarter (from the point of the sun). And the fraction of a year in which He (the sun-god) covers the sixth part (of His orbit) is called a Ṛtu (season). (5) And, again, they refer to the (duration of) time in which He traverses one-half of His passage through the heavens as an Ayana (a half-year). (6) And, further, the learned speak of the (length of) time in which the same sun traverses the whole extent of the sky—bounded by the heavenly sphere on one side and the terrestrial sphere on the other—along with these two spheres in slow, rapid and moderate marches as a Saṁvatsara,* Parivatsara, Iḍāvatsara, Anuvatsara or Vatsara. (7)

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते।८। अथ चापूर्यमाणाभिश्च

*For the significance of the names Saṁvatsara, Parivatsara and so on, vide footnote below III. xi. 14.

कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते। ९। य एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति। १०।

Similarly, the moon, which is observed at a height of a lakh Yojanas (eight lakh miles) beyond the orb of the sun, and which moves faster than the sun and (therefore) leads all the other constellations, completes in the course of a month (two fortnights) the circuit made by the sun in a whole year, traverses in two and a quarter days the distance covered (by the sun) in a month, and the distance covered in a fortnight in the course of a day. (8) Determining by its gradually growing and declining splendour, associated with the first (bright) and second (dark) half-months, the day* and night of the gods and the manes respectively, the moon—which is the very life (sustenance) of all the species of living beings as well as (their) life-giver (sustainer)—passes through each constellation in the course of thirty Muhūrtas (twenty-four hours). (9) It is this glorious being appearing in the form of the moon (with its orb consisting of sixteen parts or digits), the deity presiding over the mind, the food† of all living beings and the very embodiment of nectar, who, being by his very nature the nourisher of the life of (all living beings including) the gods and the manes, human beings and spirits, beasts and birds, reptiles and plants, is one with all: so declare the wise. (10)

तत उपरिष्टात्त्रिलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव कालायन ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः। ११। तत उपरिष्टादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य शैघ्र्यमान्द्यसाम्याभिर्गतिभिरर्कवच्चरति लोकानां नित्यदानुकूल एव प्रायेण वर्षयंश्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः। १२।

At a height of three lakh Yojanas (or twenty-four lakh miles) beyond the moon (or five lakh Yojanas beyond the earth's surface) are placed the twenty-eight lunar mansions ‡inclusive of Abhijit. They revolve with the Meru on their right alone (having no separate course of their own)

*Although the scriptures declare that the dark and bright fortnight of a lunar month constitute a day and night respectively of the manes—a species of living beings inhabiting a part of the aerial region which evidently remains lighted by the sun's rays throughout a dark fortnight and screened from its rays for the whole length of a bright fortnight, the same is not the case with the gods, whose realm—so declare the scriptures—remains lighted by the sun so long as the latter continues to traverse the northern skies, and remains screened from the sun's rays throughout the rest of the year. Thus the period of six months commencing from the day on which the sun enters the sign of the zodiac called Capricornus constitutes the day, and other six months commencing with the sun's entry into the sign of the zodiac called Cancer constitutes the night of the gods. By the statement, therefore, that the moon divides the day and night of the gods and the manes by means of the bright and dark halves of a month, the sage Śuka evidently means that the moon determines by means of the bright and dark fortnights the periods of worship suitable for the gods and the manes respectively; for the Śruti text तस्मादापूर्यमाणपक्षे यजन्ते restricts the worship of the gods, to the bright fortnight. Similarly the Śruti text अपरपक्षे पितृणाम् assigns the dark fortnight to the worship of the manes. It is in this sense that the bright fortnight should be understood to be the day of the gods, and the eight of the manes and the dark fortnight to be the day of the manes and the night of the gods.

† The moon-god has been referred to in the scriptures as 'Oṣadhīśa' (the ruler and protector of herbs and annual plants). Elsewhere he has been spoken of as supplying food to all living beings (vide V. xx. 12). It is in this sense that he should be understood as constituting the food of all.

‡ The Nakṣatras or lunar mansions are ordinarily reckoned as twenty-seven only. Their names are:—Aświnī, Bharanī, Kṛttikā, Rohiṇī or Brāhmī, Mṛgaśirā or Agrahāyaṇī, Ārdrā, Punarvasu or Yamaka, Puṣya or Sidhya, Āśleṣā, Maghā, Pūrvā-phālgunī, Uttarāphālgunī, Hasta, Citrā, Swāti Viśākhā or Rādhā, Anurādhā (so-called because it is placed next to Rādhā), Jyeṣṭhā, Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā, Śravaṇa, Śraviṣṭhā or Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapada, Uttarābhādrapada and Revatī. The twenty-eight constellations, viz., Abhijit, is located midway between the two Āṣāḍhā and Sravana, as is borne out by the Śruti text—'अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्तच्छ्रोणाया:'.

fixed as they are to the wheel of time by God. (11) At a height of two lakh Yojanas beyond them is observed Uśanā (Venus), which traverses the heavens in rapid, slow and moderate marches like the sun, (sometimes) going before, (at other times following) in the rear, and (at still other times) keeping pace with, the sun. Bringing showers (in its train) almost invariably, it is ever propitious to (all) living beings and by its flitting (across certain constellations) is concluded to be neutralizing the influence of planets (such as the Mars) obstructing rainfall. (12)

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवाताभ्रप्रायानावृष्ट्यादिभयमाशंसते। १३। अत ऊर्ध्वमङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन्द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽघशंसः। १४। तत उपरिष्टाद् द्विलक्षयोजनान्तरगतो भगवान् बृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य। १५।

By describing (the course of) Venus, (the course of) Budha or Mercury (too) stands described. Observed at a height of two lakh Yojanas beyond Venus, Budha, an offspring of the moon, is generally beneficent (in its influence). When (however) it outstrips the sun, it forebodes storm, a cloudy weather almost throughout (that period), drought and other unwelcome conditions. (13) Beyond Mercury, Aṅgāraka (Mars) too is observed at a height of two lakh Yojanas. It passes through the twelve signs of the zodiac at the rate of one in three fortnights, unless it takes a retrograde course, and is an inauspicious planet, often portending evil. (14) Placed at a height of two lakh Yojanas beyond Mars, the glorious Bṛhaspati (Jupiter) passes through one sign of the zodiac in a whole year unless it takes a retrograde course. It is generally propitious to the Brāhmaṇa race. (15)

तत उपरिष्टाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्भिरनुवत्सरैः प्रायेण हि सर्वेषामशान्तिकरः। १६। तत उत्तरस्मादृषय एकादशलक्षयोजनान्तर उपलभ्यन्ते य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति। १७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ज्योतिश्चक्रवर्णने द्वाविंशोऽध्यायः। २२।

Observed at a height of two lakh Yojanas beyond Jupiter, and tarrying in each sign of the zodiac for thirty months (two years and a half), the planet Śanaiścara or Saturn (so-called because of its slow moving nature) passes through all (the twelve signs) in exactly the same number of years and is indeed mostly a source of anxiety to all. (16) At a height of eleven lakh Yojanas beyond Saturn are observed the seven Ṛṣis (the seven stars known by the name of the Big Bear or Ursa Major), that move clockwise round what they call the highest abode of Lord Viṣṇu (viz., the pole-star or Dhruvaloka), (ever) contemplating the (unmixed) good of all living beings. (17)

Thus ends the twenty-second discourse, forming part of an account of the stellar sphere, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

The disposition of the stellar sphere represented in the form of a dolphin

श्रीशुक उवाच

अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदमभिवदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेण धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाण इदानीमपि कल्पजीविनामाजीव्य उपास्ते तस्येहानुभाव उपवर्णितः।१। स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते। २।

Śrī Śuka continued : Now, at a height of thirteen lakh Yojanas beyond the Great Bear, lies (in the form of the pole-star) what they call the highest abode* of Lord Viṣṇu, where indeed resides the great devotee of the Lord, Dhruva, son of Uttānapāda, who is being circumambulated clockwise with great reverence even to this day by Agni (the god of fire), Indra (the chief of the gods), Kaśyapa, a lord of created beings, and Dharma (the god of virtue)—all moving synchronously (in the form of stars)—and who is the mainstay (resort) of (all) those who live (even) at the time of Pralaya (when all the three worlds perish). His glory has (already) been described in (Book Four of) this (holy) book (Śrīmad Bhāgavata). (1) Indeed he shines eternally (in the form of a star), fixed as he is by God, like a post holding together all the multitudes of luminaries, including planets and lunar mansions, that are being made to revolve by the ever-vigilant and all-powerful Time of incomprehensible speed. (2)

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभिस्त्रिभिः सवनैर्यथास्थानं मण्डलानि चरन्त्येवं भगणा ग्रहादय एतस्मिन्नन्तर्बहिर्योगेन कालचक्र आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं परिचङ्क्रमन्ति नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं ज्योतिर्गणाः प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न पतन्ति। ३।

Just as (pairs of) oxen, trampling corn (in order to thresh it) while (remaining) tied to a post in the middle of a threshing-floor, walk round in their respective spheres, in three circles (gradually receding from that post), so the hosts of luminaries including the planets—fastened as they are to the aforesaid wheel (revolving movement) of Time either in the inner circle (remote from the earth) or in the outer one (nearer the earth) and propelled by the wind (called Pravaha and referred to in passage 8 of Discourse XXI)—revolve round the pole-star as the pivot till the end of a Kalpa (the life-time of the three worlds) in three courses (northward, southward and along the equator). (And just) as clouds and birds such as the hawk move about in the sky, suspended in the air and helped by their destiny (which keeps them floating in the air and prevents them from falling down), so the hosts of luminaries (which are no other than particular Jīvas appearing in those form)—brought into existence by the union of matter and Spirit (occasioned by the destiny responsible for their assuming such forms) and reaping the fruit yielded by their (past) actions—(move about in the air and) do not fall to the ground.(3)

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति। ४। यस्य

* In the region of the pole-star Lord Viṣṇu ever remains manifest. It is in this sense that it has been spoken of here as well as at other places as the highest abode of Lord Viṣṇu. It is surely different from the Lord's own realm. known by the name of Vaikuṇṭha, which lies beyond the material plane.

पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः। तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये। यथा शिशुमारस्य कुण्डलाभोगसन्निवेशस्य पार्श्वयोरुभयोरप्यवयवाः समसंख्या भवन्ति। पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः। ५। पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोण्योरार्द्राश्लेषे च दक्षिणवामयोः पश्चिमयोः पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर्नासिकयोर्यथासंख्यं श्रवणपूर्वाषाढे दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्क्रिषु युञ्जीत तथैव मृगशीर्षादीन्युदगयनानि दक्षिणपार्श्ववङ्क्रिषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्ठे स्कन्धयोर्दक्षिणवामयोर्न्यसेत्। ६। उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः। ७।

Some people declare the stellar sphere as capable of being meditated upon through deep concentration of mind as a form of Lord Vāsudeva, (existing) in the shape of a dolphin. (4) At the end of the tail of this (divine) dolphin, whose body lies coiled with its head downwards, is allocated the pole-star; at its tail (below the end) are located one after another (the four stars representing) the Prajāpati (the sage Kaśyapa), Agni (the god of fire), Indra (the chief of the gods) and Dharma (the god of piety); at the root of its tail, (the stars representing the gods) Dhātā and Vidhātā; at the hip, the seven stars (of the Great Bear, representing the seven seers); on the right side of the dolphin, whose body lies coiled from left to right, they locate the (fourteen) constellations that mark the northern course (viz., from Abhijit to Punarvasu) and (the other fourteen, viz.,) those marking the southern course (i.e., from Puṣya to Uttarāṣāḍhā) on the left side, (even) as on both sides of a (common) dolphin whose body is disposed in concentric rings, the parts are equally divided. (To mention the limbs separately) at its back is placed the (group of constellations known by the name of) Ajavīthī (consisting of Mūla, Pūrvāṣāḍhā and Uttarāṣāḍhā) and at its belly, the milky way. (5) One should locate Punarvasu and Puṣya at the right and left loins, Ārdrā and Āśleṣā at the right and left hind legs, Abhijit and Uttarāṣāḍhā at the right and left nostrils, Śravaṇa and Pūrvāṣāḍhā at the right and left eyes. Dhaniṣṭhā and Mūla at the right and left ears respectively and the eight constellations from Maghā onwards, marking the southern course, at the ribs on the left side; and even so one should place the (other) eight, marking the northern course, (viz.,) Mṛgaśīrṣa and so on, at the ribs on the right side in the reverse order (i.e., from Pūrvābhādrapada back to Mṛgaśirṣā), and locate (the remaining two, viz.,) Śatabhiṣā and Jyeṣṭhā at the right and left shoulders. (6) (Again,) at the upper jaw should be placed (the star representing the sage) Agasti (Agastya) and (the star representing) Yama (the god of punishment) at the lower jaw, (the planet) Mars as the mouth, Saturn at the penis, Jupiter at the hump, the sun at the chest, (the star representing the divine sage) Nārāyaṇa at the heart, the moon in the mind, Venus at the navel, (the two stars representing the twin gods) Aświnīkumāras (the celestial physicians) at the breasts, Mercury in the outgoing and incoming breaths, (the planet) Rāhu at the neck, the Ketus (comets) all over the body and all the hosts of (other) stars in the hair (on the body). (7)

एतदु हैव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनायानिमिषां पतये महापुरुषायाभिधीमहीति। ८।

ग्रहर्क्षतारामयमाधिदैविकं पापापहं मन्त्रकृतां त्रिकालम्।
नमस्यतः स्मरतो वा त्रिकालं नश्येत तत्कालजमाशु पापम्। ९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे शिशुमारसंस्थावर्णनं नाम त्रयोविंशोऽध्यायः। २३।

And actually fixing one's gaze on this very form of Lord Viṣṇu, representing all the gods, in the evening from day to day, one should wait with a concentrated mind upon the same with the following (prayer) silently:—"Hail to the Supreme Person, (manifesting Himself as) the wheel of Time—the backbone of the luminaries—the Ruler of all the gods! (Thus) do we meditate on Him." (8) The form of Lord Viṣṇu (the Ruler of all the gods), consisting of the planets, lunar mansions and other stars, wipes out the sins of those who repeat the foregoing prayer thrice (in the morning and evening and at noon) everyday. (Nay,) the sin committed in the immediate past by him who bows to or even thinks of this form three times (a day) disappears at once. (9)

Thus ends the twenty-third discourse entitled " The disposition of the stellar sphere represented in the form of a dolphin" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The position of Rāhu etc., and the limits of the heavenlike subterranean regions

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैंहिकेयो ह्यतदर्हस्तस्य तात जन्मकर्माणि चोपरिष्टाद्वक्ष्यामः। १। यददस्तरणेर्मण्डलं प्रतपतस्तद्विस्तरतो योजनायुतमाचक्षते द्वादशसहस्रं सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्वैरानुबन्धः सूर्याचन्द्रमसावभिधावति। २। तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहूर्तमुद्विजमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः। ३।

Śrī Śuka went on : Some people (well-versed in the Paurāṇika lore) declare that ten thousand Yojanas below the sun (a heavenly body called) Rāhu moves about like a lunar mansion. The deity presiding over it, who was by birth a vile demon, having been born of (a mother,) Siṁhikā (by name), attained by the grace of the Lord immortality and the (exalted) rank of a planet (thus, influencing the destiny of men), though unworthy of these. (The story) of his birth and deeds, O dear son, we shall narrate later on (in Books, VI and VIII). (1) They declare the sphere of the burning sun, that shines yonder, as ten thousand Yojanas, that of the moon as twelve thousand and that of Rāhu as thirteen thousand Yojanas in extent—(the same Rāhu) who assails the sun and the moon on the day when the two dwell together and the day of the full moon (respectively), nursing a grudge against them ever since he interposed himself between them (in the garb of a god to share the feast of nectar, which was being doled out to the gods by the Lord Himself appearing in the form of a bewitching woman, Mohinī by name vide Discourse IX of Book VIII—and his identity was disclosed by the sun-god and the moon-god). (2) Seeing the celebrated and favourite missile (discus) of the Lord, Sudarśana by name, placed by Him by the side of both the aforesaid (planets) for their protection—on coming to know their (delicate) plight—and formidable by its splendour, constantly revolving, he (Rāhu) stands facing it for an hour or so (lit., 48 minutes), shaking

with fear and bewildered at heart and retreats even from a distance. It is this incident (his proceeding against either of the two planets in a hostile manner and standing awhile in front of it in a menacing attitude) that the people refer to as a (solar or lunar) eclipse (as the case may be). (3)

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव। ४। ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते। ५। ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी यावद्धंसभासश्येनसुपर्णादयः पतत्रिप्रवरा उत्पतन्तीति। ६। उपवर्णितं भूमेर्यथासंनिवेशावस्थानमवनेरप्यधस्तात् सप्त भूविवरा एकैकशो योजनायुतान्तरेणायामविस्तारेणोपक्लृप्ता अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति। ७। एतेषु हि बिलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः सुसमृद्धभवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदितानुरक्तकलत्रापत्यबन्धुसुहृदनुचरा गृहपतय ईश्वरादप्यप्रतिहतकामा मायाविनोदा निवसन्ति। ८। येषु महाराज मयेन मायाविना विनिर्मिताः पुरो नानामणिप्रवरप्रवेकविरचितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमिथुनपारावतशुकसारिकाकीर्णकृत्रिमभूमिभिर्विवरेश्वरगृहोत्तमैः समलङ्कृताश्चकासति। ९। उद्यानानि चातितरां मनइन्द्रियानन्दिभिः कुसुमफलस्तबकसुभगकिसलयावनतरुचिरविटपविटपिनां लताङ्गालिङ्गितानां श्रीभिः समिथुनविविधविहङ्गमजलाशयानाममलजलपूर्णानां झषकुलोल्लङ्घनक्षुभितनीरनीरजकुमुदकुवलयकह्लारनीलोत्पललोहितशतपत्रादिवनेषु कृतनिकेतनानामेकविहाराकुलमधुरविविधस्वनादिभिरिन्द्रियोत्सवैरमरलोकश्रियमतिशयितानि। १०। यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते। ११। यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते। १२। न वा एतेषु वसतां दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च भवन्ति। १३। न हि तेषां कल्याणानां प्रभवति कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रापदेशात्। १४। यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव स्रवन्ति पतन्ति च। १५।

At (a distance of) quite as many (ten thousand) Yojanas (as Rāhu stands below the sun) below Rāhu lie the abodes (realms) of (demigods such as) the Siddhas (a class of beings possessing mystic powers from their very birth), Cāraṇas (celestial bards) and Vidyādharas (celestial artistes). (4) Below these lies the aerial region, the sports-ground (abode) of the hosts of Yakṣas (the attendants of Kubera, the god of riches), Rākṣasas (ogres), Piśācas (goblins), Pretas (spirits) and Bhūtas (ghosts), extending as far (below) as the wind fiercely blows and clouds are met with. (5) At a distance of a hundred Yojanas below that (the aerial region) lies this earth (the terrestrial region), extending as far (high) as the foremost of birds such as the swans, vultures, hawks and eagles (are able to) soar. (6) The situation of the earth as well as the arrangement of its parts has (already) been described as it is. Even below (in the bowels of) the earth there exist seven holes in the earth (subterranean regions)—situated at a distance of ten thousand Yojanas (from one another) and each extending to the (same) length and breadth of ten thousand Yojanas, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. (7) In the houses, gardens, pleasure-grounds and stadia in these heavenlike subterranean regions—houses etc., exuberantly rich in sensuous enjoyments, affluence and joy born of power, surpassing even those enjoyed in heaven—live as householders Daityas and Dānavas (two species of superhuman beings noted for their herculean strength and gigantic form) and serpents (born of Kadrū, one of the wives of the sage Kaśyapa), whose wives and children, relations and kinsmen and servants are ever highly delighted and devoted (to them), whose desires are never thwarted even by most powerful gods (like Indra) and who divert themselves with their uncanny skill in (various) arts.(8) In these regions, O great king (Parīkṣit), shine forth cities built by the miraculous architect Maya, and richly adorned with wonderful house, defensive walls, gates, town halls, places of worship, quadrangles and resting-places etc., built of various excellent gems of best

type, as well as with grand mansions of the lords of these regions, whose terraces are (ever) crowded with pairs of Nāgas and Asuras (demons), pigeons and parrots and Mainās. (9) The gardens too (in those regions) surpassingly dim the glory of the celestial world by the splendour, delighting the mind and senses (of the spectators), of (their) trees—whose charming boughs are weighed down by bunches of flowers and fruits and lovely young leaves and which are embraced by the body of creepers—(as well as) of their lakes etc., full of limpid water and resorted to by various species of birds living singly as well as in pairs; and (even so) they excel the heavenly world by the sweet and varied notes of birds that have taken up their abode in the beds of lotuses and lilies, Kuvalayas, and Kalhāras, blue and red, lotuses and lotuses with a hundred petals (and so on) in the water of those lakes etc., shaken by the leaping of fish—notes that bring a feast of joy (to the hearers) and are confused by their uninterrupted sport. (10) There indeed, they say, no fear caused by divisions of time such as day and night is observed (among the people since the sun and the moon do not shine there and the denizens of those regions are very long-lived). (11) As a matter of fact, in those regions the gems on the hoods of the foremost of the great serpents (inhabiting them) drive away all darkness. (12) Nor indeed do anxieties and ailments, wrinkles, grey hairs and old age (the root of all these) etc., paleness of the body, foul smell (coming from the body), perspiration, fatigue and langour—these as well as the changes in age (too) do not afflict those residing in these regions because of (their taking) miraculous herbs, saps, elixirs, foods and drinks, baths and so on. (13) In fact, death from no cause except from the might of the Lord going by the name of his discus (Sudarśana) prevails against those blessed souls. (14) (And) the moment that discus enters those regions the embryos (carried in the womb) of the Asura women generally slip out (from the womb) in their earlier or later stages of development through sheer fear (of the discus). (15)

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः षण्णवतिर्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भमाणस्य मुखतस्त्रयः स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति या वै विलायनं प्रविष्टं पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासावलोकनानुरागस्मितसंलापोपगूहनादिभिः स्वैरं किल रमयन्ति यस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धोऽहमित्ययुतमहागजबलमात्मानमभिमन्यमानः कत्थते मदान्ध इव। १६।

Now, in (the region of) Atala, lives the demon Bala, son of Maya, by whom, indeed, they say, were released ninety-six (varieties of) conjuring tricks, some of which conjurers practise even today. From the mouth of this demon, even as he was yawning (once), sprang up three groups of women, called Swairiṇīs (those copulating with men of their class alone), Kāminīs (copulating with people of other classes too) and Puṁścalīs (the most fickle-minded among the Kāminīs). (All) these women render a man, entering this subterranean region, sexually fit by (giving them) an elixir called Hāṭaka and afford them sexual delight at will, so they say, by their (peculiar) dalliances and sportive glances, love-begotten smiles, affectionate talks and embraces etc. When that elixir is taken, a man begins to feel that he is all-powerful, that he is all-perfect and, thinking himself as possessing the strength of ten thousand mighty elephants, brags like one blinded by intoxication. (16)

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्षदभूतगणावृतः प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र चित्रभानुर्मातरिश्वना समिध्यमान ओजसा पिबति तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति। १७।

Below that, in (the region of) Vitala, resides Lord Śiva (the Destroyer of the universe), (known by the name of) Hāṭakeśwara, surrounded by troops of ghosts, forming His retinue, and united with His (divine) Spouse (Goddess Pārvatī) under the name of Bhava (the Source of the creation) for multiplying the creation of Brahmā (the lord of creation). From Him has issued the great river Hāṭakī, charged with the energy of both Lord Bhava and Goddess

Bhavānī (His Consort), where fire, kindled by the wind, absorbs with (great) vigour the water (of the river), and the same, thrown out (in the form of froth), is condensed into (the variety of) gold, known by the name of Hāṭaka which both males and females (who are equally strong) in the gynaeceums of the Asura chiefs wear (on their person) in the form of ornaments. (17)

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि। १८। नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्यशेषजीवनिकायानां जीवभूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य यद्विलनिलयैश्वर्यम्। १९। यस्य ह वाव क्षुतपतनप्रस्खलनादिषु विवशः सकृन्नामाभिगृणन् पुरुषः कर्मबन्धनमञ्जसा विधुनोति यस्य हैव प्रतिबाधनं मुमुक्षवोऽन्यथैवोपलभन्ते। २०। तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव। २१। न वै भगवान्नूनममुष्यानुजग्राह यदुत पुनरात्मानुस्मृतिमोषणं मायामयभोगैश्वर्यमेवातनुतेति। २२। यत्तद्भगवतानधिगतान्योपायेन याच्ञाच्छलेनापहृतस्वशरीरावशेषितलोकत्रयो वरुणपाशैश्च सम्प्रतिमुक्तो गिरिदर्यां चापविद्ध इति होवाच। २३। नूनं बतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस्तमतिहायस्वयमुपेन्द्रेणात्मानमयाचतात्मनश्चाशिषो नो एव तद्दास्यमतिगम्भीरवयसः कालस्य मन्वन्तरपरिवृत्तं कियल्लोकत्रयमिदम्। २४। यस्यानुदास्यमेवास्मत्पितामहः किल वव्रे न तु स्वपित्र्यं यदुताकुतोभयं पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि। २५। तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह उपजिगमिषतीति। २६। तस्यानुचरितमुपरिष्टाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगद्गुरुर्नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो योजनायुतायुतं दिग्विजय उच्चाटितः। २७।

Below that, in (the region of) Sutala, resides, free from (all) fear, even to this day (the demon king) Bali of sacred renown, the illustrious son of Virocana. (Once) robbed of (the sovereignty of all) the three worlds (heaven, earth and the intermediate region) by the Lord—who in order to please the mighty Indra (the chief of the gods) descended through (the womb of) Aditi (the mother of the gods and a wife of the sage Kaśyapa) and appeared (before him) in the form of a celibate dwarf—he was admitted (into this realm) through the Lord's very grace and endowed once more with overflowing wealth, (the like of) which is not forthcoming even with Indra and others, and continues to worship the same adorable Lord through (the performance of) his duty. (18) The (great) fortune which is enjoyed by Bali in the subterranean region of Sutala is certainly not the direct result of the gift (made by him) of land (in the shape of the sovereignty of the three worlds), inasmuch as it was duly bestowed, with supreme piety and with a calm and composed mind full of highest regard, on the celebrated Lord Vāsudeva (the Abode of the whole universe)—the Supreme Spirit, the very life (animating principle) and Soul (the Inner Controller) of all species of living beings, the holiest recipient presenting Himself (before him)—and was (therefore) directly conducive to final beatitude. (19) A man helplessly (involuntarily) uttering His Name (only) once (even) while sneezing, falling down or stumbling and on other (such) occasions actually shakes off without delay, it is said, the shackles of Karma (that kept him tied down to worldly existence), the means of overcoming which the seekers of liberation find in altogether different processes (courses of spiritual disciplines other than the repetition of the Divine Name, such as Karmayoga, Jñānayoga and Dhyānayoga, which are so difficult to follow). (20) Hence the fortune (referred to above) could not be the fruit of the gift (of land) made—as to one's own self—to the Lord, who is the very Self of all (living beings), (particularly) of those who have attained

Self-Realization, nay, who bestows His own Self on (places Himself at the disposal of) His devotees. (21) Nor indeed can it be said that the Lord showered His grace on Indra in that He bestowed on him only the illusory pleasures of sense and affluence, which, on the other hand, take away the remembrance in relation to the Lord Himself. (22) For, (when) robbed of (the sovereignty of) all the three worlds (and allowed no other possessions) except his mere body and thrown into a mountain-cave, tightly bound with the cords of Varuṇa (the god of water), by the Lord (who did all this) under the pretext of begging for three paces of land) because He found no other means (of depriving him of his glory and possessions), Bali actually uttered the following memorable words:—(23) "Alas! this glorious god who is called Indra is surely not clever in attaining the object of (his) life in that he—whose counseller is (the celebrated sage) Bṛhaspati, exclusively chosen (by him) for deliberation—ignored that sage and asked me through Lord Vāmana (younger brother of Indra) Himself for (the sovereignty of) the three worlds (the objects of his desire) and on no account the service of that Lord. (After all) of what account are these three worlds, which change hands at the end of a Manvantara (the period of sovereignty of a Manu, extending to a little over seventy-one rounds of the four Yugas), a (minute) fraction of Time, which has an infinite duration. (24) It is well-known that my grandfather (the great devotee Prahlāda) asked for His service only, but not the throne of his father (Hiraṇyakaśipu, the suzerain lord of the three worlds), which had (now) no fear from any quarter, even though it was being offered by the Lord on the latter's death, (only) because it was something other than the Lord. (25) What individual like me, whose passions have not been attenuated and who has totally rejected the Lord's grace, can possibly hope to tread in the footsteps of that noble soul?" (26) The narrative of Bali will be told at length later on (in Book Eight), at whose door stays, mace in hand, the divine Nārāyaṇa Himself, the adored of the whole universe—Nārāyaṇa, whose heart is full of compassion for His own devotees and by whom Rāvaṇa (the ten-headed monster) was thrown a hundred million Yojanas away with His toe (when he appeared there) in the course of his (expedition for the) conquest of the quarters. (27)

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता पुरारिणा त्रिलोकीशं चिकीर्षुणा निर्दग्धस्वपुरत्रयस्तत्प्रसादाल्लब्धपदो मायाविनामाचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते। २८।

Below that, in (the region of) Talātala, resides the demon chief, Maya by name, the lord of three cities, who had all his three cities (formerly) reduced to ashes by Lord Śiva (thenceforth known as the Destroyer of the enemy's city) in His eagerness to bring happiness (thereby) to all the three worlds, (but) who (later on) secured a footing (in this realm) by His grace. He is the teacher of (all) those who are expert in conjuring tricks, stands protected on sides by that great deity (Lord Śiva) and (therefore) immune from the fear of Sudarśana (the discus of Lord Viṣṇu) and is held in great respect (by the denizens of that region). (28)

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्त्रिराजाधिपतेः पुरुषवाहादनवरतमुद्विजमानाः स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता विहरन्ति। २९।

Below that, in (the region of) Mahātala, lives a many-headed brood of serpents, born of Kadrū, called the Krodhavaśas, the chief of them being Kuhaka, Takṣaka, Kāliya, Suṣeṇa, and so on. Though possessed of a gigantic form, they are constantly afraid of Garuḍa (the supreme lord of all the rulers of birds)—who carries (on his back) Lord Viṣṇu (the Supreme Person); sometimes they sport recklessly through attachment to their wives, offspring, relations and kinsmen. (29)

ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्त्या महौजसो महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा प्रतिहतबलावलेपा

बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भिर्मन्त्रवर्णाभिरिन्द्राद् बिभ्यति। ३०।

Below that, in (the region of) Rasātala, reside (in holes); like serpents, the (notorious) sons of Diti and Danu (two of the many wives of the sage Kaśyapa, the progenitor of the various species of living beings), known as the Paṇis and (further) divided into three classes, viz., the Nivātakavacas, the Kāleyas, and the denizens of Hiraṇyapura. (Natural) enemies of the gods, they are very powerful and extremely daring by birth, their pride of strength being quelled only by the brilliant weapon (discus) of Śrī Hari, the divine Lord whose glory pervades all the worlds. Thanks to the threats in the form of sacred (Vedic) texts employed by Saramā*, the (canine) female messenger of Indra, they are (terribly) afraid of that ruler of the gods. (30)

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खश्वेतधनञ्जयधृतराष्ट्रशङ्खचूड-कम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति येषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां फणासु विरचिता महामणयो रोचिष्णवः पातालविवरतिमिरनिकरं स्वरोचिषा विधमन्ति। ३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे राह्वादिस्थितिबिलस्वर्गमर्यादानिरूपणं नाम चतुर्विंशोऽध्यायः। २४।

Below that, in (the region of) Pātāla, dwell the lords of the realm of the Nāgas (demon-serpents), Śaṅkha, Kulika, Mahāśaṅkha, Śweta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśwatara, Devadatta and others, (all) provided with extensive hoods an extremely furious (by nature), the chief of whom is Vāsuki. The big and shining gems fixed on the hoods of these serpents—that are possessed of five, seven, ten, hundred and (in some cases even) thousand heads (respectively)—drive away by their splendour the (entire) mass of darkness prevailing in the (nethermost) region of Pātāla. (31)

Thus ends the twenty-fourth discourse entitled "The position of Rāhu etc., and the limits of the heavenlike terrestrial regions" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चविंशोऽध्यायः

Discourse XXV

A supplement to the description of the subterranean system

श्रीशुक उवाच

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते। १। यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्धार्थ इव लक्ष्यते। २। यस्य ह वा इदं कालेनोपसंजिहीर्षतोऽमर्षविरचितरुचिरभ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्त्र्यक्षस्त्रिशिखं

* According to a Vedic legend, the Paṇis once stole away the earth and hid it under water. Indra sent down a heavenly bitch (the mother of the canine race), Saramā by name, to trace out the globe. The Paṇis tried to confer with Saramā with a view to compromise; but Saramā spurned their offer and uttered the following words by way of a threat :—'हता इन्द्रेण पणयः शयध्वम्'—(Killed by Indra, lie down on the battle-field, O Paṇis!) The Paṇis are terribly afraid of Indra, the legend further tells us, ever since they heard this threat from the mouth of Saramā.

शूलमुत्तम्भयन्नुदतिष्ठत्। ३। यस्याङ्घ्रिकमलयुगलारुणविशदनखमणिषण्डमण्डलेष्वहिपतयः सह सात्वतर्षभैरेकान्तभक्तियोगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभामण्डितगण्डस्थलान्यतिमनोहराणि प्रमुदितमनसः खलु विलोकयन्ति। ४। यस्यैव हि नागराजकुमार्य आशिष आशासानाश्चार्वङ्गवलयविलसितविशदविपुलधवलसुभगरुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कमपङ्कानुलेपेनावलिम्पमानास्तदभिमर्शनोन्मथितहृदयमकरध्वजावेशरुचिरललितस्मितास्तदनुरागमदमुदितमदविघूर्णितारुणकरुणावलोकनयनवदनारविन्दं सव्रीडं किल विलोकयन्ति। ५। स एव भगवाननन्तोऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते। ६।

Śrī Śuka resumed : At a distance of thirty thousand Yojanas below (the region of) Pātāla, resides that part manifestation of the Lord, presiding over destruction (a function of Tamoguṇa), who is known as Lord Ananta, and whom the followers of the Sātvata (Vaiṣṇava) cult speak of as Saṅkarṣaṇa because it is He who fully draws together (perfectly unites or identifies) the subject—the perceiver—and the object—that which is perceived — by presiding over the ego and is characterized by the I-consciousness (with respect to the body, senses and so on). (1) Being (actually) supported on only one of the heads of the Lord appearing in the form of Ananta (Śeṣa) with a thousand heads, this terrestrial globe looks like a mustard seed. (2) From between the agitated eye-brows—knit in anger, yet possessing a peculiar charm—of the same Lord, when He intends to dissolve this universe at the proper time (the time appointed for its destruction), springs up the god of destruction called Sāṅkarṣaṇa (one born of Saṅkarṣaṇa) appearing in eleven (different) forms, with three eyes and holding up a trident. (3) Bowing (at His feet) alongwith the foremost of devotees with exclusive and intense devotion, the lord of the serpent-demons indeed behold, in the ruddy and spherical nails—bright as rubies—of His pair of lotus-feet, their most charming faces with the cheeks brightened by the sheen of their brilliant ear-rings, the sight of which fills their mind with rapture. (4) Painting with the pigment-like paste of aloe-wood, sandal-wood and saffron the bright, long, snow-white, elegant and charming arm—strikingly set in the lovely sphere of His body like silver pillars—and seeking blessings—(of Him), the unmarried princesses of the serpent-demons, it is said, put on winsome and graceful smiles under the sway of love stealing into their hearts thrilled with the touch of His person, and bashfully look at His lotus-like face, delighted through love and inebriety, with His ruddy eyes swimming through intoxication and casting a merciful look at them. (5) The selfsame Lord Ananta, an ocean of endless virtues, the most ancient deity, resides (there) for the welfare of (all) the worlds, having restrained the force of His indignation and wrath (as appropriate to the occasion of destruction of the world but inopportune at other times). (6)

ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमदमुदितविकृतविह्वललोचनः सुललितमुखरिकामृतेनाप्यायमानःस्वपार्षदविबुधयूथपतीनपरिम्लानरागनवतुलसिकामोदमध्वासवेन माद्यन्मधुकरव्रातमधुरगीतश्रियं वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि कृतसुभगसुन्दरभुजो भगवान्माहेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो बिभर्ति। ७।

He is being meditated upon by hosts of gods and demons, Nāgas and Siddhas, Gandharvas and Vidyādharas and hermits, and is ever cheerful through inebriety has rolling and restless eyes, and continues to delight His (own) attendants as well as the leaders of the heavenly hosts (waiting upon Him) with the nectar of His most charming speech. Clad in blue, and having only one ear-ring (in one of His ears), He has one of His graceful and beautiful hands placed on the top of a plough (His favourite weapon) and, (while) like the great elephant (known by the name of Airāvata) of the mighty Indra wearing (its) girth of gold, Lord Saṅkarṣaṇa of beneficent activity wears (on His person) His own sylvan wreath, (called) Vaijayantī, whose elegance is enhanced by the melodious humming (all about it) of swarms of bees drunk with the fragrant and sweet honey of the new Tulasī (basil) blossoms of unfading loveliness. (7)

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाग्रथितमविद्यामयं हृदयग्रन्थिं सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिनत्ति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां ब्रह्मणः संश्लोकयामास। ८।

Heard of as aforesaid from the mouth of a preceptor and being contemplated upon (accordingly), Saṅkarṣaṇa enters the heart of the seekers of Liberation and quickly breaks asunder the knot of ignorance formed in their heart as a result of tendencies to action, existing from time without beginning and constituted of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas. The glorious Nārada, son of Brahmā (the self-born) duly extolled (on one occasion) with Tumburu (the celebrated Gandharva) in the court of Brahmā (his father) the glories of the selfsame Lord (as follows):—(8)

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन्।
यद्रूपं ध्रुवमकृतं यदेकमात्मान् नानाधात्कथमु ह वेद तस्य वर्त्म। ९।
मूर्तिं नः पुरुकृपया बभार सत्त्वं संशुद्धं सदसदिदं विभाति तत्र।
यल्लीलां मृगपतिराददेऽनवद्यामादातुं स्वजनमनांस्युदारवीर्यः। १०।
यन्नाम श्रुतमनुकीर्तयेदकस्मादार्तो वा यदि पतितः प्रलम्भनाद्वा।
हन्त्यंहः सपदि नृणामशेषमन्यं कं शेषाद्भगवत आश्रयेन्मुमुक्षुः। ११।
मूर्ध्न्यर्पितमणुवत्सहस्रमूर्ध्नो भूगोलं सगिरिसरित्समुद्रसत्त्वम्।
आनन्त्यादनिमितविक्रमस्य भूम्नः को वीर्याण्यधिगणयेत्सहस्रजिह्वः। १२।
एवम्प्रभावो भगवाननन्तो दुरन्तवीर्योरुगुणानुभावः।
मूले रसायाः स्थित आत्मतन्त्रो यो लीलया क्ष्मां स्थितये बिभर्ति। १३।

"How can one possibly know in reality the ways (the truth) of that Brahma by whose thought (resolve to create the universe) the modes of Prakṛti, Sattva and so on—which are (severally) responsible for the creation, continuation (preservation) and dissolution of this universe—are able (to function), (nay,) whose character is eternal and uncaused (beginningless) inasmuch as, though one (before creation), it (produced and) bore in itself (this) multiform universe ? (9) The same Brahma (transcendent Reality), in which appears as distinct this manifest (gross) and unmanifest (subtle) creation, assumed out of abounding compassion for us a form—consisting of Sattva (which is) entirely pure (unmixed with Rajas and Tamas)—by which He chose to enact faultless (innocent) sports in order to captivate the minds of His devotees, possessed as He is of unlimited energy like a lion (the king of beasts). (10) (Even) if a fallen man in distress utters His name (as) heard (from the mouth of a preceptor or anyone else) or even by chance, or (even) in a spirit of ridicule, he (not only purifies himself then and there but) wipes out at once all the sin of (even other) men (who merely think of him, much more of those who see him)! Whom other than Lord Śeṣa (who grants the privilege of His service to those who seek refuge in Him) should one seeking Liberation have recourse to? (11) Who can (hope to) exhaust by counting, even if endowed with a thousand tongues, the (list of) exploits of that infinite Lord, whose prowess cannot at all be measured because of its unlimited nature, and on whose (one) head has been placed (by Him of His own free will) the terrestrial globe—with (all its) mountains, rivers, oceans and (numberless) living beings like a (mere) atom, while He is possessed of a thousand (such) heads? (12) Such is the glory of Lord Ananta, possessed of infinite strength and numberless virtues and potencies, who supports the earth (on one of His heads) as a (mere) sport (without any effort) for the maintenance of the entire creation, residing below the earth, Himself supported by (none but) His own Self." (13)

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिता यथोपदेशमनुवर्णिताः कामान् कामयमानैः। १४। एतावतीर्हि राजन् पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति। १५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भूविवरविध्युपवर्णनं नाम पञ्चविंशोऽध्यायः। २५।

These indeed are the only destinations (regions) in this universe to be reached (as a reward for merit) by men—seeking (their) desired blessings—according to (the nature of their) actions, and created (by God). They have been described (by me) as I was taught (by my revered father and preceptor, the sage Vedavyāsa). (14) I have described at length, in response to your queries, the diverse destinies (both) high and low, reached as a reward of virtue in the form of activity practised by man, which are only so many, O king, (Parīkṣit)! What else shall we discourse upon? (15)

Thus ends the twenty-fifth discourse entitled "A supplement to the description of the subterranean system" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षड्विंशोऽध्यायः

Discourse XXVI

A description of the infernal regions

राजोवाच

महर्ष एतद्वैचित्र्यं लोकस्य कथमिति। १।

The king (Parīkṣit) asked : How is this heterogeneity in the universe (to be accounted for), O great sage? (1)

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति। २। अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धाया वैसादृश्यात्कर्मफलं विसदृशं भवति या ह्यनाद्यविद्यया कृतकामानां तत्परिणामलक्षणाः सृतयः सहस्त्रशः प्रवृत्तास्तासां प्राचुर्येणानुवर्णयिष्यामः। ३।

The sage (Śrī Śuka) replied : A doer being swayed by (one of) the three Guṇas (modes of Prakṛti), the destinies reached through the various actions (done by him) vary according to the (nature of) faith (by which those actions are prompted, and which is also of three kinds according as it is Sāttvika, Rājasika or Tāmasika in character), and all (those) destinies are attained, more or less, by everyone (at different times). (2) Exactly in the same way, the fruit of action accruing to a perpetrator of sin—which is (only) distinguished by the interdiction attaching thereto—varies according to the diverse types of faith. Accordingly, we shall now describe the more prominent of the thousands of (infernal) states, ordained by God, and resulting from sins committed by those who cherish desires (of various kinds) through (the darkness of) ignorance prevailing (in their heart) from time without beginning. (3)

राजोवाच

नरका नाम भगवन् किं देशविशेषा अथवा बहिस्त्रिलोक्या आहोस्विदन्तराल इति। ४।

The king inquired : Are the infernal regions referred to by you, O divine sage, particular sports on the face of the earth or are they located outside the egg-shaped universe or inside it (between some spheres)? (4)

ऋषिरुवाच

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्यामधस्ताद्भूमेरुपरिष्टाच्च जलाद्यस्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासाना निवसन्ति। ५। यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो दमं धारयति। ६। तत्र हैके नरकानेकविंशतिं गणयन्ति अथ तांस्ते राजन्नामरूपलक्षणतोऽनुक्रमिष्यामस्तामिस्रोऽन्धतामिस्रो रौरवो महारौरवः कुम्भीपाकः कालसूत्रमसिपत्रवनं सूकरमुखमन्धकूपः कृमिभोजनः सन्दंशस्तप्तसूर्मिर्वज्रकण्टकशाल्मली वैतरणी पूयोदः प्राणरोधो विशसनं लालाभक्षः सारमेयादनमवीचिरयःपानमिति। किञ्च क्षारकर्दमो रक्षोगणभोजनः शूलप्रोतो दन्दशूकोऽवटनिरोधनः पर्यावर्तनः सूचीमुखमित्यष्टाविंशतिर्नरका विविधयातनाभूमयः। ७।

The sage replied : They lie within this universe below the earth and above the water (filling the rest of the space up to the shell of the mundane egg) on the southern side. In that quarter reside the groups of the manes called the Agniṣwāttas and so on, contemplating on the Lord through supreme concentration of mind and invoking only real blessings on their scions (on the earth). (5) There also, it is said, resides the glorious Yama (son of Vivaswān, the sun-god), the ruler of the manes, along with his attendants, and inflicts punishment in the same form as the crime itself on the departed Jīvas (embodied souls)—brought to his realm by his servants—strictly in proportion to the sin attaching to their (evil) deeds, taking care not to violate the commands (the penal code) of the almighty Lord (neither showing any favour to the evil-doers by remitting the rigour of his rod nor inflicting a penalty heavier than what they deserve, thus holding the scales even). (6) Some (learned men) actually declare the number of hells (the departments of punishment) in that region as twenty-one. Now, we are going to describe them to you, O king, in order along with reference to their name, appearance (the forms of punishment inflicted in each) and character (the nature of sins that are sought to be expiated through them). They are named as Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Saṁdaṁśa, Taptasūrmi, Vajrakaṇṭakaśālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci and Ayaḥpāna. Including seven more, viz., Kṣārakardama, Rakṣogaṇabhojana, Śūlaprota, Dandaśūka, Avaṭanirodhana, Paryāvartana and Sūcīmukha, there are (all told) twenty-eight hells, places where tortures of various kinds are gone through (by the sinful). (7)

तत्र यस्तु परवित्तापत्यकलत्राण्यपहरति स हि कालपाशबद्धो यमपुरुषैरतिभयानकैस्तामिस्रे नरके बलान्निपात्यते अनशनानुदपानदण्डताडनसंतर्जनादिभिर्यातनाभिर्यात्यमानो जन्तुर्यत्र कश्मलमासादित एकदैव मूर्च्छामुपयाति तामिस्रप्राये। ८। एवमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति यथा वनस्पतिर्वृश्च्यमानमूलस्तस्मादन्धतामिस्रं तमुपदिशन्ति। ९।

Of these, he who takes away (by force or fraud) another's wealth, child or wife is indeed bound with the cords of Death and forcibly thrown by the most dreadful servants of Yama into the hell called Tāmisra. Being tormented in that utterly dark region by being deprived of food and water, belaboured with cudgels, and severely scolded and with other (such) tortures, the Jīva is filled with dismay and falls into a swoon that very moment. (8) Even so he, indeed, who enjoys the wife etc., of another by deceiving the man is cast into (the hell called) Andhatāmisra. (As it is) being thrown into that hell and (while) undergoing the tortures (peculiar to it), the Jīva (embodied soul) is deprived, through agony, of its consciousness and vision, like a tree which is being cut at the root. Hence they call this (particular) hell (by the name of) Andhatāmisra (that which is full of blinding darkness). (9)

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स तदिह विहाय

स्वयमेव तदशुभेन रौरवे निपतति। १०। ये त्विह यथैवामुना विहिंसिता जन्तवः परत्र यमयातनामुपगतं त एव रुरवो भूत्वा तथा तमेव विहिंसन्ति तस्माद्रौरवमित्याहू रुरुरिति सर्पादतिक्रूरसत्त्वस्यापदेशः। ११। एवमेव महारौरवो यत्र निपतितं पुरुषं क्रव्यादा नाम रुरवस्तं क्रव्येण घातयन्ति यः केवलं देहम्भरः। १२।

Again, he indeed who fondly nourishes from day to day his own family exclusively through hostility to (other) living beings in this world, regarding the body alone as his self and the objects of this world (viz., his wife, children, house and other belongings) as his own, leaves them (the body and everything else) here and himself alone (accompanied by none) falls into (the hell called) Raurava because of the sin resulting from such hostility. (10) Further, the very creatures that were killed by him here are born as Rurus in the other world (in that hellish region) and kill the same fellow—when he goes through the tortures inflicted by Yama—in the same way as they were killed by him. Hence they speak of that region as Raurava (the abode full of Rurus), Ruru being the name of a creature more ferocious (even) than a snake. (11) Quite similar is (the hell called) Mahāraurava (a class of) Rurus, called Kravyādas (flesh-eaters, so-called because of their being carnivorous by nature) kill for the sake of flesh the man who solely nourishes (here) his own body (hating others), and (consequently) falls into that region. (12)

यस्त्विह वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति तमपकरुणं पुरुषादैरपि विगर्हितममुत्र यमानुचराः कुम्भीपाके तप्ततैले उपरन्धयन्ति। १३। यस्त्विह पितृविप्रब्रह्मध्रुक् स कालसूत्रसंज्ञके नरके अयुतयोजनपरिमण्डले ताम्रमये तप्तखले उपर्यधस्तादग्न्यर्काभ्यामतितप्यमानेऽभिनिवेशितः क्षुत्पिपासाभ्यां च दह्यमानान्तर्बहिःशरीर आस्ते शेते चेष्टतेऽवतिष्ठति परिधावति च यावन्ति पशुरोमाणि तावद्वर्षसहस्राणि। १४।

Again, in (the hell called) Kumbhīpāka in the region, the servants of Yama fry in boiling oil that merciless fellow, censured even by the Rākṣasas (those feeding on the human flesh), who is actually so cruel as to cook beasts and birds alive. (13) Further, he who is hostile to his (own) father, a Brāhmaṇa, or the Vedas is thrown into the hell called Kālasūtra, (consisting of) a burning level sheet of copper, having a circumference of ten thousand Yojanas and being excessively heated (both) above and below by the sun and fire (respectively); and his mind and body being tormented with hunger and thirst, he continues (there) for as many thousand years as there are hair on the body of a beast (for, in fact, he is no better than a beast)—(now) sitting, (now) lying down and rolling about (restlessly), and (now) springing on his feet and running in every direction. (14)

यस्त्विह वै निजवेदपथादनापद्यपगतः पाखण्डं चोपगतस्तमसिपत्रवनं प्रवेश्य कशया प्रहरन्ति तत्र हासावितस्ततो धावमान उभयतोधारैस्तालवनासिपत्रैश्छिद्यमानसर्वाङ्गो हा हतोऽस्मीति परमया वेदनया मूर्च्छितः पदे पदे निपतति स्वधर्महा पाखण्डानुगतं फलं भुङ्क्ते। १५।

Him, again, who actually deviates here from the path chalked out for him by the Vedas, otherwise than in an emergency (warranting such a course) and embraces a heretic creed, the servants of Yama throw into (the hell called) Asipatravana (a cluster of trees having sword-like leaves) and beat with a whip. Actually running there to and fro with all his limbs being torn by the sword-like leaves—sharp-edged on both sides—of the palmyra trees in that grove, and crying 'Ah ! I am finished!' he drops down unconscious at every step through excessive agony and, apostate as he is, reaps the fruit of the sin attaching to heretics. (15)

यस्त्विह वै राजा राजपुरुषो वा अदण्डये दण्डं प्रणयति ब्राह्मणे वा शरीरदण्डं स पापीयान्नरकेऽमुत्र सूकरमुखे निपतति तत्रातिबलैर्विनिष्पिष्यमाणावयवो यथैवेहेक्षुखण्ड आर्तस्वरेण स्वनयन् क्वचिन्मूर्च्छितः कश्मलमुपगतो यथैवेहादृष्टदोषा उपरुद्धाः। १६।

Again, a king or a king's officer who inflicts punishment on one undeserving of

punishment or corporal punishment on a Brāhmaṇa—such an atrocious soul falls hereafter into the hell known as Sūkaramukha. With his limbs being crushed by most powerful hands, even as a piece of sugar-cane is crushed (in a cane-crushing machine) here, he is filled with (great) consternation (now) shrieking in a piteous tone and now fainting, even like men who were detained by him here, though not found guilty. (16)

यस्त्विह वै भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां स्वयं पुरुषोपकल्पितवृत्तिर्विविक्तपरव्यथो व्यथामाचरति स परत्रान्धकूपे तदभिद्रोहेण निपतति तत्र हासौ तैर्जन्तुभिः पशुमृगपक्षिसरीसृपैर्मशकयूकामत्कुणमक्षिकादिभिर्ये के चाभिद्रुग्धास्तैः सर्वतोऽभिद्रुह्यमाणस्तमसि विहतनिद्रानिर्वृतिरलब्धावस्थानः परिक्रामति यथा कुशरीरे जीवः। १७।

Again, he indeed whose mode of life in this world (regulated by a number of injunctions and interdictions based on the division of society into so many Varṇas or grades and Āśramas or stages in life) has been determined by the Cosmic Person Himself (by assigning the different parts of His Body to the four Varṇas—the mouth to the Brāhmaṇas, the arms to the Kṣatriyas, the thighs to the Vaiśyas and the feet to the Śūdras) and by whom the agony of others is (easily) understood (inferred from his own experience) and who (nonetheless) inflicts pain on creatures whose means of living (such as sucking the human blood) have been (similarly) determined by God (appearing as the Creator) and by which the agony of others is not known (inasmuch as they are devoid or reason and as such incapable of drawing conclusions) descends after death into (the hell called) Andhakūpa because of his hatred towards those creatures. Being actually hated on all sides in that region by deer and other beasts, birds and reptiles, mosquitoes and lice, bugs and flies and other living beings—whatsoever were killed by him (here)—he has his sleep and peace of mind disturbed and, finding no rest (anywhere), roams about in darkness just as the Jīva (an embodied soul) remains restless in an unsound (diseased) body. (17)

यस्त्विह वा असंविभज्याश्नाति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो वायससंस्तुतः स परत्र कृमिभोजने नरकाधमे निपतति तत्र शतसहस्रयोजने कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरेव भक्ष्यमाणः कृमिभोजनो यावत्तदप्रत्ताप्रहुतादोऽनिर्वेशमात्मानं यातयते। १८। यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य वापहरत्यन्यस्य वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अयस्मयैरग्निपिण्डैः सन्दंशैस्त्वचि निष्कुषन्ति। १९। यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या। २०। यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य निष्कर्षन्ति। २१।

Again, he who eats here whatever comes to him, without sharing* it (with others) and without performing the five (kinds of daily) sacrifices† (obligatory on a householder) has

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* It is laid down in our scriptures that a householder should take his meal only after he has fed a stranger waiting at his door, the servants of his household, the young children and the aged of the family, married sisters and daughters and so on.

† The five kinds of daily sacrifices enjoined on a householder are given in a nutshell in the following couplet of the Manusmṛti :—

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥

(III.70-71)

They are :— (1) Brahmayajña or propitiation of the Ṛṣis (to whom we owe all our knowledge, both temporal and spiritual), consisting in teaching and chanting the Vedas and thus sharing with others the benefits of the knowledge bequeathed to us by the Ṛṣis; (2) Pitṛyajña or acknowledgment of our debt to the departed ancestors including the eternal Pitṛs in the form of Tarpaṇa or pouring water for their gratification; (3) Daivayajña or propitiation of the gods through Homa or pouring oblations into the sacred fire in their name; (4) Bhūtayajña or acknowledgment of our debt to the sub-human creation by offering a portion of the daily meal to all creatures; and (5) Nṛyajña or worship of our fellow-beings, which consists in offering homage to a stranger who calls at our door by feeding and affording shelter to him.

been likened to a crow and falls hereafter into the worst of (all) hells, called Kṛmibhojana. Born as a worm in a pool full of worms, a hundred thousand Yojanas in extent, the fellow who (thus) ate food a part of which had neither been given to others nor offered as oblation to fire lives there on worms, himself preyed upon (in his turn) by those very worms, and subjects himself to (suffers) tortures for as many years as there are Yojanas constituting the extent of that pool, unless the sin was already expiated by him (during his very lifetime). (18) Again, the servants of Yama, O king (Parīkṣit), tear hereafter (in the hell called Saṁdaṁśa) with red-hot balls of iron or pairs of nippers the skin of the man who actually takes away here by theft or force gold or jewels etc., belonging to a Brāhmaṇa or, otherwise than in an emergency warranting such a course, (even) to another. (19) Again, thrashing with a whip hereafter (in the hell called Taptasūrmi) the man who actually copulates with a woman, unworthy of being so used, and the woman, who unites sexually with a man unworthy of being so approached, the servants of Yama force the man to embrace a red-hot iron image (of a woman) and the woman, a similar image of a male. (20) And him who actually commits here sexual intercourse (indiscriminately) with all (including animals), when he reaches the infernal region (called Vajrakaṇṭakaśālmalī) hereafter, they place on a silk-cotton tree bristling with adamantine thorns and (then) drag him (down along the thorns so as to tear his body). (21)

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते सम्परेत्य वैतरण्यां निपतन्ति भिन्नमर्यादास्तस्यां निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न वियुज्यमानाश्चासुभिरुह्यमानाः स्वाघेन कर्मपाकमनुस्मरन्तो विण्मूत्रपूयशोणितकेशनखास्थिमेदो-मांसवसावाहिन्यामुपतप्यन्ते। २२। ये त्विह वै वृषलीपतयो नष्टशौचाचारनियमास्त्यक्तलज्जाः पशुचर्यां चरन्ति ते चापि प्रेत्य पूयविण्मूत्रश्लेष्ममलापूर्णार्णवे निपतन्ति तदेवातिबीभत्सितमश्नन्ति। २३। ये त्विह वै श्वगर्दभपतयो ब्राह्मणादयो मृगयाविहारा अतीर्थे च मृगान्निघ्नन्ति तानपि सम्परेताँल्लक्ष्यभूतान् यमपुरुषा इषुभिर्विध्यन्ति। २४।

Again, those Kṣatriyas (men belonging to the ruling class) or officers of a king who transgress here the bounds of piety (as prescribed by the Vedas), even though they have not embraced a heretic creed (and still profess the Vedic religion), fall on their death into (the river called) Vaitaraṇī for having violated restrictions (imposed by religion). Being gnawed in that river—which serves as a most round (the region of) hell and carries in its flood ordure, urine, pus, blood, hair, nails, bones, fat, flesh and marrow—by hosts of aquatic animals here and there, yet not disunited from their body or life and sustained by their own sin, they feel (greatly) distressed by the thought of the (bitter) fruits of their (evil) deeds. (22) Again, they too, who having kept here a low-caste woman (though themselves born of a noble pedigree) and cast to the winds (all) purity, pious conduct and restrictions (about food etc.), lead the life of a beast, abandoning all shame, fall after death into an oceanlike pond (called Pūyoda), full to the brim with pus, faeces, urine, phlegm and dirt, and feed exclusively on that most detestable stuff. (23) Again, the servants of Yama pierce (in the hell called Prāṇanirodha) with arrows, as a target, those Brāhmaṇas and others, on their death, who, rearing dogs and donkeys here and taking delight in chase, actually kill animals otherwise than as enjoined (by the scriptures). (24)

ये त्विह वै दाम्भिका दम्भयज्ञेषु पशून् विशसन्ति तानमुष्मिँल्लोके वैशसे नरके पतितान्निरयपतयो यातयित्वा विशसन्ति। २५। यस्त्विह वै सवर्णां भार्यां द्विजो रेतः पाययति काममोहितस्तं पापकृतममुत्र रेतःकुल्यायां पातयित्वा रेतः सम्पाययन्ति। २६। ये त्विह वै दस्यवोऽग्निदा गरदा ग्रामान् सार्थान् वा विलुम्पन्ति राजानो राजभटा वा तांश्चापि हि परेत्य यमदूता वज्रदंष्ट्राः श्वानः सप्तशतानि विंशतिश्च सरभसं खादन्ति। २७। यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथञ्चित्स वै प्रेत्य नरकेऽवीचिमत्यधःशिरा निरवकाशे योजनशतोच्छ्रायाद् गिरिमूर्ध्नः सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तदवीचिमत्तिलशो विशीर्यमाणशरीरो न म्रियमाणः पुनरारोपितो निपतति। २८।

Again, those in charge of the infernal region (the officers of Yama) put to (great) torture and (then) hack to pieces in the other world those hypocrites who actually slaughter animals here in sacrifices performed for mere show (to deceive others), when they fall into the infernal region called Vaiśasa (Viśasana). (25) Again, they throw into a river of semen (the hell known by the name of Lālābhakṣa), in the other world, that sinful Dwija (a member of the twice-born classes) who, blinded by passion, actually causes his wife, belonging to the same caste (as his own), to drink (his) semen here, and make her drink his fill of that semen. (26) Again, seven hundred and twenty hounds with adamantine teeth, which are no other than the messengers of Yama (representing the three hundred and sixty days and the same number of nights constituting a year), indeed veraciously munch in the other world in (the hell called) Sārameyādana, those robbers, kings or soldiers of a king's army who, resorting to arson and poisoning actually loot here villages and companies of merchants travelling together. (27) He, again, who actually tells a lie here while giving evidence (in a law-suit), in bartering (buying and selling) goods or while making a gift, on any account whatsoever, is hurled headlong after death from a (steep) mountain-top, a hundred Yojanas high, in the hell called Avīcimat, where there is no support to stand upon (because of the steep nature of the mountain) and where land with a rocky surface appears like water; hence the name 'Avīcimat' (having no water*). There the man does not die even though his body continues to be shattered to minute particles, and falls down the moment he is lifted up (to the mountain-top) again. (28)

यस्त्विह वै विप्रो राजन्यो वैश्यो वा सोमपीथस्तत्कलत्रं वा सुरां व्रतस्थोऽपि वा पिबति प्रमादतस्तेषां निरयं नीतानामुरसि पदाऽऽक्रम्यास्ये वह्निना द्रवमाणं काष्णायसं निषिञ्चन्ति। २९। अथ च यस्त्विह वा आत्मसम्भावनेन स्वयमधमो जन्मतपोविद्याचारवर्णाश्रमवतो वरीयसो न बहु मन्येत स मृतक एव मृत्वा क्षारकर्दमे निरयेऽवाक्शिरा निपातितो दुरन्ता यातना ह्यश्नुते। ३०।

Again, if a Brāhmaṇa (a member of the priestly class) or his wife or (for that matter) anyone observing a sacred vow actually drinks wine here due to perversity or if a Kṣatriya (one belonging to the ruling or warrior class) or Vaiśya (one belonging to the trading and agricultural classes) drinks the extract of the Soma plant, the servants of Yama pour iron melted with fire into their mouth when they are taken (after death) to the infernal region (called Ayaḥpāna), pressing their bosom with their foot. (29) And further he, for one who, (though) himself belonging to the lowest strata of society, indeed refuses through self-esteem to respect here his superiors in pedigree, austerity, learning, pious conduct, Varṇa (grade in society) and Āśrama (stage in life) is as good as dead (through actually living) and indeed suffers in terminable tortures when thrown, head foremost, after death into the hell called Kṣārakardama. (30)

ये त्विह वै पुरुषाः पुरुषमेधेन यजन्ते याश्च स्त्रियो नृपशून् खादन्ति तांश्च ते पशव इव निहता यमसदने यातयन्तो रक्षोगणाः सौनिका इव स्वधितिनावदायासृक् पिबन्ति नृत्यन्ति च गायन्ति च हृष्यमाणा यथेह पुरुषादाः। ३१। ये त्विह वा अनागसोऽरण्ये ग्रामे वा वैश्रम्भकैरुपसृतानुपविश्रम्भय्य जिजीविषून् शूलसूत्रादिषूपप्रोतान् क्रीडनकतया यातयन्ति तेऽपि च प्रेत्य यमयातनासु शूलादिषु प्रोतात्मानः क्षुत्तृड्भ्यां चाभिहताः कङ्कवटादिभिश्चेतस्ततस्तिग्मतुण्डैराहन्यमाना आत्मशमलं स्मरन्ति। ३२।

As regards men who propitiate Goddess Bhadrakālī, the god Bhairava and other deities here by actually sacrificing human beings to them and women who eat (the meat of) such human victims, the men (thus) slaughtered like beasts are reborn as torturing agents in the

* A sheet of water with a ruffled surface is called 'Vicimat' (having waves or ripples). Therefore, 'Avīcimat' means a place where there is no such sheet of water actually present but which only appears to have such a sheet of water.

form of troops of Rākṣasas in the abode of Yama (in the hell known as Rakṣoganabhojana)and, cutting up those men and women into slices with their sword like butchers, drink their hot blood and dance and sing in (great) merriment even as those (very) men and women who ate (the meat of) their human victims did here. (31) Again, they who actually torture here (either) in the woods or in their village (itself) innocent creatures, anxious to survive—inspiring them with confidence by allurement (of various kind) when they have come near; and treating them as playthings when they have been transfixed with an iron pin or tied with a thread—recollect their sin when their bodies too are transfixed with stakes etc., in the course of tortures inflicted by Yama (in the hell called Śūlaprota) on their death, and they are further tormented with hunger and thirst and are assailed on every side at every step by buzzards, quails and other birds with pointed bills. (32)

ये त्विह वै भूतान्युद्वेजयन्ति नरा उल्बणस्वभावा यथा दन्दशूकास्तेऽपि प्रेत्य नरके दन्तशूकाख्ये निपतन्ति यत्र नृप दन्दशूकाः पञ्चमुखाः सप्तमुखा उपसृत्य ग्रसन्ति यथा बिलेशयान्। ३३। ये त्विह वा अन्धावटकुसूलगुहादिषु भूतानि निरुन्धन्ति तथामुत्र तेष्वेवोपवेश्य सगरेण वह्निना धूमेन निरुन्धन्ति। ३४। यस्त्विह वा अतिथीनभ्यागतान् वा गृहपतिरसकृदुपगतमन्युर्दिधक्षुरिव पापेन चक्षुषा निरीक्षते तस्य चापि निरये पापदृष्टेरक्षिणी वज्रतुण्डा गृध्राः कङ्ककाकवटादयः प्रसह्योरुबलादुत्पाटयन्ति। ३५। यस्त्विह वा आढ्याभिमतिरहङ्कृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स चापि प्रेत्य तदुत्पादनोत्कषर्णसंरक्षणशमलग्रहः सूचीमुखे नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति।३६।

Again, those men who, fierce by nature like serpents, actually molest (other) living beings here, themselves fall after their death into the hell called Dandaśūka, where, O king (Parīkṣit), serpents with five and even seven heads approach and devour them as they would devour rats. (33) As regards these who actually shut up living beings here in dark holes, granaries and caves etc., the servants of Yama likewise thrust them (in their turn) into holes etc., in the other world (in the hell called Avaṭanirodhana) and confine them there with poisonous fire and smoke. (34) Again, vultures, buzzards, crows, quails and other birds with adamantine bills forcibly pluck out with great might in the infernal region (called Paryāvartana) the eyes of that sinful-eyed householder himself who, full of wrath, looks on strangers or (other) known visitors here with a malicious eye again and again as if he would actually burn them. (35) Again, he who, proud of his opulence and full of egotism, looks askance at others and distrusts all (including his elders), and who, with his heart and face withering through anxiety about his wealth being exhausted or lost and himself knowing no peace of mind, guards his treasure like a devil, accumulates sin in the process of earning, augmenting and preserving wealth and (consequently) falls after his death into the hell called Sūcīmukha, where, it is said, the servants of Yama (the deity presiding over righteousness), like tailors, stitch, all over, the body of the sinful man, clinging to wealth like a demon. (36)

एवंविधा नरका यमालये सन्ति शतशः सहस्रशस्तेषु सर्वेषु च सर्व एवाधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति। ३७।

There are hundreds and thousands of such infernal spots in the abode of Yama; and all those treading the path of unrighteousness—whosoever have been spoken of here as well as those that have been left unmentioned—enter all these spots one after another, O ruler of the earth. And even so those following the path of virtue enter other regions (heaven etc.); and with the residue of both virtue and sin (when the fruit of the bulk of their stock has been reaped) they both (the virtuous as well as the sinful) return to this land of Bhāratavarṣa (the land of rebirth). (37)

निवृत्तिलक्षणमार्ग आदावेव व्याख्यातः। एतावानेवाण्डकोशो यश्चतुर्दशधा पुराणेषु विकल्पित उपगीयते यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृतः पठति शृणोति श्रावयति स उपगेयं भगवतः परमात्मनोऽग्राह्यमपि श्रद्धाभक्तिविशुद्धबुद्धिर्वेद। ३८।

The path characterized by Nivṛtti or cessation of worldly activity (leading to final beatitude) has been told in detail at the very outset (in II. ii. 24 et seqq.). Of this extent only is the egg-shaped universe, which is depicted in the Purāṇas as divided into fourteen spheres and which is the (most) well-known (and) grossest form of the Supreme Person, Bhagavān Nārāyaṇa Himself, consisting (as it does) of the (three) Guṇas (modes) of His own Māyā (deluding potency known by the name of Prakṛti or matter). He who, full of reverence, reads (all alone), hears (as recited by another) or recites (to another) the account of it (as) told (by me) comes to realize even the incomprehensible (most subtle) aspect of the Supreme Spirit, the theme of the Upaniṣads, his mind being purified through faith and devotion. (38)

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः। स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति। ३९।

भूद्वीपवर्षसरिदद्रिनभःसमुद्रपातालदिङ्नरकभागणलोकसंस्था ।
गीता मया तव नृपाद्भुतमीश्वरस्य स्थूलं वपुः सकलजीवनिकायधाम। ४०।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां पञ्चमस्कन्धे नरकानुवर्णनं नाम षड्विंशोऽध्यायः। २६।

इति पञ्चमः स्कन्धः समाप्तः

॥ हरिः ॐ तत्सत्॥

Having heard of the gross as well as of the subtle (incomprehensible) aspect of the Lord, the striver should gradually fix his mind with the help of his subtle intellect on the subtle aspect, when it has been fully concentrated on the gross aspect. (39) In this way has been described by me for you, O king (Parīkṣit), the relative position of the earth with its (various) divisions (Dwīpas) and subdivisions (Varṣas), rivers and mountains, of the aerial region, the (seven) oceans and the (seven) subterranean regions, the (four) quarters and the infernal regions, as well as of the luminaries and the spheres, constituting the wonderful gross (material) Body of the almighty Lord, (and) the abode of all species of living beings. (40)

Thus ends the twenty-sixth discourse entitled "A description of the infernal regions" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, consisting of eighteen thousand Ślokas, composed by the (divine) sage Vedavyāsa.

END OF BOOK FIVE

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

षष्ठः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Six

Discourse I

The introductory part of the story of Ajāmila

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः । १ ।
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः । २ ।
अधर्मलक्षणा नाना नरकाश्चानुवर्णिताः । मन्वन्तरश्च व्याख्यात आद्यः स्वायम्भुवो यतः । ३ ।
प्रियव्रतोत्तानपदोर्वंशस्तच्चरितानि च । द्वीपवर्षसमुद्राद्रिनद्युद्यानवनस्पतीन् । ४ ।
धरामण्डलसंस्थानं भागलक्षणमानतः । ज्योतिषां विवराणां च यथेदमसृजद्विभुः । ५ ।
अधुनेह महाभाग यथैव नरकान्नरः । नानोग्रयातनान्नेयात्तन्मे व्याख्यातुमर्हसि । ६ ।

The king (Parīkṣit) said : The path of Nivṛtti (cessation from worldly activity)has been duly delineated by your revered self, following which final beatitude (in the form of non-return to this world) is attained along with Brahmā (the creator) when He (Brahmā) has been reached by gradual stages (such as the attainment of the abode of the fire-god). (1) And the path characterized by worldly activity has also been described (by you in Book III), O (venerable) sage—the path which has for its goal (the attainment of) heavenly and other sense-delights (the product of the three Guṇas) and which leads to repeated embodiment through the (same) Guṇas (for the enjoyment of such pleasures) in the case of the Jīvas on whom Prakṛti has not ceased her hold.(2) The various regions of hell, which are symbolic of unrighteousness, have also been depicted by you. And so has been told at length (by you in Book IV) the story of the first Manvantara, over which presided (the Manu called) Swāyambhuva (son of Brahmā, the self-born), and so the posterity of Priyavrata and Uttānapāda as well as the story of (both) these kings. You have also narrated how the almighty Lord brought into existence the (seven) Dwīpas (the principal divisions of the earth's surface) and (as many) oceans, as well as the mountains and rivers, gardens and trees, the disposition of the terrestrial globe—with (special) reference to its divisions, their distinctive character and extent—and (likewise) of the luminaries and the subterranean regions. (3—5) Now be pleased to explain to me, O highly blessed one, how a man in this world can (manage to) escape from hell, full of various horrible tortures. (6)

श्रीशुक उवाच

न चेदिहैवापचितिं यथांहसः कृतस्य कुर्यान्मन उक्तिपाणिभिः ।
ध्रुवं स वै प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः । ७ ।
तस्मात्पुरैवाश्विह पापनिष्कृतौ यतेत मृत्योरविपद्यताऽऽत्मना ।
दोषस्य दृष्ट्वा गुरुलाघवं यथा भिषक् चिकित्सेत रुजां निदानवित् । ८ ।

Śrī Śuka replied : If a man does not atone during his very lifetime and in the proper way (as laid down in the scriptures such as Manusmṛti) for sins committed (by him) with his mind, speech and hands (body), he inevitably and actually goes after death to the infernal regions, that have already been described by me to you, and which are provide with means of severe torments. (7) Therefore, with a body not (yet) incapacitated (for penance), one should take prompt measures here, even before death, for the atonement of one's sins, after weighing the gravity and lightness of the crime, just as a physician who knows the cause of maladies would adopt prompt remedies before it is too late, duly considering the seriousness or mildness of a complaint. (8)

राजोवाच

दृष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् । करोति भूयो विवशः प्रायश्चित्तमथो कथम् । ९ ।
क्वचिन्निवर्ततेऽभद्रात्क्वचिच्चरति तत्पुनः । प्रायश्चित्तमतोऽप्यर्थं मन्ये कुञ्जरशौचवत् । १० ।

The king said : Since a man, though knowing a sin to be hurtful to his self on the testimony of what is actually seen and heard of by him, repeats it (even after atoning for it), having lost control (over his self), how could there be (any) atonement (for his sins) under the circumstances (so long as the sinful propensity is there)? (9) Now he is absolved from a sin and now he does it again. Such being the case, I account (all) atonement fruitless like the bath of an elephant (which throws dust on its body immediately after it has washed itself). (10)

श्रीशुक उवाच

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते । अविद्वदधिकारित्वात्प्रायश्चित्तं विमर्शनम् । ११ ।
नाश्नतः पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि । एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते । १२ ।
तपसा ब्रह्मचर्येण शमेन च दमेन च । त्यागेन सत्यशौचाभ्यां यमेन नियमेन च । १३ ।
देहवाग्बुद्धिजं धीरा धर्मज्ञाः श्रद्धयान्विताः । क्षिपन्त्यघं महदपि वेणुगुल्ममिवानलः । १४ ।
केचित्केवलया भक्त्या वासुदेवपरायणाः । अघं धुन्वन्ति कात्स्न्र्येन नीहारमिव भास्करः । १५ ।
न तथा ह्यघवान् राजन् पूयेत तप आदिभिः । यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया । १६ ।
सध्रीचीनो ह्ययं लोके पन्थाः क्षेमोऽकुतोभयः । सुशीलाः साधवो यत्र नारायणपरायणाः । १७ ।
प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् । न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः । १८ ।
सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागि यैरिह ।
न ते यमं पाशभृतश्च तद्भटान् स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः । १९ ।

Śrī Śuka replied : Indeed the counteraction of a (sinful) act through (another) action (by way of penance) is not accepted as radical (since there is every possibility of a man's falling back into sin even after the process of expiation has been undergone, so long as he is identified with the body), the ignorant (those identified with the body) alone being qualified for it (the expiatory process). Self-knowledge (alone) is (therefore) the (true) atonement (for it is knowledge alone which eradicates ignorance, the root of sin). (11) Maladies do not actually attack him who eats only wholesome food. In the same way, he who practises self-

(words) to them in a voice (deep) as the rumbling of clouds. (37)

विष्णुदूता ऊचुः

यूयं वै धर्मराजस्य यदि निर्देशकारिणः। ब्रूत धर्मस्य नस्तत्त्वं यच्च धर्मस्य लक्षणम् ।३८।
कथंस्विद् ध्रियते दण्डः किं वास्य स्थानमीप्सितम्। दण्ड्याः किं कारिणः सर्वे आहोस्वित्कतिचिन्नृणाम् ।३९।

The messengers of Viṣṇu said : If you are really servants of Yama (the deity presiding over righteousness), (please) tell us the true character of virtue and also the means of ascertaining it. (38) How is punishment meted out and who is intended to be its object? Are all the doers subject to punishment or (only) some (doers) of the human species? (39)

यमदूता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः। वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ।४०।
येन स्वधाम्न्यमी भावा रजःसत्त्वतमोमयाः। गुणनामक्रियारूपैर्विभाव्यन्ते यथातथम् ।४१।
सूर्योऽग्निः खं मरुद्भावः सोमः सन्ध्याहनी दिशः। कं कुः कालो धर्म इति ह्येते दैह्यस्य साक्षिणः ।४२।
एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते। सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ।४३।
सम्भवन्ति हि भद्राणि विपरीतानि चानघाः। कारिणां गुणसङ्गोऽस्ति देहवान् न ह्यकर्मकृत् ।४४।
येन यावान् यथाधर्मो धर्मो वेह समीहितः। स एव तत्फलं भुङ्क्ते तथा तावदमुत्र वै ।४५।
यथेह देवप्रवरास्त्रैविध्यमुपलभ्यते। भूतेषु गुणवैचित्र्यात्तथान्यत्रानुमीयते ।४६।
वर्तमानोऽन्ययोः कालो गुणाभिज्ञापको यथा। एवं जन्मान्ययोरेतद्धर्माधर्मनिदर्शनम् ।४७।
मनसैव पुरे देवः पूर्वरूपं विपश्यति। अनुमीमांसतेऽपूर्वं मनसा भगवानजः ।४८।
यथाज्ञस्तमसा युक्त उपास्ते व्यक्तमेव हि। न वेद पूर्वमपरं नष्टजन्मस्मृतिस्तथा ।४९।
पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाथ पञ्चभिः। एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्नुते ।५०।
तदेतत् षोडशकलं लिङ्गं शक्तित्रयं महत्। धत्तेऽनुसंसृतिं पुंसि हर्षशोकभयार्तिदाम् ।५१।
देह्यज्ञोऽजितषड्वर्गो नेच्छन् कर्माणि कार्यते। कोशकार इवात्मानं कर्मणाऽऽच्छाद्य मुह्यति ।५२।
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् ।५३।
लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत। यथायोनि यथाबीजं स्वभावेन बलीयसा ।५४।
एष प्रकृतिसङ्गेन पुरुषस्य विपर्ययः। आसीत् स एव नचिरादीशसङ्गाद्विलीयते ।५५।

The messengers of Yama replied : Dharma (righteousness) is (that which is) enjoined by the Veda and the reverse of it (that which is forbidden by the Veda) is Adharma (unrighteousness). And we have heard (from Yama and others) that the Veda is Bhagavān Nārāyaṇa Himself (from whom it has emanated) and self-born (in the sense that it flows from His nostrils by way of respiration without any conscious effort on His part). (40) It is by Nārāyaṇa that all these existences (living beings) made up of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas, are duly evolved in His own being with (their distinctive) qualities, denominations, activities and forms. (41) The sun, the fire, the sky, the air, the Indriyas (the senses of perception and the organs of action), the moon, the morning and evening twilights, day and night, the (four) quarters, water, the earth, Time and Dharma (the god of piety)—these indeed are the witnesses of (the good and evil actions of) a Jīva (an embodied soul). (42) Unrighteousness as ascertained by (the evidence of) these are determined to be a fit occasion for punishment. And all doers (without distinction) deserve punishment in consideration of their (sinful) actions. (43) For good as well as evil deeds are capable of being done by men given to action, O sinless ones, inasmuch as they are (ever)

associated with the three Guṇas (modes of Prakṛti), and no one invested with a body can help doing action (with one's mind, speech or body). (44) He alone by whom a virtuous or sinful act was performed in this world reaps in the other world the fruit of it in the same manner and to the same extent it was actually done. (45) Just as in this world, O jewels among gods, there are found three varieties of living beings (viz., those living a life of ease, those dragging a miserable existence and those who are partly happy and partly miserable, or again those who are tranquil by nature, those who are ferocious and those who are dull, or, according to a third classification, those who are pious by temperament, those who are vicious by nature and those who are of a mixed temperament, and as this heterogeneity cannot be explained except by assuming that the said three types of beings severally performed meritorious, sinful and mixed deeds in the past), so from the diversity (in the proportion) of the three Guṇas (manifested in the form of virtuous, sinful and mixed types of actions on the part of men in this world) it is inferred that they will reap the three corresponding types of fruit (in the form of happiness, misery and a mixture of both) in another life. (46) (Again,) just as a current period of time indicates the characteristics of the past as well as the future rounds of the same period, so the current life (of a man) is illustrative of the merits and sins of the past as well as of the future incarnations. (47) (Our master,) the omniscient Yama, who is (another) Brahmā (as it were), clearly perceives (while) at his (own) capital (Saṁyamanī) by his very mind the former state of existence (including the record of virtuous and sinful deeds) of a departed soul and reflects with his mind on his future (destiny) too. (48) (Even) as a man in sleep (the dream state) treats as his self the body revealed in the dream alone and not the one existing before the dream state nor that which will follow the dream state, so the ignorant Jīva (too) identifies itself with its existing psycho-physical organism (the one revealed by its past actions) alone and has no knowledge of the one preceding it nor of the succeeding one, having lost (all) memory of its past incarnation. (49) The Jīva, itself constituting the seventeenth principle (over and above the sixteen constituents of the subtle body, with which it stands identified, viz., the ten Indriyas, the mind and the five objects of senses, viz., the subtle elements), discharges its own functions (of grasping things, locomotion and so on) with the five organs of actions, perceives the five objects of senses with the five senses of perception and experiences with the sixteenth (viz., the mind) the threefold objects of the senses of perception, the organs of action and the mind, all alone. (50) This well-known subtle body, consisting of (the aforesaid) sixteen parts, and a product of the three Guṇas (Sattva, Rajas and Tamas, endowed with the three potencies of illumination, activity and obscuration respectively) and exceedingly tenacious, subjects the Jīva again and again to transmigration, which is a source of joy and sorrow, fear and affliction.(51) The ignorant Jīva (which stands identified with a body and), that has not subdued the five senses of perception and the mind, is prompted (by that subtle body) to fall back upon action, though unwilling (to do so), and veiling itself with a network of Karma, even as a silk-worm wraps itself in a cocoon, stands bewildered (finding no way out of it). (52) Indeed none remains actionless at any time even for an instant; for everyone is forcibly impelled—by attachment etc.,(born of the three Guṇas—Sattva, Rajas and Tamas—and) resulting from the impressions of past actions—to do action against his will. (53) Having found an occasion in the form of merit or sin resulting from one's past actions, a psycho-physical organism (consisting of a gross and a subtle body) actually moulds itself either after the womb (the mother's body) or after the seed (the body of the father) according to the irresistible tendencies of the Jīva (occupying it). (54) This degeneration of the soul (in the shape of loss of its blissful character and its being reduced to a wretched state as a result of identifying itself with a psycho-physical organism) has been due to its association with Prakṛti (Matter). (And) the degeneration ceases before long through devotion to God (and by no other means). (55)

अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः। धृतव्रतो मृदुर्दान्तः सत्यवान्मन्त्रविच्छुचिः ।५६।
गुर्वग्न्यतिथिवृद्धानां शुश्रूषुर्निरहङ्कृतः। सर्वभूतसुहृत्साधुर्मितवागनसूयकः ।५७।
एकदासौ वनं यातः पितृसन्देशकृद् द्विजः। आदाय तत आवृत्तः फलपुष्पसमित्कुशान् ।५८।
ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया। पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया ।५९।
मत्तया विश्लथन्नीव्या व्यपेतं निरपत्रपम्। क्रीडन्तमनु गायन्तं हसन्तमनयान्तिके ।६०।
दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम्। जगाम हच्छयवशं सहसैव विमोहितः ।६१।
स्तम्भयन्नात्मनाऽऽत्मानं यावत्सत्त्वं यथाश्रुतम्। न शशाक समाधातुं मनो मदनवेपितम् ।६२।
तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः। तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ।६३।
तामेव तोषयामास पित्र्येणार्थेन यावता। ग्राम्यैर्मनोरमैः कामैः प्रसीदेत यथा तथा ।६४।
विप्रां स्वभार्यामप्रौढां कुले महति लम्भिताम्। विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ।६५।
यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम्। बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ।६६।
यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यार्यगर्हितः। अवर्तत चिरं कालमघायुरशुचिर्मलात् ।६७।
तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम्। नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ।६८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धेऽजामिलोपाख्याने प्रथमोऽध्यायः ।१।

This fellow (Ajāmila) was indeed endowed with learning (the knowledge of the Vedas and other scriptures), a (veritable) abode of amiability, good conduct and virtues (like forgiveness), had taken a vow of worship, prayer and so on and controlled his senses, was gentle (and) truthful, well-versed in sacred formulas and pure (in habits). (56) (Nay,) he worshipped the sacred fire (by pouring oblations into it) and served his preceptor, strangers (calling at his house) and elders, was a friend to all living beings, free from egotism, pious, taciturn and uncavilling (by nature). (57) One day, this Brāhmaṇa went to the woods in obedience to his father's command; and as he returned therefrom, taking fruits and flowers, sticks for the sacrificial fire and Kuśa grass, he saw (on the way) a (most) profligate Śūdra, who was a (most) libidinous and shameless fellow, drunk with spirituous liquor distilled from meal, sporting with a harlot of the same class—who was not only (similarly) drunk, with her eyes swimming through intoxication but stood by his side in a half-naked condition (with the knot of her loin-cloth loosened)—and (also) singing and joking with her. (58—60) Seeing her folded in the arm of that Śūdra, which was painted with unguents exciting lust, this man (Ajāmila) was inspired with extravagant passion and succumbed to (the darts of) love all at once. (61) Though controlling his mind by recourse to reason with all his firmness and by dint of his learning, he could not compose it, agitated as it was with love. (62) Possessed by the devil of love excited by (the sight of) that (lewd) woman, and (thus) deprived of reason and thinking of her alone with his mind, he actually deviated from his duty (neglected all his sacred obligations). (63) With the entire fortune of his father (at his disposal) he indulged her alone through carnal pleasures delightful to her mind so that she might be pleased (with him).(64) The sinful fellow, whose judgement had been crippled by the sidelong glance of that lewd woman, abandoned before long his own wedded wife, a Brāhmaṇa girl, still in the prime of youth and bestowed on him (by her father) in view of his noble pedigree. (65) (Having spent on her all the fortune of his father,) this stupid fellow brought money from here and there by fair and foul means and maintained the family (progeny) of this woman, who was (soon) the mother of many children. (66) Because this fellow—who having violated (the injunctions of) the scriptures, acted according to his own will and was (therefore) censured by (all) worthy men—led a sinful life and lived for a long time in an impure state; eating the food

polluted by the touch of a harlot, we shall accordingly take this sinner, who has done no atonement (for his crimes so far), to the presence of Yama (who wields the rod of punishment), where he will be purified through punishment. (67-68)

Thus ends the first discourse, forming part of the story of Ajāmila,
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II
The messengers of Lord Viṣṇu expound the Bhāgavata Dharma (the cult of Devotion) and Ajāmila ascends to the Lord's supreme Abode

श्रीशुक उवाच

एवं ते भगवद्दूता यमदूताभिभाषितम्। उपधार्याथ तान् राजन् प्रत्याहुर्नयकोविदाः । १ ।

Śrī Śuka went on : Having thus heard and (duly) followed the dissertation of the messengers of Yama, the aforesaid messengers of the Lord, who were masters of the moral science, now replied to them (as follows), O king (Parīkṣit) ! (1)

विष्णुदूता ऊचुः

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम्। यत्रादण्ड्येष्वपापेषु दण्डो यैर्ध्रियते वृथा । २ ।
प्रजानां पितरो ये च शास्तारः साधवः समाः। यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः । ३ ।
यद्यदाचरति श्रेयानितरस्तत्तदीहते। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते । ४ ।
यस्याङ्के शिर आधाय लोकः स्वपिति निर्वृतः। स्वयं धर्ममधर्मं वा न हि वेद यथा पशुः । ५ ।
स कथं न्यर्पितात्मानं कृतमैत्रमचेतनम्। विश्रम्भणीयो भूतानां सघृणो द्रोग्धुमर्हति । ६ ।

The messengers of Viṣṇu said : Oh, what a pity that unrighteousness should penetrate the court of the knowers of Dharma (the secret of virtue), where punishment is unnecessarily inflicted by those very knowers of Dharma on sinless people who do not deserve any ! (2) If iniquity appears in (the heart of) those who are protectors (like a father) and teachers of the people and are beneficent and even-minded (to all), whom shall the people resort to for protection? (3) Whatever a superior man does, that very thing the common (ignorant) man (also) does. The people (at large) follow that which the former sets up as a standard (to be followed). (4) Like a brute, the common man himself has no knowledge of righteousness or unrighteousness and (generally) sleeps at ease (over this question), resting his head on the lap (utterly depending on the wisdom) of another (his ruler or preceptor). (5) How can it be worthy of the latter, if he is full of compassion and deserves the confidence of (all) living beings, to seek to harm the unwary world that has thrown itself entirely at his mercy, reposing (full) trust on him ? (6)

अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि। यद् व्याजहार विवशो नाम स्वस्त्ययनं हरेः । ७ ।
एतेनैव ह्यघोनोऽस्य कृतं स्यादघनिष्कृतम्। यदा नारायणायेति जगाद चतुरक्षरम् । ८ ।

स्तेनः सुरापो मित्रध्रुग्ब्रह्महा गुरुतल्पगः । स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे । ९ ।
सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् । नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ।१०।
न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्ध्यत्यघवान् व्रतादिभिः ।
यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलम्भकम् ।११।
नैकान्तिकं तद्धि कृतेऽपि निष्कृते मनः पुनर्धावति चेदसत्पथे ।
तत्कर्मनिर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्त्वभावनः ।१२।

This man has actually done atonement (not only for the sins of this life but) even for sins committed (by him) through millions of lives (in the past) in that he uttered, though in a helpless state, the name of Śrī Hari, which (apart from its being the highest atonement for past sins) is a (direct) means to the attainment of (supreme) felicity (final beatitude). (7) The atonement for (all) the sins of this (erstwhile) sinner must have been made by the mere fact that he pronounced a mere semblance of the four-syllabled name of the Lord, 'NĀRĀYAṆA', while exclaiming (calling his son in the words): "Nārāyaṇa, come (here) !"(8) The articulation of a name of Lord Viṣṇu—that is the only thorough atonement for the sins of all classes of sinners, be he a thief, a drinker (of spirituous liquor), one guilty of treachery to a friend, a Brāhmaṇa-slayer, one sharing the bed of a preceptor's wife, a slayer of a woman, a king, one's own parent or a cow and whatever other (types of) sinners there may be; for thereby (by the utterance of the Lord's name) the Lord's (own) mind is directed towards the utterer (who is thenceforward remembered by Him as His protege). (9-10) A sinner is not purified to that extent (so thoroughly) through fasting and other processes of expiation recommended by the expositors of the Veda (Manu and others) as he is by words standing as names for Śrī Hari, articulated (merely with the tongue); for the utterance of such words puts him in mind of the (divine) attributes of the glorious Lord (and thus qualifies the man for final beatitude by drawing him towards the Lord, the Bestower of Liberation, unlike the other forms of expiation, which exhaust themselves in wiping out the sins). (11) For, the process of expiation is not complete if one's mind runs back to evil ways even after the said process has been gone through.Therefore, in the case of those seeking the eradication of their (stock of) sinful Karma the uttering of the praises of Śrī Hari is the only remedy; for the same undoubtedly purifies the mind. (12)

अथैनं मापनयत कृताशेषाघनिष्कृतम् । यदसौ भगवन्नाम म्रियमाणः समग्रहीत् ।१३।

Therefore, do not take, by a wrong path (the path of the sinners), (the soul of) this man, who has done atonement for all (his) sins in that he articulated the Lord's name in full (while, as a matter of fact, it wipes out one's sins even when uttered in part) and at a time when he was about to die (when there was no possibility of his reverting to the path of sin and thereby incurring any more sin; for one cannot ordinarily be expected to take the Lord's name precisely at the moment of death). (13)

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः ।१४।
पतितः स्खलितो भग्नः सन्दष्टस्तप्त आहतः । हरिरित्यवशेनाह पुमान्नार्हति यातनाम् ।१५।
गुरूणां च लघूनां च गुरूणि च लघूनि च । प्रायश्चित्तानि पापानां ज्ञात्वोक्तानि महर्षिभिः ।१६।
तैस्तान्यघानि पूयन्ते तपोदानजपादिभिः । नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया ।१७।
अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् । सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ।१८।
यथागदं वीर्यतममुपयुक्तं यदृच्छया । अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ।१९।

The learned recognize the articulation of a name of Lord Viṣṇu as capable of eradicating

all one's sins, even when it is intended to denote someone else, or when it is uttered jestingly (in love but not jeeringly) or as an interjection in the midst of a song or out of (seeming) disrespect (but not real; for disrespect actually shown to the Lord or a jeer flung at Him constitutes in itself an unpardonable sin). (14) A man who articulates the word 'Hari' (or, for that matter, any other name of the Lord even) involuntarily (without any conscious effort on his part) when fallen down, stumbled, bitten (by a snake or any other poisonous creature) heated (by fever etc.), injured (by a blow) or when he has broken a limb, no longer deserves (to suffer) torment (in hell). (15) Arduous and easy processes of expiation have been thoughtfully prescribed by the great sages (law-givers) in the case of (comparatively) great and small sins. (16) Those sins are (certainly) got rid of by the said processes of expiation such as austere penance, charity and Japa (muttering of prayers), but not the kernel (vestiges in the form of impressions) of those sins, which is (also) traceable to the unrighteous acts. Those impressions too are obliterated through the service of (devotion to) the Lord's feet. (17) Any name of the Lord of excellent renown, which is distinctly pronounced (by a man)—(whether) knowingly (with the consciousness that it wipes out all one's sins) or unknowingly (without such knowledge)—destroys a man's sins (as surely) as a fire consumes the fuel (under all circumstances, no matter whether it has been kindled by a man who knows its burning properties or by an innocent child who is unaware of its burning capacity). (18) Just as a medicine possessing the highest potency is sure to produce its salutary effect even on one who is unaware of its efficacy, though taken by chance, so does the Lord's name (which is as holy as any sacred text or formula) reveal its efficacy (in the shape of wiping out all one's sins) even in the case of him who is unaware of it, when uttered by him (even) casually. (19)

श्रीशुक उवाच

त एवं सुविनिर्णीय धर्मं भागवतं नृप। तं याम्यपाशान्निर्मुच्य विप्रं मृत्योरमूमुचन्।२०।

इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके। यमराज्ञे यथा सर्वमाचचक्षुररिंदम।२१।

Śrī Śuka resumed : Having thus expounded in a well-reasoned and conclusive way the cult of Devotion to the Lord (with particular reference to the marvellous efficacy of the Divine Name), O king (Parīkṣit), and extricated the said Brāhmaṇa (Ajāmila) from the noose of Yama (the god of punishment), the messengers of Lord Viṣṇu secured his release from (the grip of) Death. (20) Thus foiled in controversy (by the Lord's own messengers), the messengers of Yama returned to the presence of Yama (their master) and faithfully reported everything to king Yama, O subduer of foes. (21)

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः। ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः।२२।

तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः। सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ।२३।

अजामिलोऽप्यथाकर्ण्य दूतानां यमकृष्णयोः। धर्मं भागवतं शुद्धं त्रैविद्यं च गुणाश्रयम्।२४।

भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः। अनुतापो महानासीत्स्मरतोऽशुभमात्मनः।२५।

अहो मे परमं कष्टमभूदविजितात्मनः। येन विप्लावितं ब्रह्म वृषल्यां जायताऽऽत्मना।२६।

धिङ्मां विगर्हितं सद्भिर्दुष्कृतं कुलकज्जलम्। हित्वा बालां सतीं योऽहं सुरापामसतीमगाम्।२७।

वृद्धावनाथौ पितरौ नान्यबन्धू तपस्विनौ। अहो मयाधुना त्यक्तावकृतज्ञेन नीचवत्।२८।

सोऽहं व्यक्तं पतिष्यामि नरके भृशदारुणे। धर्मघ्नाः कामिनो यत्र विन्दन्ति यमयातनाः।२९।

Disentangled from the noose (of Yama) and rid of fear, the Brāhmaṇa (Ajāmila) was his former self again (became healthy and pious as before) and, delighted with their sight, bowed his head to the servants of Lord Viṣṇu. (22) Perceiving him eager to speak, the servants of Bhagavān Viṣṇu (the Supreme Person) suddenly disappeared at that (very)

spot, even as he looked on, O sinless one! (23) Having heard from the mouth severally of the messengers of Śrī Kṛṣṇa (Lord Viṣṇu) and Yama an exposition of the cult of Devotion to the Lord—which is untainted by the three Guṇas (inasmuch as it is concerned from the beginning to the end with the worship of the Lord, who is entirely beyond the realm of the three Guṇas and takes one beyond the world of matter, which is a product of the three Guṇas)—and the path of worldly activity (which is mainly concerned with the world of matter and holds out the promise of heavenly bliss, a product of the three Guṇas, and has been) taught by the three Vedas (which mainly deal with rituals), Ajāmila too now soon conceived devotion to the Lord as a result of hearing the glories of Śrī Hari (the Destroyer of all sins) and great was his repentance as he recollected his (past) sin. (24-25) (He said to himself,) "Oh, it was the worst tragedy for me, who forfeited my Brahmanhood by being born* (reproduced in the form of sons) through a Śūdra woman, because of my being unable to curb my (lower) self (animal passions) ! (26) Fie upon my wicked self, condemned by (all) good men, the blot of my race, who kept an unchaste wench given to drinking, having abandoned a faithful wife who was yet very young. (27) Oh, my aged parents, who were without a protector and had no other relation (such as a son) and were much afflicted (because of me), were forthwith deserted by my ungrateful self as by a vile man. (28) As such I shall surely fall into a most dreadful hell, where lustful men, who have violated Dharma (righteousness) suffer tortures inflicted by Yama. (29)

किमिदं स्वप्न आहोस्वित् साक्षाद्दृष्टमिहाद्भुतम्। क्व याता अद्य ते ये मां व्यकर्षन् पाशपाणयः ।३०।
अथ ते क्व गताः सिद्धाश्चत्वारश्चारुदर्शनाः। व्यमोचयन्नीयमानं बद्ध्वा पाशैरधो भुवः ।३१।
अथापि मे दुर्भगस्य विबुधोत्तमदर्शने। भवितव्यं मङ्गलेन येनात्मा मे प्रसीदति ।३२।
अन्यथा म्रियमाणस्य नाशुचेर्वृषलीपतेः। वैकुण्ठनाम ग्रहणं जिह्वा वक्तुमिहार्हति ।३३।
क्व चाहं कितवः पापो ब्रह्मघ्नो निरपत्रपः। क्व च नारायणेत्येतद्भगवन्नाम मङ्गलम् ।३४।
सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः। यथा न भूय आत्मानमन्धे तमसि मज्जये ।३५।
विमुच्य तमिमं बन्धमविद्याकामकर्मजम्। सर्वभूतसुहृच्छान्तो मैत्रः करुण आत्मवान् ।३६।
मोचये ग्रस्तमात्मानं योषिन्मय्याऽऽत्ममायया। विक्रीडितो ययैवाहं क्रीडामृग इवाधमः ।३७।
ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम्। धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ।३८।

"Was (all) this wonder seen by me in a dream or with my own eyes here (in waking life)? Where have they now gone, who proceeded to tear me (my life) from my body, noose in hand? (30) Again, where have those four angelic persons gone, who were (so) good-looking and got me released while I was being taken to the infernal regions (situated below the earth), fastened with nooses? (31) Though I have been so accursed (in my present birth), yet I must have earned (in my previous lives some) extraordinary merit which blessed me with the sight of those foremost gods, as a result of which my mind is so calm and cheerful (today). (32) Otherwise (but for such extraordinary merit) my tongue, the tongue of an impious fellow, who kept a Śūdra woman, was not fit to utter the name of Lord Viṣṇu—the only means of capturing Him—in this helpless state and at a time when I was on the verge of death.(33) The two stood poles asunder—myself, a wicked swindler, lost to (all) shame, who violated his Brahmanhood, and the (most) auspicious name of the Lord, 'Nārāyaṇa'.(34) Having controlled my mind, Indriyas (the senses of perception as well as the organs of action) and breath, I shall as such so endeavour that I may not drown myself in the

* There is a Śruti text declaring that a man himself is born for a second time in the form of a son through his wife, thus accounting for the epithet 'Jāyā' used with reference to a wife :—

तज्जाया जाया भवति यदस्यां जायते पुनः।

blinding gloom of transmigration again. (35) Having got rid of the bondage of mudane existence—so well-known (in the shape of ties of attachment to son, wife, house and so on), and resulting from ignorance (manifested in the form of self-identification with the body etc.), and from the craving for the gratification of the senses and activity (in the shape of endeavour to procure such gratification)—benevolent to all living beings, free from craving for the pleasures of sense, friendly and compassionate (to all) and with (my) mind fully controlled, I shall redeem myself, completely dominated as I am by the Lord's Māyā (deluding potency) in the shape of woman, by whom my wretched self has indeed been fully toyed with even as an animal kept for pleasure. (36-37) Giving up the sense of 'I' and 'mine' in relation severally to the body and whatever is connected with it, and with my thought fixed on the real substance (the Spirit), I shall devote my mind to the almighty Lord when it has been purified by chanting His names and praises and other ways of Devotion (such as hearing His praises and remembering Him)". (38)

श्रीशुक उवाच

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु। गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ।३९।
स तस्मिन् देवसदन आसीनो योगमाश्रितः। प्रत्याहृतेन्द्रियग्रामो युयोज मन आत्मनि ।४०।
ततो गुणेभ्य आत्मानं वियुज्यात्मसमाधिना। युयुजे भगवद्धाम्नि ब्रह्मण्यनुभवात्मनि ।४१।
यर्ह्युपारतधीस्तस्मिन्नद्राक्षीत्पुरुषान् पुरः। उपलभ्योपलब्धान् प्राग्ववन्दे शिरसा द्विजः ।४२।
हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु। सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ।४३।
साकं विहायसा विप्रो महापुरुषकिङ्करैः। हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः ।४४।

Śrī Śuka began again : Having thus conceived a thorough aversion to the pleasures of sense, thanks to a moment's association with the pious servants of Lord Viṣṇu, and throwing off all fetters (in the shape of affection for his mistress and children), Ajāmila retired to Gaṅgādwāra (the sacred spot where the holy river Gaṅgā descends into the plains, and which is now known by the name of Harikṣetra or Haridwāra). (39) Settling down at that holy place (an eternal abode of the Lord) and betaking himself to the path of Yoga, he withdrew all his senses (from their objects) and fixed his mind on the supreme self. (40) Then, dissociating the mind from the body and senses etc., through concentration of the same, he devoted it to the essence of the Lord, (known by the name of) Brahma, that is all consciousness. (41) When his mind was (thus) irrevocably fixed on the aforesaid Brahma, the Brāhmaṇa beheld in front of him the same (angelic) persons and, recognizing them, as seen before, bowed his head to them. (42) Having quitted his (earthly) body at that sacred place (Gaṅgādwāra) on the bank of the (holy) Gaṅgā (immediately) after their sight, he forthwith assumed a (divine) body similar to the form of the Lord's attendants (dwelling by His side). (43) Mounting an aerial car made of gold, the Brāhmaṇa (Ajāmila) ascended with those servants of Lord Viṣṇu (the Supreme Person) through the heavens to the (divine) realm (known by the name of Vaikuṇṭha), where resides the Spouse of Śrī (the goddess of beauty and prosperity). (44)

एवं स विप्लावितसर्वधर्मा दास्याः पतिः पतितो गर्ह्यकर्मणा।
निपात्यमानो निरये हतव्रतः सद्यो विमुक्तो भगवन्नाम गृह्णन् ।४५।
नातः परं कर्मनिबन्धकृन्तनं मुमुक्षतां तीर्थपदानुकीर्तनात्।
न यत्पुनः कर्मसु सज्जते मनो रजस्तमोभ्यां कलिलं ततोऽन्यथा ।४६।

In this way that Brāhmaṇa, who, consequent on his having kept a woman of the menial class had transgressed all his sacred duties and broken his vows (of fidelity to his wife and so on) and who had not only fallen (from his Brahmanhood) due to his reprehensible conduct but was going to be cast to hell (by the servants of Yama), was at once completely freed (from the noose of Yama) by uttering the Divine Name. (45) For those seeking liberation there is nothing more efficacious in cutting the root of sin (in the form of identification with the body) than chanting the Name and glories of Lord Viṣṇu (whose feet purify those who resort to them). Thanks to the chanting of His names, the mind does not (ordinarily) get attached to (sinful) actions again, whereas it remains tainted with Rajas and Tamas (even) after purificatory processes other than this have been gone through. (46)

य एवं परमं गुह्यमितिहासमघापहम्। शृणुयाच्छ्रद्धया युक्तो यश्च भक्त्यानुकीर्तयेत्।४७।
न वै स नरकं याति नेक्षितो यमकिङ्करैः। यद्यप्यमङ्गलो मर्त्यो विष्णुलोके महीयते।४८।
म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम्। अजामिलोऽप्यगाद्धाम किं पुनः श्रद्धया गृणन्।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः।२।

He who, full of reverence hears this legend, which is a most profound secret (of the scriptures) and is capable of destroying (all) one's sins, as well as he who repeats it with devotion (after hearing it) never goes to hell nor dare the servants of Yama look at him. However accursed (sinful) he may have been, such a mortal is adored (hereafter) in Vaikuṇṭha (the realm of Lord Viṣṇu). (47-48) Even (a great sinner like) Ajāmila, who uttered, while dying (in a helpless state without reverence) the name of Śrī Hari and that too in its secondary application as denoting his son, ascended to the Lord's (divine) Abode ! What wonder, then, if one who pronounces it with reverence should attain to His Abode? (49)

Thus ends the second discourse, forming part of the story of Ajāmila,
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III
A dialogue between Yama (the god of retribution) and his messengers

राजोवाच

निशम्य देवः स्वभटोपवर्णितं प्रत्याह किं तान् प्रति धर्मराजः।
एवं हताज्ञो विहतान्मुरारेर्नैदिशिकैर्यस्य वशे जनोऽयम्। १।
यमस्य देवस्य न दण्डभङ्गः कुतश्चनर्षे श्रुतपूर्व आसीत्।
एतन्मुने वृश्चति लोकसंशयं न हि त्वदन्य इति मे विनिश्चितम्। २।

The king (Parīkṣit) said : What did the god Yama (the deity presiding over righteousness), under whose sway all this (animate) creation is and whose authority was thus

obstructed, say in reply to his servants—who had been foiled by the messengers of Lord Viṣṇu (the Slayer of the demon Mura)—on hearing their report ? (1) (Such) supersession of the authority of the glorious Yama at the hands of another was never heard of before, O (holy) sage ! (And) none other than you can resolve the doubt which will arise in the popular mind on this point; that is my conviction. (2)

श्रीशुक उवाच

भगवत्पुरुषै राजन् याम्याः प्रतिहतोद्यमाः । पतिं विज्ञापयामासुर्यमं संयमनीपतिम् । ३ ।

Śrī Śuka replied : The messengers of Yama, whose efforts (to execute the commands of their master) were interrupted by the servants of the Lord, O king, submitted to their master, Yama, the ruler of the (city of) Saṁyamanī (as follows). (3)

यमदूता ऊचुः

कति सन्तीह शास्तारो जीवलोकस्य वै प्रभो । त्रैविध्यं कुर्वतः कर्म फलाभिव्यक्तिहेतवः । ४ ।
यदि स्युर्बहवो लोके शास्तारो दण्डधारिणः । कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा । ५ ।
किन्तु शास्तृबहुत्वे स्याद्बहूनामिह कर्मिणाम् । शास्तृत्वमुपचारो हि यथा मण्डलवर्तिनाम् । ६ ।
अतस्त्वमेको भूतानां सेश्वराणामधीश्वरः । शास्ता दण्डधरो नृणां शुभाशुभविवेचनः । ७ ।
तस्य ते विहतो दण्डो न लोके वर्ततेऽधुना । चतुर्भिरद्भुतैः सिद्धैराज्ञा ते विप्रलम्भिता । ८ ।
नीयमानं तवादेशादस्माभिर्यातनागृहान् । व्यमोचयन् पातकिनं छित्त्वा पाशान् प्रसह्य ते । ९ ।
तांस्ते वेदितुमिच्छामो यदि नो मन्यसे क्षमम् । नारायणेत्यभिहिते मा भैरित्याययुर्द्रुतम् । १० ।

The messengers of Yama said : How many in this world are the rulers of human beings performing actions of three kinds (virtuous, sinful and of a mixed type)—rulers who are responsible for the manifestation (dispensation) of their fruit (in the shape of happiness, misery and a mixture of both)? (4) If there be in the world many a ruler wielding the rod of punishment, who would suffer death (the tortures of hell) and who would enjoy immortality or heavenly bliss (in the event of a split, resulting in a complete deadlock); whereas (in the reverse case , i.e., in the event of harmonious relations, obtaining between them) who would not experience the tortures of hell as well as immortality too (for, while one ruler may ordain hellish tortures in the case of a particular man in view of a grievous sin committed by him, overlooking his meritorious acts, another may condone his faults and reward his virtuous deeds with immortality and the orders of both will be executed as carrying equal force). (5) If there be a plurality of rulers in this world for (the control of) the vast number of men engaged in action, their authority will (no doubt) exist. Such authority (however) would be only secondary like that enjoyed by tributary chiefs (inasmuch as it would extend over a limited section of humanity and would not be absolute and primary, thus rendering it necessary to postulate another ruler exercising primary, and universal authority). (6) Therefore (a plurality of rulers being out of the question), you are (to our mind) the one Supreme Lord and ruler of all living beings—including the guardian deities—capable of distinguishing the merit and sin of men (who alone enjoy freedom of action), and (actually) wielding the rod of punishment (for the evil-doers, and rewarding the virtuous). (7) Such as you are, your authority stands superseded and no longer prevails in the world today, as is evidenced by the fact that your command was set at naught by four wonderful angelic persons ! (8) They forcibly released a sinner who was being taken by us under your order to the infernal regions (the places of suffering), cutting the nooses (with which he had been fastened).(9) We are keen to know them (their particulars) from you, if you deem it good for us (as otherwise by showing disrespect to them through ignorance we may bring harm even to

you). The moment the word 'Nārāyaṇa' was uttered (by the sinner) they hastened in saying "Do not be afraid !" (10)

श्रीशुक उवाच

इति देवः स आपृष्टः प्रजासंयमनो यमः। प्रीतः स्वदूतान् प्रत्याह स्मरन् पादाम्बुजं हरेः ।११।

Śrī Śuka continued : Thus interrogated the celebrated god Yama, the controller of living beings, was (greatly) delighted and replied to his messengers (as follows), contemplating on the lotus-feet of Śrī Hari. (11)

यम उवाच

परो मदन्यो जगतस्तस्थुषश्च ओतं प्रोतं पटवद्यत्र विश्वम्।
यदंशतोऽस्य स्थितिजन्मनाशा नस्योतवद् यस्य वशे च लोकः ।१२।
यो नामभिर्वाचि जनान्निजायां बध्नाति तन्त्यामिव दामभिर्गाः।
यस्मै बलिं त इमे नामकर्मनिबन्धबद्धाश्चकिता वहन्ति ।१३।
अहं महेन्द्रो निर्ऋतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः।
आदित्यविश्वे वसवोऽथ साध्या मरुद्गणा रुद्रगणाः ससिद्धाः ।१४।
अन्ये च ये विश्वसृजोऽमरेशा भृग्वादयोऽस्पृष्टरजस्तमस्काः।
यस्येहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये ।१५।
यं वै न गोभिर्मनसासुभिर्वा हृदा गिरा वासुभृतो विचक्षते।
आत्मानमन्तर्हृदि सन्तमात्मनां चक्षुर्यथैवाकृतयस्ततः परम् ।१६।
तस्यात्मतन्त्रस्य हरेरधीशितुः परस्य मायाधिपतेर्महात्मनः।
प्रायेण दूता इह वै मनोहराश्चरन्ति तद्रूपगुणस्वभावाः ।१७।
भूतानि विष्णोः सुरपूजितानि दुर्दर्शलिङ्गानि महाद्भुतानि।
रक्षन्ति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानथ सर्वतश्च ।१८।

Yama said : The Supreme Lord of the mobile and immobile creation is other than me (and all other guardians of the spheres—Indra, Varuṇa and others). It is by Him that the whole universe stands pervaded on all sides as a piece of cloth by its warp and woof. (Nay,) it is from His part manifestations (Brahmā, Viṣṇu and Śiva) that the evolution, maintenance and dissolution of this universe proceed and the (entire) creation is subject to His control even as a bullock tied with a string passed through its nostrils is controlled by the man holding the string. (12) Just as a farmer ties (his) oxen with tethers to a big cord (to keep them together), He binds men with (different) denominations (Brāhmaṇa, Kṣatriya and so on) to His own Word (the Veda)—allots them different duties as enjoined by the Vedas; and, bound by (these) strong ties in the shape of class, names and obligations (attaching thereto), the aforesaid men meticulously bear offerings (do homage) to Him (through the scrupulous discharge of their duties). (13) Myself (Yama, the guardian of the southern quarter), the mighty Indra (the guardian of the east), Nirṛti (the demon presiding over the south-west), Varuṇa (the god of water, presiding over the western quarter), the moon-god (the guardian of the north), the god of fire (the guardian of the south-east), Lord Śiva (the guardian of the north-east), the god of the air (the guardian of the north-west), the sun-god, Brahmā (the creator), the (twelve) sons of Aditi (presiding by turns month after month, over the sun), (the group of gods known as) the Viśwedevas, the (eight) Vasus (another class of gods) and (the group of gods called) the Sādhyas, the (forty-nine) Maruts (wind-gods), the (eleven) Rudras (the gods presiding over destruction) along with the Siddhas (a class of demigods endowed with mystic powers from their very birth), the creators of the world like (the sage) Bhṛgu, the

rulers (adored) of gods (such as the sage Bṛhaspati, the preceptor of the gods) and others too who are untainted with Rajas and Tamas and in whom Sattva predominates have no knowledge of His intention—dominated as they are by His Māyā (deluding potency)—much less those other than these. (14-15) Even as colours (the objects of sight) cannot perceive the faculty of vision, which reveals them, the Jīvas cannot grasp or reach with (their) senses of perception, mind or organs of action (which predominantly manifest the activity of the vital airs) nor with (their) intellect or speech Him who is the seer of all living beings, though dwelling in their very heart (as their Inner Controller). (16) Charming messengers of the aforementioned Śrī Hari, the Supreme Person, the absolute and transcendent Lord, the Controller of Māyā (Prakṛti), generally go about in this world (for the good of the Jīvas), endowed as they are with a form, virtues and disposition similar to those of their (divine) Master. (17) Those most wonderful servants of Lord Viṣṇu, who are adored (even) by the gods and whose (transcendental) forms cannot be easily perceived (by earthly beings), protect mortals devoted to the Lord from enemies as well as from myself (Death), yea, from everyone else. (18)

धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।
न सिद्धमुख्या असुरा मनुष्याः कुतश्च विद्याधरचारणादयः ।१९।
स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः । प्रह्लादो जनको भीष्मो बलिर्वैयासकिर्वयम् ।२०।
द्वादशैते विजानीमो धर्मं भागवतं भटाः । गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ।२१।
एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ।२२।
नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः । अजामिलोऽपि यैनैव मृत्युपाशादमुच्यत ।२३।
एतावतालमघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् ।२४।
प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्बत मायया लम् ।
त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ।२५।

As a matter of fact, neither seers nor even gods nor the foremost of the Siddhas can precisely know (the secret of) virtue (as) expounded by the Lord Himself; how, then, can the demons, human beings, Vidyādharas (celestial artistes), Cāraṇas (heavenly bards) and others know it?(19) Brahmā (the self-born), the sage Nārada, Lord Śiva (the fountain-head of blessedness), the sage Sanatkumāra, Lord Kapila, Swāyambhuva Manu, Prahrāda, king Janaka, Bhīṣma, the demon king Bali, the sage Śuka (son of Vyāsa) and myself (Yama)—these twelve (alone) know (the essence of) Dharma (as) taught by the Lord—secret, pure and difficult to understand—by knowing which one enjoys immortality (in the shape of final beatitude). (20-21) To develop loving attachment to the Lord through the utterance of His Name and so on—this alone has been declared to be the paramount duty of (all) men in this world. (22) Realize, my boys, the glory of uttering the name of Śrī Hari, by which alone (pronounced unintentionally once only) even (a vile sinner like) Ajāmila was liberated from the noose of Death! (23) To celebrate duly the virtues and exploits of the Lord and to chant His name—this much is not needed for (merely) wiping out the sins of men ! For even the (most) sinful Ajāmila attained liberation by (simply) calling his son at the pitch of his voice (and not with proper intonation) as Nārāyaṇa (and that too) while on the verge of death (when neither his body nor his mind was in a sound condition). (24) Alas ! the average learned man (well-versed in the scriptures—whose judgement is completely bewildered by the all-powerful (divine) Māyā (deluding potency) and whose thought is focussed on (the teachings of) the three Vedas, full of sweet and attractive encomiums (on the efficacy or rituals as leading to

heaven)—generally does not realize the aforesaid glory of the Divine Name, and remains engaged in grand sacrificial undertakings. (25)

एवं विमृश्य सुधियो भगवत्यनन्ते सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दण्डमर्हन्त्यथ यद्यमीषां स्यात् पातकं तदपि हन्त्युरुगायवादः ।२६।
ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः ।
तान् नोपसीदत हरेर्गदयाभिगुप्तान् नैषां वयं न च वयः प्रभवाम दण्डे ।२७।
तानानयध्वमसतो विमुखान् मुकुन्दपादारविन्दमकरन्दरसादजस्रम् ।
निष्किञ्चनैः परमहंसकुले रसज्ञैर्जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान् ।२८।
जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ।२९।
तत् क्षम्यतां स भगवान् पुरुषः पुराणो नारायणः स्वपुरुषैर्यदसत्कृतं नः ।
स्वानामहो न विदुषां रचिताञ्जलीनां क्षान्तिर्गरीयसि नमः पुरुषाय भूम्ने ।३०।

Pondering thus, the wise indeed resort with an undivided mind to the practices (the chanting of the Divine Name and so on) making for loving Devotion to the Lord possessing infinite virtues. They do not merit punishment at my hands (because ordinarily there can be no question of their committing sins). Even if a sin is ever committed by them (through inadvertence), the (very) utterance of the Name of Lord (who is widely sung) obliterates it. (26) The sacred stories of those pious souls who regard all with the same eye and have taken refuge in the Lord are constantly sung even by the gods and Siddhas. Never approach such men, protected as they are by the mace of Śrī Hari. Neither we nor the Time-Spirit has the power to punish them. (27) Bring those impious men (alone to me) who are averse to the joy inhering in the honey-like sweetness of the lotus-feet of Lord Viṣṇu (the Bestower of Liberation)—incessantly tasted by flocks of noblest swans in the form of ascetics of the highest order, who have nothing to call their own and who are connoisseurs of sweetness—and have given their heart to the delights of home life, which lead one to hell. (28) (Further,) bring those wicked fellows (for punishment to me) whose tongue neither recounts the virtues nor utters the name of the Lord, whose mind never contemplates on His lotus-feet and whose head does not bow even once to Śrī Kṛṣṇa, and who have never rendered (any) service to Lord Viṣṇu (in their whole life). (29) Ah, may that most ancient Person, Bhagavān Nārāyaṇa, put up with the offence* committed, through the instrumentality of our messengers, by ourselves, His ignorant servants, who crave His forgiveness with joined palms; for forgiveness (alone) becomes the greatest of the great, Hail to the all-pervading Supreme Person ! (30)

तस्मात् सङ्कीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् । महतामपि कौरव्य विद्ध्येकान्तिकनिष्कृतिम् ।३१।
शृण्वतां गृणतां वीर्याण्युद्दामानि हरेर्मुहुः । यथा सुजातया भक्त्या शुद्ध्येन्नात्मा व्रतादिभिः ।३२।
कृष्णाङ्घ्रिपद्ममधुलिण् न पुनर्विसृष्टमायागुणेषु रमते वृजिनावहेषु ।
अन्यस्तु कामहत आत्मरजः प्रमार्ष्टुमीहेत कर्म यत एव रजः पुनः स्यात् ।३३।

Therefore, O Parīkṣit (a scion of Kuru); know the chanting of the names and praises of Lord Viṣṇu as a source of blessing to the (whole) world and the complete atonement for the greatest sins. (31) The mind is not purified so well through fasting and other means as through Devotion easily engendered in the heart of those who repeatedly hear or narrate

* The messengers of Yama argued with the servants of Lord Viṣṇu and insisted on taking away the soul of Ajāmila to the abode of Yama not with standing their remonstrances. This is evidently regarded by Yama as an offence against the Lord, for which he seeks His forgiveness here.

accounts of the extraordinary exploits of Śrī Hari. (32) He who enjoys like a bee the sweetness of Śrī Kṛṣṇa's lotus-feet (by contemplating on them) delights no more in the enjoyments brought forth by Māyā (Prakṛti) , once they have been given up by him as conducive to suffering. The other man (who does not enjoy the sweetness of those feet and) who is (consequently) buffeted by desires takes to action (alone in the shape of an expiatory process) in order to atone for his sin—action which leads only to sin again (inasmuch as it does not purify the mind and thus proves no better than the path of an elephant, which throws dust on its body as soon as it emerges from water after the bath). (33)

इत्थं स्वभर्तृगदितं भगवन्महित्वं संस्मृत्य विस्मितधियो यमकिङ्करास्ते ।
नैवाच्युताश्रयजनं प्रति शङ्कमाना द्रष्टुं च बिभ्यति ततः प्रभृति स्म राजन् ।३४।
इतिहासमिमं गुह्यं भगवान् कुम्भसम्भवः । कथयामास मलय आसीनो हरिमर्चयन् ।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे यमपुरुषसंवादे तृतीयोऽध्यायः ।३।

The servants of Yama were not at all surprised to (hear and) realize as such the greatness of the Lord, depicted by their master (Yama). Afraid of men depending on the immortal Lord (Viṣṇu) they shuddered even to look at them from that moment, O king (Parīkṣit) ! (34) Dwelling on (the summit of) Mount Malaya and worshipping Śrī Hari, the glorious sage Agastya (who was born of a pitcher) narrated (to me) this secret legend. (35)

Thus ends the third discourse, forming part of the dialogue between Yama and his servants, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Dakṣa extols the Lord who appears in person before him

राजोवाच

देवासुरनृणां सर्गो नागानां मृगपक्षिणाम् । सामासिकस्त्वया प्रोक्तो यस्तु स्वायम्भुवेऽन्तरे । १ ।
तस्यैव व्यासमिच्छामि ज्ञातुं ते भगवान् यथा । अनुसर्गं यया शक्त्या ससर्ज भगवान् परः । २ ।

The king (Parīkṣit) submitted : The genesis of the gods and demons, human beings and Nāgas (serpent-demons), beasts and birds in the (very first) Manvantara (period covering seventy-one and odd revolutions of the four Yugas), presided over by Swāyambhuva Manu, was described by you in a nutshell (in Book III). (1) I desire to know from you the details of it, O glorious sage, as well as how and with what power the Supreme Lord evolved the subsequent creation (referred to in IV-xxx. 49). (2)

सूत उवाच

इति सम्प्रश्नमाकर्ण्य राजर्षेर्बादरायणिः । प्रतिनन्द्य महायोगी जगाद मुनिसत्तमाः । ३ ।

Sūta continued : Śuka (the son of Bādarāyaṇa), the great contemplative sage ever united with the Lord, welcomed this noble inquiry of Parīkṣit (the royal sage), on hearing it, and replied (as follows), O jewels among sages ! (3)

श्रीशुक उवाच

यदा प्रचेतसः पुत्रा दश प्राचीनबर्हिषः । अन्तःसमुद्रादुन्मग्ना ददृशुर्गां द्रुमैर्वृताम् । ४ ।

द्रुमेभ्यः क्रुध्यमानास्ते तपोदीपितमन्यवः । मुखतो वायुमग्निं च ससृजुस्तद्दिधक्षया । ५ ।
ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरूद्वह । राजोवाच महान् सोमो मन्युं प्रशमयन्निव । ६ ।
मा द्रुमेभ्यो महाभागा दीनेभ्यो द्रोग्धुमर्हथ । विवर्धयिषवो यूयं प्रजानां पतयः स्मृताः । ७ ।
अहो प्रजापतिपतिर्भगवान् हरिरव्ययः । वनस्पतीनोषधीश्च ससर्जोर्जमिषं विभुः । ८ ।
अन्नं चराणामचरा ह्यपदः पादचारिणाम् । अहस्ता हस्तयुक्तानां द्विपदां च चतुष्पदः । ९ ।
यूयं च पित्रान्वादिष्टा देवदेवेन चानघाः । प्रजासर्गाय हि कथं वृक्षान् निर्दग्धुमर्हथ । १० ।
आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं वः प्रपितामहैः । ११ ।
तोकानां पितरौ बन्धूर्दृशौ पक्ष्म स्त्रियाः पतिः । पतिः प्रजानां भिक्षूणां गृह्यज्ञानां बुधः सुहृत् । १२ ।
अन्तर्देहेषु भूतानामात्माऽऽस्ते हरिरीश्वरः । सर्वं तद्धिष्ण्यमीक्षध्वमेवं वस्तोषितो ह्यसौ । १३ ।
यः समुत्पतितं देह आकाशान्मन्युमुल्बणम् । आत्मजिज्ञासया यच्छेत् स गुणानतिवर्तते । १४ ।
अलं दग्धैर्द्रुमैर्दीनैः खिलानां शिवमस्तु वः । वार्क्षी ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् । १५ ।

Śrī Śuka began again : When the ten Pracetās, the sons of king Prācīnabarhi, emerged from the lake (which was as extensive as an ocean) and saw the earth covered with trees (due to the suspension of all agricultural activity and the state of anarchy that prevailed consequent on the retirement of king Prācīnabarhi from active rule at the instance of the celebrated sage Nārada), they got angry with the trees and breathed out wind and fire from their mouths with the intention of burning them, their wrath having been stimulated by asceticism. (4-5) Finding the trees being consumed by (the joint action of) wind and fire, O Parīkṣit (a scion of Kuru), Soma (the moon-god), the mighty ruler of (the deity presiding over) the vegetable kingdom spoke to the Pracetās (as follows), as though appearing their anger :— (6) "It is not (quite) becoming of you to bear hostility to the poor trees, since you are declared to be the rulers of created beings and (as such) eager to promote their growth. (7) Oh, the immortal and all-pervading Lord Śrī Hari, the Ruler of (all) Prajāpatis (the lords of creation, Brahmā and others) has brought into existence the (various) trees and annual plants (cereal crops) as the (source of) food of the manes and gods (respectively), (8) (Flowers and fruits etc., the produce of) the immobile creatures (viz., trees and plants) constitute the food of the mobile ones (the winged creatures); the footless (viz., grass and sprout etc.), of those walking on feet (the graminivorous quadruped); (from among the quadruped) the handless (the deer etc.), are the food of those provided with hands (the lion and other carnivorous beasts); while quadrupeds (such as the bovine species and other milch cattle) as well as the annual plants (cereal crops) are the source of food for human beings (the milch cattle supplying them with milk and oxen helping them in their agricultural pursuits and producing their staple food in the shape of cereals). (9) Moreover, how can it be worthy of You—who have been commanded by your father (king Prācīnabarhi) as well as by the Lord (the adored even of the gods) to procreate children, O sinless ones—to burn away trees (that sustain all living beings)? (10) (Therefore,) follow the path of the virtuous—trodden by your father, grandfather and great grandfathers—and curb your intensified anger. (11) The parents are the (true) friends of children; the eye-lashes, of an eye; the husband, of a (married) women; the sovereign, of a people (and through them of all living beings including trees); the householder, of mendicants; and a wise man is the friend of a ignorant. (12) The almighty Śrī Hari indwells the hearts of (all) living beings as their Inner Controller. (Therefore,) regard the entire creation (both animate and inanimate) as His abode; in this way He will be really propitiated by you. (13) He who subdues by means of an inquiry into (the true nature of) the

Self, violent anger gushing forth from the cavity of the heart in his body is able to transcend the (three) Guṇas (the realm of matter). (14) Add no more to the number of trees (already) burnt, helpless as they are, and let the surviving ones enjoy your protection. Let this excellent maid (Māriṣā by name), brought up by the trees (as their own daughter), be accepted as a wife (by you)." (15)

इत्यामन्त्र्य वरारोहां कन्यामाप्सरसीं नृप। सोमो राजा ययौ दत्त्वा ते धर्मेणोपयेमिरे।१६।
तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल। यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः।१७।
यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः। रेतसा मनसा चैव तन्ममावहितः शृणु।१८।

Having thus pacified the Pracetās and handed over (to them) the beautiful daughter of Pramlocā (a celestial nymph), king Soma (the moon-god) returned (to his abode) and the Pracetās wedded her consistently with virtue (as this union, though forbidden by the Śāstras as falling under the category of polyandry, had been permitted by the Lord—vide IV. xxx. 15-16—and had thus been more than legalized). (16) From their loins through her was sprung Dakṣa, the Prācetasa (son of the Pracetās, as distinguished from his previous incarnation, which owed its existence to Brahmā himself), by whose progeny* and their descendants all the three worlds were filled on all sides. (17) (Now) hear from me attentively how Dakṣa, who was (extremely) fond of his daughters, procreated beings (both) by his mind (sheer force of will) and by seed. (18)

मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः। देवासुरमनुष्यादीन्नभःस्थलजलौकसः।१९।
तमबृंहितमालोक्य प्रजासर्गं प्रजापतिः। विन्ध्यपादानुपव्रज्य सोऽचरद् दुष्करं तपः।२०।
तत्राघमर्षणं नाम तीर्थं पापहरं परम्। उपस्पृश्यानुसवनं तपसातोषयद्धरिम्।२१।
अस्तौषीद्धंसगुह्येन भगवन्तमधोक्षजम्। तुभ्यं तदभिधास्यामि कस्यातुष्यद् यतो हरिः।२२।

Dakṣa (a lord of creation) procreated these beings, dwelling in the air, on land and in water—gods, demons, human beings and so on—by his mind (thought-projection) alone in the first instance (to begin with). (19) Seeing the procreation of his race not multiplying, the said Prajāpati (Dakṣa) proceeded to the hills adjoining the Vindhya mountain and practised austerities (that were) hard to perform. (20) Bathing there thrice a day (in the morning and evening and at midday) in the holy lake called Aghamarṣaṇa (that which washes off one's sins), which was supremely efficacious in destroying one's sins (as could be expected from its very name), he propitiated Śrī Hari through (his) asceticism. (21) He extolled the Lord, who is beyond sense-perception, by means of (the hymn called) Haṁsaguhya. I shall (now) repeat to you that hymn through which Śrī Hari was pleased with Dakṣa. (22)

प्रजापतिरुवाच

नमः परायावितथानुभूतये गुणत्रयाभासनिमित्तबन्धवे।
अदृष्टधाम्ने गुणतत्त्वबुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे।२३।
न यस्य सख्यं पुरुषोऽवैति सख्युः सखा वसन् संवसतः पुरेऽस्मिन्।
गुणो यथा गुणिनो व्यक्तदृष्टेस्तस्मै महेशाय नमस्करोमि।२४।

* It should be noted here that while this Dakṣa was born in the very first or Swāyambhuva Manvantara of the present Kalpa (round of creation), he begot offspring only in the sixth (Cākṣuṣa) Manvantara, i.e., after a period of five Manvantaras—vide IV. xxx. 49. Thus it will appear that he devoted this inconceivably long period of his life in austerities as a preparation for his momentous role of creation and in order to regain the extraordinary and surpassing splendour and eminence acquired by him in his previous incarnation.

देहोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्यं च विदुः परं यत् ।
सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वज्ञमनन्तमीडे ।२५।
यदोपरामो मनसो नामरूपरूपस्य दृष्टस्मृतिसम्भ्रमोषात् ।
य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचिसद्मने नमः ।२६।
मनीषिणोऽन्तर्हृदि संनिवेशितं स्वशक्तिभिर्नवभिश्च त्रिवृद्भिः ।
वह्निं यथा दारुणि पाञ्चदश्यं मनीषया निष्कर्षन्ति गूढम् ।२७।
स वै ममाशेषविशेषमायानिषेधनिर्वाणसुखानुभूतिः ।
स सर्वनामा स च विश्वरूपः प्रसीदतामनिरुक्तात्मशक्तिः ।२८।
यद्यन्निरुक्तं वचसा निरूपितं धियाक्षभिर्वा मनसा वोत यस्य ।
मा भूत् स्वरूपं गुणरूपं हि तत्तत् स वै गुणापायविसर्गलक्षणः ।२९।
यस्मिन् यतो येन च यस्य यस्मै यद् यो यथा कुरुते कार्यते च ।
परावरेषां परमं प्राक् प्रसिद्धं तद् ब्रह्म तद्धेतुरनन्यदेकम् ।३०।
यच्छक्तयो वदतां वादिनां वै विवादसंवादभुवो भवन्ति ।
कुर्वन्ति चैषां मुहुरात्ममोहं तस्मै नमोऽनन्तगुणाय भूम्ने ।३१।
अस्तीति नास्तीति च वस्तुनिष्ठयोरेकस्थयोर्भिन्नविरुद्धधर्मयोः ।
अवेक्षितं किञ्चन योगसांख्ययोः समं परं ह्यनुकूलं बृहत्तत् ।३२।
योऽनुग्रहार्थं भजतां पादमूलमनामरूपो भगवाननन्तः ।
नामानि रूपाणि च जन्मकर्मभिर्भेजे स मह्यं परमः प्रसीदतु ।३३।
यः प्राकृतैर्ज्ञानपथैर्जनानां यथाशयं देहगतो विभाति ।
यथानिलः पार्थिवमाश्रितो गुणं स ईश्वरो मे कुरुतान्मनोरथम् ।३४।

The Prajāpati prayed : I offer salutations to the self-effulgent Supreme of infallible consciousness—the Controller of both the Jīva (the soul as reflected through the three Guṇas or matter) and Prakṛti (the basis of such reflection)—whose true nature is not perceived by those that take the objects of senses (the products of the three Guṇas) to be real, and who is beyond (all) the means of cognition. (23) I make obeisance to that Supreme Lord whose beneficent nature and friendly (helpful) attitude (as the Prompter of the senses and the mind) the Jīva dwelling in this body, His constant companion, does not know—even though the Lord lives with the Jīva as the latter's Friend (in the same body), He being the seer of this visible universe (and therefore not open to perception)—just as an object of perception cannot perceive the illuminating quality of the sense that perceives it. (24) The body, the vital airs, the senses, the internal senses (the mind, understanding, intellect and the ego) and the gross and subtle elements know neither themselves (individually) nor any other (among themselves) nor that which is beyond (all these, viz., the Jīva). The (conscious) Jīva (however) knows all (these, including itself) as well as the (three) Guṇas (the root of all the aforesaid categories except the Jīva); but, though knowing (all) these, it does not know the all-knowing Lord who is infinite (and therefore unknowable). I (hereby) extol Him. (25) Hail to that pure Substance (Brahma), revealed (only) in a pure mind, that is realized through Its absolute existence (consisting of consciousness and bliss) when the mind, which manifests this world of names and forms, (altogether) ceases to function (attains the state of Samādhi or complete absorption into the Self) due to the extinction of all cognition and recollection. (26) The wise find Him out by their purified intellect (as distinct from their lower self, referred to as 'I' and) as installed within their heart—though veiled by His nine potencies

(viz., Prakṛti or primordial matter, Puruṣa or the individual soul, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the ego and the five Tanmātrās or subtle elements), consisting of (or dominated by) the three Guṇas (Sattva, Rajas and Tamas), as well as by the sixteen other principles (viz., the mind and the five senses of perception, the five organs of action and the five gross elements viz., earth, water, fire, air and ether)—(even) as those well-versed in rituals produce the sacrificial fire hidden in (pieces of) wood by reciting the fifteen sacred texts known as the Sāmidhenī Mantras. (27) Indeed He is realized in the form of the joy of Liberation when Māyā (Prakṛti), the source of all distinctions, has been negated (by the process of elimination). (Yet) it is He who bears all names and assumes all forms, possessed as He is of potencies too numerous to be described and which constitute His very essence. May He shower His grace on me. (28) Whatever is described in words, determined with the intellect, or perceived with the senses or even pondered with the mind cannot be His essential nature. For all that is a manifestation of the three Guṇas (Sattva, Rajas and Tamas); while He, as a matter of fact, is (but) indicated by the evolution and dissolution of the universe (which is a product of the Guṇas as being the cause of such evolution and dissolution). (29) Wherever, from whatever motive, by whatever means (or with whatever instrument), for whomsoever (or whatever purpose), whatever, however and whosesoever work whoever does (by himself) or is prompted (by someone else) to do, all that is Brahma, which is their cause (and therefore identified with them) inasmuch as It is known to have existed before them (all), and which is the ultimate cause of all (other) causes, both earlier (such as Brahmā) and later, and is without a second, whether of the same category or of a different kind. (30) Hail to that all-pervading Self, possessed of endless virtues, whose manifold potencies (Prakṛti and so on) indeed become the ground of disputation and concurrence between theorists putting forward their claims (with eloquence), and delude their mind now and again. (31) In Yoga (which is primarily a system of religious worship) and Sāṅkhya (the science of Self-Realization), which, though professing faith in the one Reality (viz., God), ascribe two distinct and mutually contradictory attributes to It—the one claiming that (when conceived in the form of the Cosmic Person) It has hands and feet etc., (corresponding to Pātāla and the other Lokas), and the other denying them (and declaring It as without name and form)—and (yet) have a common basis (in the shape of God), that which is found to be common and beyond dispute (the dispute centring on the issue of Its having hands and feet and so on) and which is (equally) acceptable to both (viz., God Himself, whose existence is presupposed by both and who is the ground of all negation) is Brahma (to whom all controversy relates). (32) May that almighty and infinite Supreme be gracious to me—who, though devoid of (material) name and form, manifested from time to time forms (consisting of Sattva unmixed with Rajas and Tamas) through descent (into the world of matter) and names through (various) exploits, in order to shower His grace on those who resort to the soles of His feet (for protection). (33) May that Lord grant my wish, who though dwelling in the body of (all) men (as their formless Inner Controller), appears diversified (in the form of different deities) according to their (individual) tendencies (formed in previous lives) and in consonance with the systems of worship of recent origin (followed by them), even as the air breathes fragrance of various kinds on coming in contact with the odour of different flowers etc., (which is an attribute of earth) or appears dusky-white when the colour of dust is transferred to it. (34)

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्नघमर्षणे। आविरासीत् कुरुश्रेष्ठ भगवान् भक्तवत्सलः ।३५।
कृतपादः सुपर्णांसे प्रलम्बाष्टमहाभुजः। चक्रशङ्खासिचर्मेषुधनुःपाशगदाधरः ।३६।

पीतवासा घनश्यामः प्रसन्नवदनेक्षणः । वनमालानिवीताङ्गो लसच्छ्रीवत्सकौस्तुभः ।३७।
महाकिरीटकटकः स्फुरन्मकरकुण्डलः । काञ्च्यङ्गुलीयवलयनूपुराङ्गदभूषितः ।३८।
त्रैलोक्यमोहनं रूपं बिभ्रत् त्रिभुवनेश्वरः । वृतो नारदनन्दाद्यैः पार्षदैः सुरयूथपैः ।३९।
स्तूयमानोऽनुगायद्भिः सिद्धगन्धर्वचारणैः । रूपं तन्महदाश्चर्यं विचक्ष्यागतसाध्वसः ।४०।
ननाम दण्डवद् भूमौ प्रहृष्टात्मा प्रजापतिः । न किञ्चनोदीरयितुमशकत् तीव्रया मुदा ।
आपूरितमनोद्वारैर्ह्रदिन्य इव निर्झरैः ।४१।
तं तथावनतं भक्तं प्रजाकामं प्रजापतिम् । चित्तज्ञः सर्वभूतानामिदमाह जनार्दनः ।४२।

Śrī Śuka continued : Thus extolled, the celebrated Lord, who is (extremely) fond of His devotees, appeared (in person), O Parīkṣit (the foremost of the Kurus), before Dakṣa (even while he was glorifying Him) on the strand of that sacred lake called Aghamarṣaṇa. (35) He had His feet (legs) flung across the shoulders of Garuḍa (the king of the birds) and was possessed of eight mighty and exceptionally long arms, in which He carried a discus, a conch, a sword, a shield, an arrow, a bow, a noose and a mace. (36) Clad in yellow and dark-brown as a cloud, He had a cheerful countenance and eyes sparkling with joy. His body was adorned with a garland of sylvan flowers (extending up to His feet) and bore the brilliant mark of Śrīvatsa (a curl of hair covering the footprint of Bhṛgu) and the (famous) Kaustubha gem. (37) He wore a large crown (on His head) and precious bangles (about His ankles) and a shining pair of illigator-shaped ear-rings, and was (further) adorned with a girdle, rings, bracelets, anklets and armlets. (38) Possessed of a form that captivated (the people of) all the three worlds, the Lord of the whole universe (consisting of the three spheres, viz., earth, heaven and the intermediate region) was surrounded by His (own) attendants—Nārada, Nanda, and so on—as well as by the chief among the gods (the guardians of the spheres) and extolled by Siddhas (a class of demigods possessed of mystic powers from their very birth), Gandharvas (heavenly musicians) and Cāraṇas (celestial bards), who were singing songs (of praise) behind Him. Filled with awe and yet extremely rejoiced at heart to behold that most wonderful beauty, Dakṣa (a lord of created beings) fell prostrate on the ground and could not speak anything because of his senses (the channels for the outflow of the mind) being flooded with intense delight as rivers with mountain-torrents. (39—41) To that Prajāpati, who was a (great) devotee (of the Lord) and desired to be blessed with progeny, and who was (still) crouching as aforesaid, Lord Viṣṇu (who is supplicated by men), the Knower of the mind of all living beings, spoke as follows. (42)

श्रीभगवानुवाच

प्राचेतस महाभाग संसिद्धस्तपसा भवान् । यच्छ्रद्धया मत्परया मयि भावं परं गतः ।४३।
प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्बृंहणं तपः । ममैष कामो भूतानां यद् भूयासुर्विभूतयः ।४४।
ब्रह्मा भवो भवन्तश्च मनवो विबुधेश्वराः । विभूतयो मम ह्येता भूतानां भूतिहेतवः ।४५।
तपो मे हृदयं ब्रह्मंस्तनुर्विद्या क्रियाऽऽकृतिः । अङ्गानि क्रतवो जाता धर्म आत्मासवः सुराः ।४६।
अहमेवासमेवाग्रे नान्यत् किञ्चान्तरं बहिः । संज्ञानमात्रमव्यक्तं प्रसुप्तमिव विश्वतः ।४७।
मय्यनन्तगुणेऽनन्ते गुणतो गुणविग्रहः । यदाऽऽसीत्तत एवाद्यः स्वयम्भूः समभूदजः ।४८।
स वै यदा महादेवो मम वीर्योपबृंहितः । मेने खिलमिवात्मानमुद्यतः सर्गकर्मणि ।४९।
अथ मेऽभिहितो देवस्तपोऽतप्यत दारुणम् । नव विश्वसृजो युष्मान् येनादावसृजद्विभुः ।५०।
एषा पञ्चजनस्याङ्ग दुहिता वै प्रजापतेः । असिक्नी नाम पत्नीत्वे प्रजेश प्रतिगृह्यताम् ।५१।
मिथुनव्यवायधर्मस्त्वं प्रजासर्गमिमं पुनः । मिथुनव्यवायधर्मिण्यां भूरिशो भावयिष्यसि ।५२।

त्वत्तोऽधस्तात् प्रजाः सर्वा मिथुनीभूय मायया। मदीयया भविष्यन्ति हरिष्यन्ति च मे बलिम्।५३।

The Lord said : O highly blessed Dakṣa (the son of the Pracetās), you have fully achieved your end through asceticism in that you have developed supreme devotion to Me, thanks to your reverence solely directed towards Me. (43) I am pleased with you, O lord of created beings, inasmuch as your asceticism is conducive to the growth of this creation; (for) it is My wish (too) that all created beings should thrive. (44) Brahmā (the creator), Lord Śiva (the source of the universe), yourselves (the lord of created beings), the Manus (the progenitors of mankind, presiding over different Manvantaras or periods covering seventy-one and odd revolution of the four Yugas), and the chief of the gods (the guardians of the spheres, Indra and others)—indeed these are My glorious manifestation making for the prosperity of (all) created beings. (45) Asceticism (in the form of contemplation accompanied by the practice of Yamas* and Niyamas) is My (very) heart; worship (in the form of the muttering of prayers with all auxiliary practices, Nyāsa etc.), My body (because it gives a concrete shape to meditation and serves as a protective covering for it even as the body protects the heart); the (mental) activity (preliminary to meditation in the shape of forming a conceptual image of the object to be meditated upon), My exterior; sacrifices well-performed are the (various) members of My body; the merit resulting from such scrifices, My mind (which has its seat in the heart, i.e., has its source in meditation); and the gods (enjoying a share in the sacrificial oblations) are My vital airs (which are sated through such oblations).(46) Before creation I alone existed and that too in a state of absolute inactivity; there was nothing else in the form of the perceiving subject or the percieved object. I was mere consciousness and unmanifest (too); it seemed as if a state of deep sleep prevailed on all sides. (47) When in My infinite Being, possessed of endless attributes, sprang up through Māyā this cosmos made up of the three Guṇas (Sattva, Rajas and Tamas), there arose in that very cosmos Brahmā, (the self-born), the cause (creator) of all, not born of a mother's womb.(48) When that great god girded up his loins for the work of creation, he as a matter of fact thought himself unequal to it as it were, though supplemented with My energy. That all-powerful divinity accordingly practised severe austerities as enjoined by Me, by recourse to which he evolved at the very outset nine lords of creation including yourself (your previous incarnation). (49-50) This daughter of Pañcajana, a lord of created beings (like you), Asiknī by name, should (now) be accepted (by you), O dear Dakṣa, as wife.(51) Following the righteous course of sexual intercourse between a (duly) married couple, you shall again beget progeny in large numbers through her, who will (also) follow (like you) the prescribed course of sexual union between a (duly) wedded couple. (52) All created beings (coming) after you will be born (again in the form of their children) (only) by copulating with My Māyā (enchanting potency in the form of woman) and bear offerings to Me. (53)

श्रीशुक उवाच

इत्युक्त्वा मिषतस्तस्य भगवान् विश्वभावनः। स्वप्नोपलब्धार्थ इव तत्रैवान्तर्दधे हरिः।५४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चतुर्थोऽध्यायः।४।

Śrī Śuka went on : Having spoken thus, Lord Śrī Hari, the Promoter of the universe, disappeared on that very spot, like an object seen in a dream, (even) as Dakṣa looked on. (54)

Thus ends the fourth discourse in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

* For the import of the Yamas and Niyamas vide IV. xxii. 24.

अथ पञ्चमोऽध्यायः

Discourse V

Nārada subjected to an execration (by Dakṣa)

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपबृंहितः । हर्यश्वसंज्ञानयुतं पुत्रानजनयद् विभुः । १ ।
अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप । पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् । २ ।
तत्र नारायणसरस्तीर्थं सिन्धुसमुद्रयोः । सङ्गमो यत्र सुमहन्मुनिसिद्धनिषेवितम् । ३ ।
तदुपस्पर्शनादेव विनिर्धूतमलाशयाः । धर्मे पारमहंस्ये च प्रोत्पन्नमतयोऽप्युत । ४ ।
तेपिरे तप एवोग्रं पित्रादेशेन यन्त्रिताः । प्रजाविवृद्धये यत्तान् देवर्षिस्तान् ददर्श ह । ५ ।
उवाच चाथ हर्यश्वाः कथं स्रक्ष्यथ वै प्रजाः । अदृष्ट्वान्तं भुवो यूयं बालिशा बत पालकाः । ६ ।
तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् । बहुरूपां स्त्रियं चापि पुमांसं पुंश्चलीपतिम् । ७ ।
नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् । क्वचिद्भ्रंसं चित्रकथं क्षौरपव्यं स्वयं भ्रमिम् । ८ ।
कथं स्वपितुरादेशमविद्वांसो विपश्चितः । अनुरूपमविज्ञाय अहो सर्गं करिष्यथ । ९ ।

Śrī Śuka resumed : Indeed energized by Lord Viṣṇu's Māyā (creative power), the aforesaid Dakṣa (a lord of created beings) begot through Pāñcajanī ten thousand sons, known as the Haryaśwas. (1) Alike in conduct and disposition, all those sons of Dakṣa, O king (Parīkṣit), proceeded in a westerly direction (to practise austerities) when commanded by their father to beget offspring. (2) There they reached a most extensive and holy lake called Nārāyaṇasara, situated in the area where the river Sindhu (the modern Indus) falls into the sea, and resorted to by sages and Siddhas (a class of demigods endowed with mystic powers from their very birth). (3) By merely bathing therein they not only had their mind thoroughly cleansed of all impurities (in the shape of likes and dislikes and so on) but also developed an inclination to follow the path of ascetics of the highest order (the path of Renunciation and Self-Knowledge). Yet they practised severe austerities alone, bound as they were by the command of their father. Nārada (the celestial sage), it is said, saw them intent on increasing the population (of the world) and forthwith said, "O Haryaśwas, without having seen the end of the earth how will you actually (be able to) beget progeny? Though protectors (of men), alas ! you are ignorant ! (4—6) Similarly, without fully knowing the country inhabited by a single person, the hole with no visible outlet, the woman assuming different forms (at will) and even so the man who is the husband of a harlot, the river running both ways (both forward and backward), the wonderful house built of twenty-five materials, the swan, at one place, which has a strange story to tell, and something exceptionally sharp and strong (as though made of razors and adamant), independent and revolving, and without having understood the command of your omniscient father, suitable for you, how will you proceed with (the work of) creation?" (7—9)

श्रीशुक उवाच

तन्निशम्याथ हर्यश्वा औत्पत्तिकमनीषया । वाचःकूटं तु देवर्षेः स्वयं विममृशुर्धिया । १० ।
भूः क्षेत्रं जीवसंज्ञं यदनादि निजबन्धनम् । अदृष्ट्वा तस्य निर्वाणं किमसत्कर्मभिर्भवेत् । ११ ।
एक एवेश्वरस्तुर्यो भगवान् स्वाश्रयः परः । तमदृष्ट्वाभवं पुंसः किमसत्कर्मभिर्भवेत् । १२ ।
पुमान् नैवैति यद् गत्वा बिलस्वर्गं गतो यथा । प्रत्यग्धामाविद इह किमसत्कर्मभिर्भवेत् । १३ ।

नानारूपाऽऽत्मनो बुद्धिः स्वैरिणीव गुणान्विता । तन्निष्ठामगतस्येह किमसत्कर्मभिर्भवेत् ।१४।
तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत् । तद्गतीरबुधस्येह किमसत्कर्मभिर्भवेत् ।१५।
सृष्ट्यप्ययकरीं मायां वेलाकूलान्तवेगिताम् । मत्तस्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ।१६।
पञ्चविंशतितत्त्वानां पुरुषोऽद्भुतदर्पणम् । अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ।१७।
ऐश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् । विविक्तपदमज्ञाय किमसत्कर्मभिर्भवेत् ।१८।
कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् । स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ।१९।
शास्त्रस्य पितुरादेशं यो न वेद निवर्तकम् । कथं तदनुरूपाय गुणविश्रम्भ्युपक्रमेत् ।२०।
इति व्यवसिता राजन् हर्यश्वा एकचेतसः । प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ।२१।
स्वब्रह्मणि निर्भातहृषीकेशपदाम्बुजे । अखण्डं चित्तमावेश्य लोकाननुचरन्मुनिः ।२२।

Śrī Śuka continued : Hearing these enigmatic words of Nārada (the celestial sage), the Haryaśwas themselves presently pondered over them with their own intellect, which was endowed with innate quickness of perception. (10) (They said to themselves): "The earth (referred to by the celestial sage) is (no other than) the field (in the shape of the subtle body, yielding the crop of merit and sin, happiness and misery etc., and) known as the Jīva (because conditioning it), which has existed from remote antiquity and serves as a fetter for the soul. Without seeing its extinction what is to be gained through useless actions (actions not conducive to Liberation)? (11)The Lord is the sole (almighty) Ruler (of the country in the shape of this universe), the witness of all the three states of the mind (the waking state, the dream state and the state of deep sleep) and hence known as the fourth or transcendent principle, who is supported by (none else than) His own Self and is higher than (the cause of) all. Without seeing Him who is eternally free from birth (and death), what purpose can be achieved by man through useless activities (which are not dedicated to Him)? (12) What is to be achieved in this world through useless acts (serving as a means for the attainment of heavenly bliss and other enjoyments of a transitory nature) by him who has not realized the self-effulgent Brahma, on attaining which a man does not return (to this mortal plane) any more than one who has reached the heaven-like subterranean regions returns to the earth (in the same life). (13) The intellect of a Jīva, which is imbued with the three Guṇas (Sattva, Rajas and Tamas) and which takes the shape of the various objects of senses (colour, taste and so on) is like a wanton woman appearing in various (attractive) guises and possessed of (many alluring) qualities. What can be gained in this world through useless (feverish) activities by him who has not risen above such a diversified intellect (and attained discrimination)? (14) (Again,) what is to be gained here through useless (indiscriminate) acts by the man who does not recognize himself as having fallen from his greatness through identification with such an intellect and follows, like the husband of an unchaste woman, its courses (in the shape of joy and sorrow and so on)? (15) What can be achieved through useless actions by the man who is so forgetful (under the sway of Māyā) that he fails to recognize the frightfulness of (the river of) Māyā, that (alternately) brings about (both) creation and destruction (thus flowing both forward and backward) and acquires (great) impetuosity (in the shape of an unusual outburst of anger, pride and other undesirable impulses) near the ghats and banks of its stream (in the shape of meditation, worship and other spiritual practices). (16) The Puruṣa (the Lord dwelling in the body of every human being as the Inner Controller) is the wonderful mirror (ground and illuminator) of the twenty-five categories (constituting the human personality, viz., the soul, the Unmanifest or primordial matter, the Mahat-tattva or the principle of cosmic intelligence, the ego, the five subtle elements, the mind and the ten Indriyas and the five gross elements). Without knowing Him as presiding over the

(aforesaid) collection* of causes and effects, what is to be gained here through useless actions (that are done with the consciousness that the doer is a free agent, and which, therefore, tend to veil one's true nature). (17) Ignoring (refraining from the study of and refusing to follow) the body of teachings establishing the existence of God, which not only distinguishes Spirit from matter (even as a swan, according to the traditional belief, instinctively separates milk from water where the two are mixed), but further enables one to perceive the true nature of bondage and liberation, what can be achieved here through useless actions (that tend to direct one's mind towards the external world)? (18) (Again,) what will be gained here through useless actions (whose fruit is swept away by the ravages of Time) by him who has no knowledge of the wheel of Time, which is (ever) revolving, sharp-edged and independent and destroys the whole creation (and who resorts to various activities under the belief that their fruit is eternal). (19) How can he who does not know the precepts of his (second) father, the Śāstra (which invests him with a second body in the shape of the sacred thread and whose advice is as salutary as that of a father—precepts that turn him away from worldly activity—and who has faith in the path of worldly activity (which has reference to the three Guṇas, i.e., the world of matter), proceed to act in conformity with such precepts ?" (20) Thus resolved, O king (Parīkṣit), the Haryaśwas, who were (all) of one mind, went round the sage (from left to right, as a mark of respect) and took to the path (leading to God-Realization) which does not bring one back to the mortal plane.(21) Having fixed his undivided mind on the lotus-feet of Lord Viṣṇu (the Controller of the senses) as revealed in the notes of the gamut, which stand as a symbol of the (all-pervading) Brahma (and lead to its realization), the sage (Nārada) went about the spheres.(22)

नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम्। अन्वतप्यत कः शोचन् सुप्रजास्त्वं शुचां पदम् ।२३।
स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः। पुत्रानजनयद् दक्षः शबलाश्वान् सहस्रशः ।२४।
तेऽपि पित्रा समादिष्टाः प्रजासर्गे धृतव्रताः। नारायणसरो जग्मुर्यत्र सिद्धाः स्वपूर्वजाः ।२५।
तदुपस्पर्शनादेव विनिर्धूतमलाशयाः। जपन्तो ब्रह्म परमं तेपुस्तेऽत्र महत् तपः ।२६।
अब्भक्षाः कतिचिन्मासान् कतिचिद्वायुभोजनाः। आराधयन् मन्त्रमिममभ्यस्यन्त इडस्पतिम् ।२७।
ॐ नमो नारायणाय पुरुषाय महात्मने। विशुद्धसत्त्वधिष्ण्याय महाहंसाय धीमहि ।२८।
इति तानपि राजेन्द्र प्रतिसर्गधियो मुनिः। उपेत्य नारदः प्राह वाचःकूटानि पूर्ववत् ।२९।
दाक्षायणाः संश्रृणुत गदतो निगमं मम। अन्विच्छतानुपदवीं भ्रातॄणां भ्रातृवत्सलाः ।३०।
भ्रातॄणां प्रायणं भ्राता योऽनुतिष्ठति धर्मवित्। स पुण्यबन्धुः पुरुषो मरुद्भिः सह मोदते ।३१।
एतावदुक्त्वा प्रययौ नारदोऽमोघदर्शनः। तेऽपि चान्वगमन्मार्गं भ्रातॄणामेव मारिष ।३२।

* According to the Sāṅkhya system of philosophy, which recognizes the twenty-five categories enumerated in the above verse, Prakṛti or primordial matter is the cause of all causes. From Prakṛti follows the Mahat-tattva, which in its turn brings forth the ego and the ego gives rise to the five subtle elements, the mind and the ten Indriyas (the five senses of perception and the five organs of action); and from the five subtle elements are evolved the five gross elements (earth, water, fire, air and ether). Thus it will appear that while Prakṛti is an uncaused cause, the Mahat-tattva, the ego and the subtle elements are both causes and effects—causes in relation to their effects and effects in relation to their causes. The remaining sixteen (besides the Puruṣa or soul), viz., the mind, the ten Indriyas and the five gross elements are mere effects inasmuch as they are causes of no other category; while the Puruṣa or soul is neither a cause nor an effect. This is summed up in the following verse of Īśwara Kṛṣṇa's popular manual on the Sāṅkhya system, known by the name of Sāṅkhya-Kārikā:—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः॥

It is in this sense that the human body has been spoken of in the above verse as a collection of causes and effects.

सध्रीचीनं प्रतीचीनं परस्यानुपथं गताः। नाद्यापि ते निवर्तन्ते पश्चिमा यामिनीरिव ।३३।
एतस्मिन् काल उत्पातान् बहून् पश्यन् प्रजापतिः। पूर्ववन्नारदकृतं पुत्रनाशमुपाश्रृणोत् ।३४।
चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः। देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः ।३५।

Having heard of the straying of his virtuous sons (from the path of worldly activity) at the instigation of Nārada, Dakṣa fell a sorrowing and felt (much) distressed. (Indeed) it is a source of grief to have good children. (23) Fully consoled by Brahmā (who was not born of a mother's womb), Dakṣa begot through Pāñcajanī (his wife) a thousand sons more, known as the Śabalāśwas. (24) Expressly enjoined by (their) father to beget children, they made a firm resolve to practise austerities and repaired to (the lake) Nārāyaṇasara, where their elder brothers had achieved their object (in the shape of God-Realization or divine love). (25) Their mind thoroughly cleansed of (all) impurities through a mere bath in that lake, they practised great austerity there, muttering the most sacred syllable 'OṀ' (a symbol or appellation of the highest Reality). (26) Living for some months on water (alone) and subsisting for several months on (nothing but) air, they worshipped Bhagavān Viṣṇu (the Lord of all sacred texts), repeating the following sacred formula : (27) "We make obeisance to Lord Nārāyaṇa (the goal of all the Jīvas), denoted by the mystical syllable OṀ, the highest Person the Supreme Spirit, appearing in a form made up of Sattva unmixed with Rajas and Tamas, the purest of the pure."(28) The sage Nārada, O Parīkṣit (a King of kings), approached those (other) princes also, who were thus intent on renewing the creation, and addressed to them enigmatic words similar to those addressed (to their elder brothers) before:—(29) "Duly hear from me as I tell you, O sons of Dakṣa, the following precept. (Try to) discover the path trodden by your (elder) brothers, for whom you cherish such (great) affection. (30) A brother who knows his duty (towards his brothers) and follows the exalted path of his brothers, and who is followed (everywhere) by his virtue rejoices (in the realm of the Maruts) along with the Maruts (the forty-nine wind-gods, who are all excessively fond of their brothers)". (31) Saying this much, the sage Nārada, whose sight never fails to bring its reward, withdrew; and they too followed the path of their brothers alone, O noble one ! (32) Having taken to the noble and agreeable path leading to (the realization of) the Supreme—a path which can be reached only by those whose thought is turned onward (away from the world)—they, like the bygone nights, do not return even to this day. (33) Seeing many an evil portent at this time, the Prajāpati (Dakṣa) heard of the ruination of his sons at the hands of the sage Nārada as before. (34) Overpowered with grief for his sons, he got angry with Nārada; and, on meeting with the sage, addressed him (as follows), his lips quivering through rage. (35)

दक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया। असाध्वकार्यर्भकाणां भिक्षोर्मार्गः प्रदर्शितः ।३६।
ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् । विघातः श्रेयसः पाप लोकयोरुभयोः कृतः ।३७।
एवं त्वं निरनुक्रोशो बालानां मतिभिद्धरेः। पार्षदमध्ये चरसि यशोहा निरपत्रपः ।३८।
ननु भागवता नित्यं भूतानुग्रहकातराः। ऋते त्वां सौहृदघ्नं वै वैरङ्करमवैरिणाम् ।३९।
नेत्थं पुंसां विरागः स्यात् त्वया केवलिना मृषा। मन्यसे यद्युपशमं स्नेहपाशनिकृन्तनम् ।४०।
नानुभूय न जानाति पुमान् विषयतीक्ष्णताम्। निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः ।४१।
यन्नस्त्वं कर्मसन्धानां साधूनां गृहमेधिनाम्। कृतवानसि दुर्मर्षं विप्रियं तव मर्षितम् ।४२।
तन्तुकृन्तन यन्नस्त्वमभद्रमचरः पुनः। तस्माल्लोकेषु ते मूढ न भवेद् भ्रमतः पदम् ।४३।

Dakṣa said : Ah, appearing in the garb of a holy man, O wicked one, you have done a (great) disservice to our youngsters—who were (all) virtuous—in that you showed them the

path of a mendicant. (36) You have ruined their interests, O sinful one, in both the worlds (here as well as hereafter), while they had not yet been exonerated from their threefold* obligations, nor had they pondered over the futility of (worldly) activities (and were thus unqualified† for taking to the path of renunciation). (37) Mercilessly unsettling in this way the mind of youngsters (intent on promoting the righteous cause of creation), you have tarnished the fair name of the Lord, and (yet) you shamelessly move in the midst (count as one) of His attendants ! (38) Barring you—who have trampled (our) love and actually shown enmity (even) to us, who are not enemies—the votaries of the Lord are undoubtedly ever anxious to shower their grace on (all) living beings. (39) Vairāgya (freedom from attachment to the world) cannot be engendered in the mind of the people in this way by you, who have assumed the guise of an ascetic without true wisdom, even though you regard (Vairāgya as conducive to quietism and) quietism as a means of cutting asunder the bonds of attachment. (40) (For) a man cannot realize the bitterness (painful consequences) of the pleasures of sense without tasting them. (Therefore) he whose mind has been unsettled by others would not feel disgusted with the world so fully as he might of his own accord (through such realization).(41) We (quietly) put up with the wrong which you did to us, householders, vowed to the performance of rituals and intent on achieving heavenly bliss, even though the wrong was such as could not be easily forgotten. (42) (Yet) inasmuch as you have done an offence against us for a second time. O fool responsible for breaking the continuity of our race, therefore, you will have no halt as you wander through the spheres. (43)

श्रीशुक उवाच

प्रतिजग्राह तद्ढाढं नारदः साधुसम्मतः । एतावान् साधुवादो हि तितिक्षेतेश्वरः स्वयम् ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे नारदशापो नाम पञ्चमोऽध्यायः ।५।

Śrī Śuka went on : The sage Nārada, who was esteemed (even) by the virtuous, accepted the curse (pronounced by Dakṣa) with the words "Very well !" That he who is himself powerful (enough to retaliate by uttering a counter-curse), should put up with another's offence, this alone entitles a man to the title of a pious soul. (44)

Thus ends the fifth discourse, entitled "Nārada subjected to an execration",
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

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* Every member of twice-born classes is born, so declare the Vedas, with a debt to the Ṛṣis, the manes and the gods. It is (1) by studying the Vedas with a vow of strict celibacy in the prime of his life, (2) by marrying and begetting children after finishing his studies and (3) by performing sacrifices that he discharges these three debts :—

जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवान् जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य एष वा अनृणो यः पुत्री यज्वा ब्रह्मचारी वासि।

† We read in the *Manusmṛti* that a member of the twice-born classes should set his mind on Liberation only after he has discharged the aforementioned threefold debt, and that he who strives for Mokṣa without having discharged these three debts falls in the scale of spiritual evolution

ऋणानि त्रीनपाकृत्य मनो मोक्षे निवेशयेत्।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः॥

अथ षष्ठोऽध्यायः

Discourse VI

The posterity of Dakṣa through his sixty daughters

श्रीशुक उवाच

ततः प्राचेतसोऽसिक्न्यामनुनीतः स्वयम्भुवा। षष्टिं सञ्जनयामास दुहितॄः पितृवत्सलाः। १।
दश धर्माय कायेन्दोर्द्विषट् त्रिणव दत्तवान्। भूताङ्गिरःकृशाश्वेभ्यो द्वे द्वे तार्क्ष्याय चापराः। २।
नामधेयान्यमूषां त्वं सापत्यानां च मे शृणु। यासां प्रसूतिप्रसवैर्लोका आपूरितास्त्रयः। ३।

Śrī Śuka resumed : Pacified and prevailed upon by Brahmā (the self-born), Dakṣa (the son of the Pracetās) then begot through Asiknī (his wife) sixty daughters, who were (very) affectionate towards their father. (1) He gave away ten (of them) to Dharma (the god of piety), thirteen to the sage Kaśyapa (son of Marīci), thrice nine (twenty-seven) to the moon-god, two each to the sages Bhūta, Aṅgirā and Kṛśāśwa and the rest (again) to Kaśyapa (who is also known by the name of Tārkṣya). (2) (Now) hear you from me their names as well as of their offspring, by whose children and their descendants (all) the three worlds (heaven, earth and the intermediate region) were filled on all sides. (3)

भानुर्लम्बा ककुब्जामिर्विश्वा साध्या मरुत्वती। वसुर्मुहूर्ता सङ्कल्पा धर्मपत्न्यः सुतान् शृणु। ४।
भानोस्तु देवऋषभ इन्द्रसेनस्ततो नृप। विद्योत आसील्लम्बायास्ततश्च स्तनयित्नवः। ५।
ककुभः सङ्कटस्तस्य कीकटस्तनयो यतः। भुवो दुर्गाणि जामेयः स्वर्गो नन्दिस्ततोऽभवत्। ६।
विश्वेदेवास्तु विश्वाया अप्रजांस्तान् प्रचक्षते। साध्यो गणस्तु साध्याया अर्थसिद्धिस्तु तत्सुतः। ७।
मरुत्वांश्च जयन्तश्च मरुत्वत्यां बभूवतुः। जयन्तो वासुदेवांश उपेन्द्र इति यं विदुः। ८।
मौहूर्तिका देवगणा मुहूर्तायाश्च जज्ञिरे। ये वै फलं प्रयच्छन्ति भूतानां स्वस्वकालजम्। ९।
सङ्कल्पायाश्च सङ्कल्पः कामः सङ्कल्पजः स्मृतः। वसवोऽष्टौ वसोः पुत्रास्तेषां नामानि मे शृणु।१०।
द्रोणः प्राणो ध्रुवोऽर्कोऽग्निर्दोषो वसुर्विभावसुः। द्रोणस्याभिमतेः पत्न्या हर्षशोकभयादयः।११।
प्राणस्योर्जस्वती भार्या सह आयुः पुरोजवः। ध्रुवस्य भार्या धरणिरसूत विविधाः पुरः।१२।
अर्कस्य वासना भार्या पुत्रास्तर्षादयः स्मृताः। अग्नेर्भार्या वसोर्धारा पुत्रा द्रविणकादयः।१३।
स्कन्दश्च कृत्तिकापुत्रो ये विशाखादयस्ततः। दोषस्य शर्वरीपुत्रः शिशुमारो हरेः कला।१४।
वसोराङ्गिरसीपुत्रो विश्वकर्माऽऽकृतीपतिः। ततो मनुश्चाक्षुषोऽभूद् विश्वे साध्या मनोः सुताः।१५।
विभावसोरसूतोषा व्युष्टं रोचिषमातपम्। पञ्चयामोऽथ भूतानि येन जाग्रति कर्मसु।१६।

Bhānu, Lambā, Kakubh, Jāmi, Viśwā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā were (the names of) Dharma's wives; (now) hear (the names) of their sons. (4) Of Bhānu, in the first instance was born Devaṛṣabha and from (the loins of) Devaṛṣabha, sprang up Indrasena. (Even so) Vidyota was the son of Lambā and from (the loins of) Vidyota appeared (the spirits presiding over) the clouds. (5) (Again), the son of Kakubh was Saṅkaṭa and Saṅkaṭa's son was Kīkaṭa, from whom appeared (the spirits presiding over) the fortresses on earth. (Similarly) Swarga was the son of Jāmi and from (the loins of) Swarga appeared Nandī. (6) The sons of Viśwā were the Viśwedevas (a group of gods, ten in number); the learned speak of them as issueless. Again, the group (of gods) called the Sādhyas was born of Sādhyā and Arthasiddhi was (the name of) their son. (7) Marutvān and Jayanta were born of Marutvatī; (of these) Jayanta was a part manifestation of Lord Vāsudeva (Viṣṇu); he is (also) known by the name of Upendra. (8) Again, a race of gods called the Mauhūrtikas (the

deities presiding over the thirty Muhūrtas—each consisting of 48 minutes—comprised in every twenty-four hours) was born of Muhūrtā. They actually dispense to (all) living beings the fruit (of their actions) appropriate to the division of time presided over by each. (9) Of Saṅkalpā, again, was born Saṅkalpa (the deity presiding over thoughts); (and) Kāma (the god of love) has been declared to be the progeny of Saṅkalpa. The eight Vasus (another group of gods) are the sons of Vasu; (now) hear their names from me;—(10) (They are) Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vibhāvasu. (And) of Abhimati, the wife of Droṇa, were born Harṣa, Śoka, Bhaya and others (the deities presiding over the emotions of joy, grief, fear and so on). (11) Ūrjaswatī was (the name of) the wife of Prāṇa; and Saha, Āyu and Purojava, his sons. (And) Dhruva's wife, Dharaṇī, bore (the deities presiding over) the various cities and towns. (12) Vāsanā (the deity presiding over latent desires was (the name of) the wife of Arka and Tarṣa (the deity presiding over excessive longing) and others are known to be his sons. (Similarly) Dhārā is (the name of) the Vasu named Agni and Draviṇaka and others are his sons. (13) Skanda (the god Kārtikeya) was the son of Kṛttikā (the other wife of Agni); while (the gods) Viśākha and others sprang up from (the loins of) Skanda. The son of Doṣa through Śarvarī (the deity presiding over nights) was (known by the name of) Śiśumāra (the deity presiding over the stellar sphere, already described in Book V as resembling a dolphin in shape), a scintillation of Śrī Hari. (14) Viśwakarmā (the architect of the gods), the husband of Ākṛti, was the son of Vasu through Āṅgirasī (a daughter of the sage Aṅgirā). From (the loins of) Viśwakarmā appeared Cākṣuṣa (the sixth) Manu; (the group of gods called) the Viśwedevas and the Sādhyas are the sons of Cākṣuṣa Manu.(15) Uṣā, the wife of Vibhāvasu, gave birth to (three sons,) Vyuṣṭa, Rociṣ and Ātapa. From (the loins of) Ātapa sprang up Pañcayāma*(the deity presiding over the daytime), because of whom (all) living beings remain awake and engaged in (their) activities. (16)

सरूपासूत भूतस्य भार्या रुद्रांश्च कोटिशः। रैवतोऽजो भवो भीमो वाम उग्रो वृषाकपिः।१७।
अजैकपादहिर्बुध्न्यो बहुरूपो महानिति। रुद्रस्य पार्षदाश्चान्ये घोरा भूतविनायकाः।१८।
प्रजापतेरङ्गिरसः स्वधा पत्नी पितॄनथ। अथर्वाङ्गिरसं वेदं पुत्रत्वे चाकरोत् सती।१९।
कृशाश्वोऽर्चिषि भार्यायां धूम्रकेशमजीजनत्। धिषणायां वेदशिरो देवलं वयुनं मनुम्।२०।
ताक्ष्यस्य विनता कद्रूः पतङ्गी यामिनीति च। पतङ्ग्यसूत पतगान् यामिनी शलभानथ।२१।
सुपर्णासूत गरुडं साक्षाद् यज्ञेशवाहनम्। सूर्यसूतमनूरुं च कद्रूर्नागाननेकशः।२२।

Again, Sarūpā, the (first) wife of Bhūta, brought forth the Rudras (a class of gods presiding over destruction) in crores. Of these, Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāda, Ahirbudhnya, Bahurūpa and Mahān were the foremost. And the terrible attendants of Rudra (appearing in the aforesaid eleven principal forms), (viz.,) the Pretas (spirits) and Vināyakas (a class of evil-minded demigods), were distinct from the Rudras (being born of the other wife of Bhūta). (17-18) Again, the wife of Aṅgirā, a lord of created beings, Swadhā (by name), accepted the manes for her sons; while (his other wife) Satī adopted Atharvaveda (the fourth Veda, henceforth known by the name of Atharvāṅgirasa) as her son. (19) Kṛśāśwa begot (a son named) Dhūmrakeśa through his (first) wife Arci, and (four more sons, viz.,) Vedaśirā, Devala, Vayuna and Manu through (his second wife) Dhiṣaṇā. (20) Vinatā, Kadrū, Pataṅgī and Yāminī were the (four other) wives of the sage Kaśyapa (who was also known as Tārkṣya because of his father, the sage Marīci, who bore the title of Tṛkṣa). (Of these) Pataṅgī gave birth to birds, while

* The deity presiding over the daytime is called Pañcayāma because the period of time presided over by him consists on an average of five Yāmas or fifteen hours including Pratyūṣa and Pradoṣa, the morning and evening hours, leaving only three Yāmas or nine hours for the night which is therefore called Triyāmā.

Yāminī brought forth moths. (21) Vinatā (also called Suparṇā) bore Garuḍa, who carries (on his back) Bhagavān Viṣṇu (the Lord of sacrifices) Himself as well as Aruṇa (who is thighless*), the charioteer of the sun-god; while Kadrū brought forth the numerous varieties of Nāgas (serpent-demons). (22)

कृत्तिकादीनि नक्षत्राणीन्दोः पत्न्यस्तु भारत। दक्षशापात् सोऽनपत्यस्तासु यक्ष्मग्रहार्दितः ।२३।
पुनः प्रसाद्य तं सोमः कला लेभे क्षये दिताः। शृणु नामानि लोकानां मातॄणां शङ्कराणि च ।२४।
अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत्। अदितिर्दितिर्दनुः काष्ठा अरिष्टा सुरसा इला ।२५।
मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः। तिमेर्यादोगणा आसन् श्वापदाः सरमासुताः ।२६।
सुरभेर्महिषागावो ये चान्ये द्विशफा नृप। ताम्रायाः श्येनगृध्राद्या मुनेरप्सरसां गणाः ।२७।
दन्दशूकादयः सर्पा राजन् क्रोधवशात्मजाः। इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः ।२८।
अरिष्टायाश्च गन्धर्वाः काष्ठाया द्विशफेतराः। सुता दनोरेकषष्टिस्तेषां प्राधानिकान् शृणु ।२९।
द्विमूर्धा शम्बरोऽरिष्टो हयग्रीवो विभावसुः। अयोमुखः शङ्कुशिराः स्वर्भानुः कपिलोऽरुणः ।३०।
पुलोमा वृषपर्वा च एकचक्रोऽनुतापनः। धूम्रकेशो विरूपाक्षो विप्रचित्तिश्च दुर्जयः ।३१।
स्वर्भानोः सुप्रभां कन्यामुवाह नमुचिः किल। वृषपर्वणस्तु शर्मिष्ठां ययातिर्नाहुषो बली ।३२।
वैश्वानरसुता याश्च चतस्रश्चारुदर्शनाः। उपदानवी हयशिरा पुलोमा कालका तथा ।३३।
उपदानवीं हिरण्याक्षः क्रतुर्हयशिरां नृप। पुलोमां कालकां च द्वे वैश्वानरसुते तु कः ।३४।
उपयेमेऽथ भगवान् कश्यपो ब्रह्मचोदितः। पौलोमाः कालकेयाश्च दानवा युद्धशालिनः ।३५।
तयोः षष्टिसहस्राणि यज्ञघ्नांस्ते पितुः पिता। जघान स्वर्गतो राजन्नेक इन्द्रप्रियङ्करः ।३६।
विप्रचित्तिः सिंहिकायां शतं चैकमजीजनत्। राहुज्येष्ठं केतुशतं ग्रहत्वं य उपागतः ।३७।

Again, (the deities presiding over) the (twenty-seven) lunar mansions, Kṛttikā† and so on, are the wives of Soma (the moon-god), O Parīkṣit (a scion of Bharata) ! Plagued with the devilish disease of consumption due to the curse of Dakṣa (who got enraged with his son-in-law because of his partiality and excessive fondness for one of his twenty-seven wives, viz., Rohiṇī, and consequent neglect of others) however, the moon-god got no issue by (any of) them. (23) Propitiating Dakṣa again, Soma secured (from him the boon of regaining) the digits (of light) intercepted (from the lunar orb) during the waning (dark) fortnight (but no issues even then). Now hear the auspicious names of Kaśyapa's wives, the mothers of (all species of) living beings, by whom (the whole of) this universe was brought forth—(viz.,) Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. Of (the last-named,) Timi, were born the (numerous) species of acquatic creatures; while wild animals (the tiger etc.), are the offspring of Saramā. (24—26) Of Surabhi were born the buffaloes, the bovine race and whatever other (ruminant) beasts with cloven hoofs there are, O king ! of Tāmrā, were born the hawk, the vulture and other (carnivorous) birds; while the hosts of celestial nymphs were born of Muni. (27) Reptiles such as the snake, O king (Parīkṣit), are the progeny of Krodhavaśā. From (the womb of) Ilā appeared the whole vegetable kingdom; while the Rākṣasas (ogres) are the offspring of Surasā. (28) The Gandharvas (celestial musicians) are the progeny of Ariṣṭā, and beasts with uncloven hoofs (such as the horse and the donkey), of Kāṣṭhā. The sons of Danu number sixty-one; hear (the names of) the chief of them. (29) They are Dwimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Swarbhānu (Rāhu), Kapila,

* The tradition goes that the egg that bore Aruṇa was broken before time and hence Aruṇa was in an undeveloped condition without his lower limbs.

† For the names of the lunar mansions vide foot-note below V.xxii. II.

Aruṇa, Pulomā, Vṛṣaparvā and Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya. (30-31) Namuci, it is said, married Suprabhā, the daughter of Swarbhānu; while the mighty Yayāti,* son of Nahuṣa (a human king), wedded Śarmiṣṭhā, the daughter of Vṛṣaparvā. (32) Now hear (the names) of the four daughters of Vaiśwānara (another son of Danu), who were (all) charming to look at, (viz.,) Upadānavī, Hayaśirā, Pulomā and Kālakā. (33) (Of these,) Hiraṇyākṣa† espoused Upadānavī; and Kratu, Hayaśirā, O Parīkṣit! And urged by Brahmā (the creator), the glorious Kaśyapa (a lord of created beings) married the other two daughters of Vaiśwānara, (viz.,) Pulomā and Kālakā. Of these (Pulomā and Kālakā), were born sixty thousand Dānavas (great grandsons of Danu), (known as) the Paulomas and Kālakeyas, who distinguished themselves in battle. When in heaven (on a friendly visit), your father's father (Arjuna), O Parīkṣit, slew them (all) single-handed in order to please Indra (the lord of paradise), inasmuch as they wrecked his sacrificial performances.(34—36) Vipracitti begot through (his wife) Siṁhikā a hundred and one sons, the eldest of whom was Rāhu, who (along with his hundred brothers) attained (through divine grace) to the position of a Graha (the deity presiding over a planet), the other hundred being (called) the Ketūs. (37)

अथातः श्रूयतां वंशो योऽदितेरनुपूर्वशः। यत्र नारायणो देवः स्वांशेनावतरद् विभुः ।३८।
विवस्वानर्यमा पूषा त्वष्टाथ सविता भगः। धाता विधाता वरुणो मित्रः शक्र उरुक्रमः ।३९।
विवस्वतः श्राद्धदेवं संज्ञासूयत वै मनुम्। मिथुनं च महाभागा यमं देवं यमीं तथा।
सैव भूत्वाथ वडवा नासत्यौ सुषुवे भुवि ।४०।
छाया शनैश्चरं लेभे सावर्णिं च मनुं ततः। कन्यां च तपतीं या वै वव्रे संवरणं पतिम् ।४१।
अर्यम्णो मातृका पत्नी तयोश्चर्षणयः सुताः। यत्र वै मानुषी जातिर्ब्रह्मणा चोपकल्पिता ।४२।
पूषानपत्यः पिष्टादो भग्नदन्तोऽभवत् पुरा। योऽसौ दक्षाय कुपितं जहास विवृतद्विजः ।४३।
त्वष्टुर्दैत्यानुजा भार्या रचना नाम कन्यका। संनिवेशस्तयोर्जज्ञे विश्वरूपश्च वीर्यवान् ।४४।
तं वव्रिरे सुरगणा स्वस्त्रीयं द्विषतामपि। विमतेन परित्यक्ता गुरुणाऽऽङ्गिरसेन यत् ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे षष्ठोऽध्यायः ।६।

Now from this point onward hear (from me) in order of sequence (an account) of the race that proceeded from Aditi, in which the almighty Lord Nārāyaṇa Himself appeared by manifesting a part of His own Being (in the form of the divine Dwarf). (38) Vivaswān, Aryamā, Pūṣā, Twaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śakra (Indra) and Vāmana (who took colossal strides after assuming a cosmic form)—these are the (twelve) sons of Aditi (who preside over the sun one after another month by month). (39) The highly blessed Saṁjñā, a wife of Vivaswān, brought forth Śrāddhadeva, who rose to be the Manu (during the present Manvantara), and a son and daughter, born as twins, (viz.,) the god Yama (the god of punishment) and Yamī (the deity presiding over the holy river Yamunā). Then appearing as (assuming the form of) a mare on earth, the same (celestial) lady gave birth to the twin born Aświnīkumāras (the celestial physicians). (40) (His other wife) Chāyā (who was no other than a shadow of Saṁjñā) got through her husband (a couple of sons, named) Śanaiścara (the deity presiding over the planet Saturn) and Sāvarṇi (another prospective) Manu, as well as a daughter, Tapatī (by name), who indeed chose king Saṁvaraṇa for her husband. (41) Aryamā's wife was Mātṛkā and their sons were called the Carṣaṇīs (because they were full of wisdom). It was after them (as endowed with a special aptitude for self-

* Vide Discourse xvili of Book VIII.

† The story of Hiraṇyākṣa has already been told at length in Discourses xvii-xix of Book III.

examination) that the human species was evolved by Brahmā (the creator). (42) Pūṣā (the third son of Aditi), who had his teeth broken of yore because he had shown his teeth and laughed at Rudra seeing him angry at Dakṣa (vide IV. v. 21) and consequently lived on flour (vide IV. vii. 4), remained without issue. (43) A girl, Racanā by name, who was a younger sister of the Daityas (the sons of Diti, whose account will follow in Discourse xviii below); became the wife of Twaṣṭā. Of the aforesaid couple, were born (two sons,) Sanniveśa and the powerful Viśwarūpa. (44) The hosts of gods (unanimously) chose Viśwarūpa for their preceptor—even though he was a nephew (sister's son) of their (sworn) enemies (the Daityas)—inasmuch as they had been deserted by their (own) teacher, the sage Bṛhaspati (son of Aṅgirā), who was insulted by them. (45)

Thus ends the sixth discourse, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

Deserted by the sage Bṛhaspati, the god choose Viśwarūpa for their preceptor

राजोवाच

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः । एतदाचक्ष्व भगवञ्छिष्याणामक्रमं गुरौ । १ ।

The king (Parīkṣit) said : For what reason were the gods forsaken by their own preceptor (the sage Bṛhaspati)? (Kindly tell me, O glorious sage, the transgression made by the disciples with respect to their preceptor, which brought matters to such a pass. (1)

श्रीशुक उवाच

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः । मरुद्भिर्वसुभी रुद्रैरादित्यैर्ऋभुभिर्नृप । २ ।
विश्वेदेवैश्च साध्यैश्च नासत्याभ्यां परिश्रितः । सिद्धचारणगन्धर्वैर्मुनिभिर्ब्रह्मवादिभिः । ३ ।
विद्याधराप्सरोभिश्च किन्नरैः पतगोरगैः । निषेव्यमाणो मघवान् स्तूयमानश्च भारत । ४ ।
उपगीयमानो ललितमास्थानाध्यासनाश्रितः । पाण्डुरेणातपत्रेण चन्द्रमण्डलचारुणा । ५ ।
युक्तश्चान्यैः पारमेष्ठ्यैश्चामरव्यजनादिभिः । विराजमानः पौलोम्या सहार्धासनया भृशम् । ६ ।
स यदा परमाचार्यं देवानामात्मनश्च ह । नाभ्यनन्दत संप्राप्तं प्रत्युत्थानासनादिभिः । ७ ।
वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् । नोद्यचालासनादिन्द्रः पश्यन्नपि सभागतम् । ८ ।
ततो निर्गत्य सहसा कविराङ्गिरसः प्रभुः । आययौ स्वगृहं तूष्णीं विद्वान् श्रीमदविक्रियाम् । ९ ।

Śrī Śuka replied : Indra, who had transgressed the path frequented by the virtuous through arrogance caused by the lordship of the worlds, O king (Parīkṣit), was (one day) seated on the throne in his court, surrounded by the Maruts (the forty-nine wind-gods), the (eight) Vasus, the (eleven) Rudras, the (other) Ādityas (sons of Aditi), (the classes of gods known as) the Ṛbhus, the Viśwedevas and the Sādhyas, as well as by the (twin-born) Aświnīkumāras (the celestial physicians). The (great) Maghavā (another name of Indra)

was being waited upon and extolled. O Parīkṣit (a descendant of Bharata), by the Siddhas, Cāraṇas, Gandharvas, sages who were (great) expositors of the Vedas, as well as by the Vidyādharas (celestial artistes) and Apsarās (celestial nymphs), Kinnaras (another class of celestial musicians), birds and Nāgas (serpent-demons) and his praises were being sweetly sung. (Duly) provided with a white (royal) umbrella, charming as the orb of the moon, and other insignia of supreme royalty such as chowries and fans, he shone most splendid with (his spouse) Śacī (the daughter of Pulomā), who shared the throne with him. (2—6) When, as would appear from the following account, he did not welcome—by rising (from his throne), offering a seat and other (appropriate) honours—the chief preceptor of (all) the gods including himself, Brhaspati, the foremost of sages, adored (alike) by the gods as well as the demons, as he came in, nay, (when) Indra did not stir from his seat even on seeing the sage (actually) present in the court, the enlightened sage, a (worthy) son of Aṅgirā, went out of the court at once and quietly returned to his own residence, though powerful (enough to correct his disciple), (fully) aware of the aberration brought about by pride of affluence and power. (7—9)

तर्ह्येव प्रतिबुद्ध्येन्द्रो गुरुहेलनमात्मनः । गर्हयामास सदसि स्वयमात्मानमात्मना ।१०।
अहो बत ममासाधु कृतं वै दभ्रबुद्धिना । यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ।११।
को गृध्येत् पण्डितो लक्ष्मीं त्रिविष्टपपतेरपि । ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः ।१२।
ये पारमेष्ठ्यं धिषणमधितिष्ठन् न कञ्चन । प्रत्युत्तिष्ठेदिति ब्रूयुर्धर्मं ते न परं विदुः ।१३।
तेषां कुपथदेष्टृणां पततां तमसि ह्यधः । ये श्रद्दध्युर्वचस्ते वै मज्जन्त्यश्मप्लवा इव ।१४।
अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णा तच्चरणं स्पृशन् ।१५।

Realizing that very moment the disrespect shown by him towards his preceptor, Indra spontaneously himself reproached his own self in the court (in the following words):—(10) "Oh, my conduct has been deplorably unrighteous in that the preceptor was slighted in (open) court by me, a creature of poor wits indeed and maddened by power and opulence.(11) What prudent person will covet the fortune even of the lord of paradise, by which I, the ruler of the gods (who are predominantly Sāttvika by nature), have been dragged into (the slough of) egotism (a demoniac propensity)! (12) They do not know the highest (standard of) morality who declare that one occupying the throne of a suzerain lord should not rise (from one's seat) to receive anybody. (13) They that believe the words of the aforesaid misleading guides—who undoubtedly (themselves) fall down into the dark regions of hell—surely sink (into the abysmal depths of hell) like those embarking on a ship of rock. (14) Guilelessly touching his feet with my head (therefore), I shall presently propitiate the (kind-hearted) Brāhmaṇa, the preceptor of (all) the gods, who is endowed with fathomless intelligence. (15)

एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् । बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ।१६।
गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराट् । ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः ।१७।
तच्छ्रुत्वैवासुराः सर्व आश्रित्यौशनसं मतम् । देवान् प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ।१८।
तैर्विसृष्टेषुभिस्तीक्ष्णैर्निर्भिन्नाङ्गोरुबाहवः । ब्रह्माणं शरणं जग्मुः सहेन्द्रा नतकन्धराः ।१९।
तांस्तथाभ्यर्दितान् वीक्ष्य भगवानात्मभूरजः । कृपया परया देव उवाच परिसान्त्वयन् ।२०।

While Indra was pondering thus (even at the court), the all-wise Bṛhaspati (who knew what was going on in Indra's mind as well as what was in store for him) disappeared from his house by dint of his extraordinary Yogic power. (16) Getting no clue to the whereabouts of his preceptor, though looking for him all round, the glorious Indra reflected by force of reason (how to get the better of his powerful enemies, the demon hosts, in the absence of

a wise counsellor), but felt no peace of mind, though united with (closely and devotedly followed by) the gods. (17) As soon as they heard of it (the weakness of Indra) the haughty demons all took up arms and made preparations for war against the gods, following the advice of the sage Śukrācārya (their wise preceptor). (18) With their (foremost) limbs (heads), thighs and arms torn asunder by the sharp-pointed arrows discharged by the demons, the gods, led by Indra, approached Brahmā (the creator) for protection, their heads bent low (with humiliation). (19) Seeing them afflicted on all sides in this way, the glorious and birthless god Brahmā (the self-born) was moved with supreme compassion and spoke comfortingly (as follows): (20)

ब्रह्मोवाच

अहो बत सुरश्रेष्ठा ह्यभद्रं वः कृतं महत्। ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ।२१।
तस्यायमनयस्यासीत् परेभ्यो वः पराभवः। प्रक्षीणेभ्यः स्ववैरिभ्यः समृद्धानां च यत् सुराः ।२२।
मघवन् द्विषतः पश्य प्रक्षीणान् गुर्वतिक्रमात्। सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।
आददीरन् निलयनं ममापि भृगुदेवताः ।२३।
त्रिविष्टपं किं गणयन्त्यभेद्यमन्त्रा भृगूणामनुशिक्षितार्थाः ।
न विप्रगोविन्दगवीश्वराणां भवन्त्यभद्राणि नरेश्वराणाम् ।२४।
तद् विश्वरूपं भजताशु विप्रं तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।
सभाजितोऽर्थान् स विधास्यते वो यदि क्षमिष्यध्वमुतास्य कर्म ।२५।

Brahmā said : Alas ! your conduct has really been most unwelcome, O jewels among gods,in that, proud of power and pelf, you did not welcome a Brāhmaṇa who had not only disciplined his self but who had (also) realized (his identity with) Brahma (the Absolute)! (21) It was the fruit of that misbehaviour (on your part) that you suffered defeat at the hands of others (the demons)—who are your (sworn) enemies and had grown very weak—in spite of your being rich and powerful, O gods ! (22) O Indra, look at your enemies, who had (once) grown extremely weak because of the disrespect (shown by them) to their preceptor (Śukrācārya) but who have now gained in strength again by propitiating the sage Kāvya (Śukrācārya) through (their) devotion. (Nay,) devoted as they are to Śukra (a scion of the celebrated sage Bhṛgu), they may (one day) take possession of even my abode (Brahmaloka)!(23) Treasuring the precepts of the Bhṛgus (Śukrācārya and others) as their (only) wealth and their secrets being impenetrable, they hold (the dominion of) heaven as of no account (easy to acquire). (As a matter of fact,) no evil can (ever) befall the kings who look upon the Brāhmaṇas, Lord Viṣṇu (the Protector of cows) and the cows as their masters (Protectors). (24) Therefore, immediately resort (for protection) to Viśwarūpa—son of the god Twaṣṭā—a Brāhmaṇa given to austerities and self-controlled. Treated with respect (by you), he will (surely) accomplish your ends provided, of course, you tolerate what he does (his partiality towards the demons, with whom he is connected by blood on the maternal side—vide, VI. vi. 44). (25)

श्रीशुक उवाच

त एवमुदिता राजन् ब्रह्मणा विगतज्वराः। ऋषिं त्वाष्ट्रमुपव्रज्य परिष्वज्येदमब्रुवन् ।२६।

Śrī Śuka continued : Thus spoken to by Brahmā (the creator), and relieved of (their) anxiety, O king, the gods approached Viśwarūpa (son of Twaṣṭā), the seer, and, embracing him (as a younger kinsman), spoke (as follows). (26)

देवा ऊचुः

वयं तेऽतिथयः प्राप्ता आश्रमं भद्रमस्तु ते। कामः सम्पाद्यतां तात पितॄणां समयोचितः ।२७।

पुत्राणां हि परो धर्मः पितृशुश्रूषणं सताम्। अपि पुत्रवतां ब्रह्मन् किमुत ब्रह्मचारिणाम् ।२८।
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः। भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात् क्षितेस्तनुः ।२९।
दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम्। अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ।३०।
तस्मात् पितृणामार्तानामार्तिं परपराभवम्। तपसापनयंस्तात सन्देशं कर्तुमर्हसि ।३१।
वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम्। यथाञ्जसा विजेष्यामः सपत्नांस्तव तेजसा ।३२।
न गर्हयन्ति ह्यर्थेषु यविष्ठाङ्घ्र्यभिवादनम्। छन्दोभ्योऽन्यत्र न ब्रह्मन् वयो ज्यैष्ठ्यस्य कारणम् ।३३।

The gods said : We have called at your hermitage as unexpected visitors (deserving your kind attention); may all be well with you. (Now) be pleased, dear son, to fulfil the timely wishes of your uncles (ourselves). (27) Indeed service of parents is the highest duty of virtuous sons—even of those that have been blessed with sons. O holy Brāhmaṇa, much more of celibates. (28) A preceptor (who invests one with the sacred thread and teaches the Vedas) is Veda incarnate; a father (or uncle) is an image of Brahmā (the lord of creation); a brother is an effigy of Indra (the chief of the gods); (and) a mother is a direct incarnation of the goddess Earth. (29) A sister is an embodiment of tenderness; an unexpected visitor is the very incarnation of virtue; a guest is an incarnation of the sacred fire and all living beings are embodiments of the (supreme) Self (Lord Viṣṇu). (30) Therefore, getting rid, by virtue of your asceticism, of the affliction of your parents in the shape of their discomfiture at the hands of their enemies, O dear child, you ought to do our bidding. (31) We choose you, a Brāhmaṇa established in (identity with) Brahma and (therefore) worthy of adoration (for all), as our preceptor, so that we may easily and fully conquer our enemies through your (spiritual) glory. (32) Indeed, as a means of accomplishing one's ends, the wise do not condemn the act of bowing at the feet of the younger. Setting aside (the knowledge of) the Vedas, O (holy) Brāhmaṇa, (mere) age is no criterion of seniority. (33)

ऋषिरुवाच

अभ्यर्थितः सुरगणैः पौरोहित्ये महातपाः। स विश्वरूपस्तानाह प्रसन्नः श्लक्ष्णया गिरा ।३४।

The sage (Śrī Śuka) went on : (Thus) importuned by the hosts of gods to accept the office of their priest, the said Viśwarūpa, (who was) a great ascetic, felt delighted and replied to them in soft words (as follows). (34)

विश्वरूप उवाच

विगर्हितं धर्मशीलैर्ब्रह्मवर्चं उपव्ययम्। कथं नु मद्विधो नाथा लोकेशैरभियाचितम्।
प्रत्याख्यास्यति तच्छिष्यः स एव स्वार्थ उच्यते ।३५।
अकिञ्चनानां हि धनं शिलोञ्छनं तेनेह निर्वर्तितसाधुसत्क्रियः।
कथं विगर्ह्यं नु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः ।३६।
तथापि न प्रतिब्रूयां गुरुभिः प्रार्थितं कियत्। भवतां प्रार्थितं सर्वं प्राणैरर्थैश्च साधये ।३७।

Viśwarūpa said : Priesthood has been condemned by the virtuous as involving the loss of the spiritual glory investing a Brāhmaṇa. Yet how shall a person like me, O masters, (venture to) turn down the solicitation of guardians of the spheres (like you), by whom he deserves to be commanded; for obedience alone is declared (in the scriptures) as conducive to his good. (35) Śila (gleaning grains left in a field after reaping the harvest) and Uñchana (picking up grains lying scattered in a market-place after the piles have been removed from there) are the (only) wealth* of the destitute (Brāhmaṇas). (All) acts (such as pouring oblations into the sacred fire and feeding an unexpected visitor), appropriate to noble souls

* Śila and Uñchana have been glorified in our scriptures as the best means of livelihood for a Brāhmaṇa.

being accomplished in this household life by me with the aforesaid means, how shall I take, O suzerain lords, to the reproachable vocation of a priest, with which a fool alone remains pleased. (36) Yet I dare not decline what is earnestly asked for by you (my elders), which is of no account. (On the other hand,) I shall (presently) accomplish all that you have solicited, even at the sacrifice of my life and my (highest) interests. (37)

श्रीशुक उवाच

तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः। पौरोहित्यं वृतश्चक्रे परमेण समाधिना।३८।
सुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया। आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः।३९।
यया गुप्तः सहस्राक्षो जिग्येऽसुरचमूर्विभुः। तां प्राह स महेन्द्राय विश्वरूप उदारधीः।४०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे सप्तमोऽध्यायः।७।

Śrī Śuka resumed : Having thus promised them (the gods), Viśwarūpa, (who was) a great ascetic, discharged, as requested, the role of a priest with supreme diligence. (38) Viśwarūpa (who wielded extraordinary power by virtue of the Lord's grace) snatched, by means of a prayer addressed to Lord Viṣṇu (in the form of what is known as the Nārāyaṇa-Kavaca and stands incorporated in Discourse viii below), the fortune of the Asuras (the enemies of the gods)—though protected by means of the prayer taught by Uśanā (Śukrācārya)—and restored it to the great Indra (the lord of paradise). (39) The said Viśwarūpa, noble-minded as he was, taught to the great Indra the above-mentioned prayer, protected by which that mighty god with a thousand eyes was able to conquer the demon hosts. (40)

Thus ends the seventh discourse, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

The text of the (holy) Nārāyaṇa-Kavaca (a prayer invoking the protection of Lord Nārāyaṇa) taught (to Indra)

राजोवाच

यया गुप्तः सहस्राक्षः सवाहान् रिपुसैनिकान्। क्रीडन्निव विनिर्जित्य त्रिलोक्या बुभुजे श्रियम्। १।
भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम्। यथाऽऽततायिनः शत्रून् येन गुप्तोऽजयन्मृधे। २।

The king (Parīkṣit) submitted : O divine sage, teach me that prayer (serving as a protective armour against all evils and) invoking the succour of Lord Nārāyaṇa (hence spoken of as identical with Him, there being perfect identity between God and the means of realizing Him), protected by which Indra (who is endowed with a thousand eyes) thoroughly and entirely subdued as though in sport the enemy's troops along with their mounts and enjoyed the fortune of all the three worlds (heaven, earth and the intermediate region); and (further) tell me how, protected by that armour, he was able to conquer the enemies who came to take his life on the field of battle. (1-2)

श्रीशुक उवाच

वृतः पुरोहितस्त्वाष्ट्रो महेन्द्रायानुपृच्छते। नारायणाख्यं वर्माह तदिहैकमनाः शृणु। ३।

Śrī Śuka replied : Appointed as a priest, Viśwarūpa (son of Twaṣṭā) taught the Kavaca (prayer serving as a protection), named after Lord Nārāyaṇa, to the great Indra, who had inquired about it. Listen to it with undivided attention on this occasion. (3)

विश्वरूप उवाच

धौताङ्घ्रिपाणिराचम्य सपवित्र उदङ्मुखः। कृतस्वाङ्गकरन्यासो मन्त्राभ्यां वाग्यतः शुचिः। ४।
नारायणमयं वर्म सन्नह्येद् भय आगते। पादयोर्जानुनोरूर्वोरुदरे हृद्यथोरसि। ५।
मुखे शिरस्यानुपूर्व्यादोङ्कारादीनि विन्यसेत्। ॐ नमो नारायणायेति विपर्ययमथापि वा। ६।
करन्यासं ततः कुर्याद् द्वादशाक्षरविद्यया। प्रणवादियकारान्तमङ्गुल्यङ्गुष्ठपर्वसु । ७।
न्यसेद्धृदय ओङ्कारं विकारमनु मूर्धनि। षकारं तु भ्रुवोर्मध्ये णकारं शिखया दिशेत्। ८।
वेकारं नेत्रयोर्युञ्ज्यान्नकारं सर्वसन्धिषु। मकारमस्त्रमुद्दिश्य मन्त्रमूर्तिर्भवेद् बुधः। ९।
सविसर्गं फडन्तं तत् सर्वदिक्षु विनिर्दिशेत्। ॐ विष्णवे नम इति।१०।
आत्मानं परमं ध्यायेद् ध्येयं षट्शक्तिभिर्युतम्। विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत्।११।

Viśwarūpa began : In the face of danger, a devotee who has finished his bath and other purificatory rites (such as Sandhyā) should wash his hands and feet, (thrice) sip a little water (with the Lord's names Keśava, Nārāyaṇa and Mādhava on his lips) and, (thus) purified, squat (on a proper seat) with his face (turned) towards the north and wearing a ring of the sacred Kuśa grass (on the ring finger of each hand). (And) after silently performing (what is known as) the Nyāsa (consecration or spiritualization) of the (various) members of his body and hands with the two Mantras (sacred formulas mentioned hereafter), he should arm himself with the protective covering (in the shape of the following prayer) sacred to Lord Nārāyaṇa. (To commence the rite of Nyāsa or consecration) he should (first of all mentally) locate the syllables of the (eight-syllabled Mantra) "OṀ Namo Nārāyaṇāya"—OṀ and so on—in order of sequence in his feet, knee-joints, thighs, belly, region of the heart, chest, mouth and (crown of) the head (thus identifying his body with the Mantra and thereby spiritualizing it and making it fit for putting on the divine armour), or even in the reverse order (known as the Saṁhāra-Nyāsa, as opposed to the Utpatti-Nyāsa, placing the syllables 'YA' and so on—followed by an Anuswāra or nasal sound represented by the letter 'm'—in his head, mouth etc.). (4—6) Thereafter he should perform the Karanyāsa (consecration or spiritualization of the parts of both his hands) with the twelve-syllabled Mantra (OṀ Namo Bhagavate Vāsudevāya), locating the syllables beginning with OṀ and ending with 'YA' in his (eight) fingers and (upper and lower) thumb-joints. (7) (Thirdly) he should place the (first) syllable 'OṀ' of the following Mantra "OṀ Viṣṇave Namaḥ" in his heart, then 'Vi' (the first letter of the second syllable) in the crown of his head, and 'Ṣ' (the second letter of the same syllable) in the middle of his eye-brows, and the (third) syllable 'Na' in the Śikhāṇ (the tuft of hair more or less in the rear of the crown). (8) He should (mentally) unite (identify) the (fourth) syllable 'Ve' with his eyes and the (fifth) syllable 'Na' with all the joints (of his body). Then putting the (last) syllable 'Ma'—followed by a Visarga (a distinct hard aspiration, represented by the letter 'ḥ') and the interjection 'Phaṭ'—to the use of driving away evil spirits, he should assign it to all the (ten) directions (in order to block them against the inroads of evil spirits and demons etc., repeating the formula "Maḥ Astrāya Phaṭ" and snapping the thumb and the middle finger together successively in each direction sought to be so blocked). (In this way) the wise devotee

becomes a (very) embodiment (as it were) of the Mantra. (9-10) He should (then) visualize himself as (one with) the Supreme Self, possessed of six divine attributes (viz., power, virtue, fame, affluence, wisdom and aversion to the pleasures of sense , each in its fullest measure), the object of his meditation, manifested in the form of learning, glory and asceticism, and repeat the following prayer:—(11)

ॐ हरिर्विदध्यान्मम सर्वरक्षां न्यस्ताङ्घ्रिपद्मः पतगेन्द्रपृष्ठे ।
दरारिचर्मासिगदेषुचापपाशान् दधानोऽष्टगुणोऽष्टबाहुः ।१२।
जलेषु मां रक्षतु मत्स्यमूर्तिर्यादोगणेभ्यो वरुणस्य पाशात् ।
स्थलेषु मायावटुवामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः ।१३।
दुर्गेष्वटव्याजिमुखादिषु प्रभुः पायान्नृसिंहोऽसुरयूथपारिः ।
विमुञ्चतो यस्य महाट्टहासं दिशो विनेदुर्न्यपतंश्च गर्भाः ।१४।
रक्षत्वसौ माध्वनि यज्ञकल्पः स्वदंष्ट्रयोन्नीतधरो वराहः ।
रामोऽद्रिकूटेष्वथ विप्रवासे सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान् ।१५।
मामुग्रधर्मादखिलात् प्रमादान्नारायणः पातु नरश्च हासात् ।
दत्तस्त्वयोगादथ योगनाथः पायाद् गुणेशः कपिलः कर्मबन्धात् ।१६।
सनत्कुमारोऽवतु कामदेवाद्धयशीर्षा मां पथि देवहेलनात् ।
देवर्षिवर्यः पुरुषार्चनान्तरात् कूर्मो हरिर्मां निरयादशेषात् ।१७।
धन्वन्तरिर्भगवान् पात्वपथ्याद् द्वन्द्वाद् भयादृषभो निर्जितात्मा ।
यज्ञश्च लोकादवताज्जनान्ताद् बलो गणात् क्रोधवशादहीन्द्रः ।१८।
द्वैपायनो भगवानप्रबोधाद् बुद्धस्तु पाखण्डगणात् प्रमादात् ।
कल्किः कलेः कालमलात् प्रपातु धर्मावनायोरुकृतावतारः ।१९।
मां केशवो गदया प्रातरव्याद् गोविन्द आसङ्गवमात्तवेणुः ।
नारायणः प्राह्ण उदात्तशक्तिर्मध्यन्दिने विष्णुरीन्द्रपाणिः ।२०।
देवोऽपराह्णे मधुहोग्रधन्वा सायं त्रिधामावतु माधवो माम् ।
दोषे हृषीकेश उतार्धरात्रे निशीथ एकोऽवतु पद्मनाभः ।२१।
श्रीवत्सधामापररात्र ईशः प्रत्यूष ईशोऽसिधरो जनार्दनः ।
दामोदरोऽव्यादनुसन्ध्यं प्रभाते विश्वेश्वरो भगवान् कालमूर्तिः ।२२।

"May Śrī Hari, denoted by (the mystical syllable) OṀ, afford me protection on all sides as well as from all dangers—Śrī Hari, who has His lotus-feet placed on the back of Garuḍa (the king of the birds), nay, who wields in His eight arms (hands) a conch, discus (lit., that which is provided with a number of spokes), shield, sword, mace, arrow, bow and noose and who is (naturally) possessed of the eight mystic powers (the faculty of assuming an atomic form and so on). (12) (Appearing) in the form of the divine Fish, may He protect me in water from the (various) species of aquatic creatures, representing the noose of Varuṇa (the god of water). May He, who appeared of His own will in the form of a religious student, dwarfish in stature, guard me on land; and may the same Lord, appearing in His cosmic form as Trivikrama (He who measured the entire universe in less than three paces) guard me in the air. (13) May the almighty Lord Nṛsiṁha (who appeared in a queer form, half man and half lion), the Slayer of Hiraṇyakaśipu (the leader of the demon hosts), protect me in places full of danger, such as a forest (infested with wild beasts etc.) and the fore-front of a battle—Lord

Nṛsiṁha at whose tremendous peals of laughter, when He raised them, the quarters violently echoed and embryos were discharged (from the wombs of Asura women). (14) May the celebrated divine Boar, in whose (sacred) person the (various) sacrifices stand represented, and who lifted up the earth on His tusk, protect me on the road, May Rāma (Lord Paraśurāma) guard up on mountain-peaks and may Śrī Rāma (the elder brother of Bharata), accompanied by (His still younger brother) Lakṣmaṇa, protect us (when we are) away from home. (15) May (the divine sage) Nārāyaṇa keep me aloof from violent religious practices (such as the employment of spells for malevolent purposes) and all (sins of) omission; and the sage Nara, from pride. May Datta (Lord Dattātreya), the Master of Yoga, guard me against (the risk of) abandoning the practice of Yoga and may Lord Kapila, the Lord of Prakṛti (consisting of the three Guṇas), save me from the bondage of actions (prompted by the aforesaid three Guṇas). (16) May (the divine sage) Sanatkumāra guard me against (the shafts of) Love; Lord Hayagrīva (having the head of a horse), from (the sin of) neglecting (omitting to salute) the (images of) gods met with on the way; Nārada (the foremost of celestial sages), against drawbacks in the worship of the Deity (in the shape of the thirty-two transgressions* enumerated in the works on Devotion); and may Śrī Hari manifested as the divine Tortoise keep me away from every description of hell. (17) May Lord Dhanwantari guard me against unwholesome diet and Lord Ṛṣabhadeva, whose mind is perfectly subdued, from the fear of the pairs of opposites. Again, may Lord Yajña save me from public scandal; Lord Balarāma (the elder Brother of Śrī Kṛṣṇa), from death at the hands of a human being and Śeṣa (the lord of serpents), from (the clutches of) the class of serpents known as the Krodhavaśas. (18) May Lord Dwaipāyana (the divine sage Vedavyāsa, so-called because He was born in an island) guard me against ignorance and Lord Buddha, against heretical creeds and neglect of duties. (And) may Lord Kalki, who assumed that glorious manifestation for the preservation of righteousness protect me from (the impurities of) the Kali age, the refuse (dirtiest period) of time.(19) May Lord Keśava (the Supreme Deity the Ruler of even Brahmā and Śiva) protect me with His mace in the morning (the first of the six divisions of the day, each consisting of two hours); Śrī Kṛṣṇa (the Protector of cows), who holds a flute (in His hand), through the Saṅgava hours (the second part of the day); Lord Nārāyaṇa (who has His abode in water and who weild an uplifted javelin), in the forenoon and (the all-pervading) Lord Viṣṇu, carrying Sudarśana (the chief of all discuses) in His hand, at midday. (20) May Lord Madhusūdana (the Slayer of the demon Madhu), who wields a terrible bow, protect me in the afternoon and Lord Mādhava (the

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* The thirty-two transgressions to which a worshipper of the Deity is liable are as follows:—(1) To ride into the premises sacred to a deity or to enter a place of worship (even) with wooden sandals under one's feet; (2) failure to celebrate or attend (when invited) sacred festivals such as the Rathayātrā (conducting the Deity in a festive procession on a chariot on the day appointed for the same). Janmāṣṭamī (the Birthday of Lord Śrī Kṛṣṇa) and so on; (3) failure to salute an image of the Deity after beholding it; (4) to visit a temple in a an impure state; (5) to salute the Deity by raising only one hand; (6) to go on walking round the Lord without pausing a while before Him after every full round, or merely walking round in front of the Lord; (7) to squat with one's legs stretched in front of the Deity; (8) to squat with one's kness up and encircled by one's arms before the Deity; (9) to lie down before the Lord; (10) to dine before the Deity; (11) to tell a lie before the Deity; (12) to speak loudly before the Deity; (13) to talk with another before the Deity; (14) to exclaim in front of the Lord; (15) to quarrel in front of the Deity; (16) to torment another before the Lord; (17) to bless another before the Deity; (18) to speak harsh words to another before the Deity; (19) to cover oneself all over with a blanket before the Deity; (20) to revile another before the Deity; (21) to extol another before the Deity; (22) to utter indecent words before the Deity; (23) to fast before the Deity; (24) to worship the Lord with ordinary materials even when one can afford to offer Him more valuable articles; (25) to eat or drink anything that has not been offered to the Deity; (26) failure to offer to the Lord a fruit peculiar to the season before giving it to anyone else; (27) to offer some fruit or vegetable with its front part removed from it for being cooked as food for the use of the Deity; (28) to sit with one's back over against the Deity; (29) to salute anyone else before the Deity; (30) failure to greet one's preceptor, enquire after his health and extol him; (31) to indulge in self-praise and (32) to revile any Deity whatsoever.

Spouse of Goddess Lakṣmī) manifested in three glorious forms (Brahmā, Viṣṇu and Śiva), at dusk. May Lord Hṛṣīkeśa guard me in the first part of the night (and) Lord Padmanābha (who has a lotus spring from His navel), alone, during the second part (till midnight) as well as at midnight (during the third part). (21) May the Lord bearing the mark of Śrīvatsa (a white curl of hair representing the foot-print of the sage Bhṛgu) on His chest, protect me in the latter (fourth) part of the night; Lord Janārdana (who is supplicated by men), carrying a sword (in His hand), at the close (during the fifth part) of the night; Dāmodara (Lord Śrī Kṛṣṇa as bound at the waist with a string to a wooden mortar used for threshing paddy etc.), by mother Yaśodā as a punishment for His childish pranks), at dawn and Lord Viśweśwara (the Ruler of the universe), manifested as the Time-Spirit (or Death), during both twilights (morning and evening). (22)

चक्रं युगान्तानलतिग्मनेमि भ्रमत् समन्ताद् भगवत्प्रयुक्तम् ।
दन्दग्धि दन्दग्ध्यरिसैन्यमाशु कक्षं यथा वातसखो हुताशः ।२३।
गदेऽशनिस्पर्शनविस्फुलिङ्गे निष्पिण्ढि निष्पिण्ढ्यजितप्रियासि ।
कूष्माण्डवैनायकयक्षरक्षोभूतग्रहांश्चूर्णय चूर्णयारीन् ।२४।
त्वं यातुधानप्रमथप्रेतमातृपिशाचविप्रग्रहघोरदृष्टीन् ।
दरेन्द्र विद्रावय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् ।२५।
त्वं तिग्मधारासिवरारिसैन्यमीशप्रयुक्तो मम छिन्धि छिन्धि ।
चक्षूंषि चर्मञ्छतचन्द्र छादय द्विषामघोनां हर पापचक्षुषाम् ।२६।

(Addressing Sudarśana, a divine attendant of Lord Viṣṇu, who when commanded by Him, assumes the form of a discus and is employed by Him in destroying His adversaries or the enemies of His devotees,) Revolving all round, (when) hurled by the Lord in the form of a discus with a rim fierce as the fire raging at the time of universal dissolution, (pray,) completely burn, (O) completely burn (my) enemy's host at once, (even) as fire helped by the wind consumes (a pile of) hay. (23) (Similarly addressing the Lord's mace, Kaumodakī in living form,) Beloved as You are of the invincible Lord (whose servant I am), and sending forth sparks whose impact is as deadly as that of a thunderbolt, O mace, (pray), thoroughly crush, (O) completely pound the Kūṣmāṇḍas (a class of imps), Vaināyakas (a class of malevolent demigods who are living obstacles to all noble and benevolent undertakings), Yakṣas (a species of ghosts), Rākṣasas (ogres), Bhūtas (ghosts) and Grahas (a class of evil demons who seize upon children); and pulverize, (O) crumble to dust, (my) adversaries. (24) (Addressing the conch of Śrī Kṛṣṇa, named Pāñcajanya,) Blown by Śrī Kṛṣṇa and shaking the hearts of (my) foes with your terrific blast, O lord of conches, may You (be pleased to) drive away the Yātudhānas (ogres), Pramathas (a class of attendants of Lord Śiva), evil spirits, Mātṛkās (female imps posing as mothers), goblins, Brahmarākṣasas* (the ghosts of Brāhmaṇas who in their lifetime carry away the wives of others and the property of a Brāhmaṇa) and other evil-eyed spirits. (25) Directed by the Lord, O sharp-edged Nandaka (the foremost of all swords), may you (be pleased to) cut down, O mow down, my enemies' host. (Pray,) cover the eyes of (my) wicked foes, O shield with a hundred moon -like buttons! and blind the eyes of the evil-eyed. (26)

यन्नो भयं ग्रहेभ्योऽभूत् केतुभ्यो नृभ्य एव च । सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योंऽहोभ्य एव वा ।२७।
सर्वाण्येतानि भगवन्नामरूपास्त्रकीर्तनात् । प्रयान्तु संक्षयं सद्यो ये नः श्रेयःप्रतीपकाः ।२८।

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* परस्य योषितं हत्वा ब्रह्मस्वमपहृत्य च । अरण्ये निर्जले देशे भवति ब्रह्मराक्षसः ॥
Also cf. Manusmṛti XII.60. (Yājñavalkya-Smṛti III. 212)

गरुडो भगवान् स्तोत्रस्तोभश्छन्दोमयः प्रभुः । रक्षत्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः ।२९।
सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः । बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदभूषणाः ।३०।
यथा हि भगवानेव वस्तुतः सदसच्च यत् । सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ।३१।
यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ।३२।
तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ।३३।
विदिक्षु दिक्षूर्ध्वमधः समन्तादन्तर्बहिर्भगवान् नारसिंहः ।
प्रहापयँल्लोकभयं स्वनेन स्वतेजसा ग्रस्तसमस्ततेजाः ।३४।

From whatever evil spirits, comets and even men, reptiles and other biting (carnivorous) animals, ghosts or even sins we have had fear, all these and whoever (else) have stood in the way of our welfare may go to complete destruction through the (mere) utterance of the (infallible) weapon of the Divine Name. (27-28) May the glorious and mighty Garuḍa, who is extolled through hymns (of the Sāmaveda, such as the Bṛhad and Rathantara), nay, who is Veda personified, and (even so) Viṣwaksena (one of the principal attendants of the Lord) protect me from all dangers with their (very) names. (29) May (all) the names and forms and weapons of Śrī Hari, and whoever carries Him on his back, protect us from all adversities and may the foremost of His attendants guard our intellect, Indriyas (the senses of perception as well as the organs of action), mind and life (itself). (30) "Even as, really speaking, it is the Lord alone who constitutes whatever there is with form and without form, may all our troubles come to an end as a corollary to this truth (since this prayer too is inspired by the Lord and must therefore turn out to be an accomplished fact.) (31) (Nay,) even as the Lord, though undifferentiated in the eye of those who have realized their identity with Him, Himself acquires by (dint of) His own Māyā (creative energy) potencies (of various kinds) as well as forms and names, jewels and weapons, may the same omniscient and all-pervading Lord Śrī Hari protect us on the strength of this very fact by all His manifestations at every place and time. (32-33) (Finally) may Lord Narasiṁha (the divine Man-Lion) defend us in (all) the quarters as well as in the intervening corners, above and below and all round, inside as well as outside, dispelling the fear of (all) His people (devotees) by His roar and having eclipsed all luminaries by His own (all-absorbing) effulgence." (34)

मघवन्निदमाख्यातं वर्म नारायणात्मकम् । विजेष्यस्यञ्जसा येन दंशितोऽसुरयूथपान् ।३५।
एतद् धारयमाणस्तु यं यं पश्यति चक्षुषा । पदा वा संस्पृशेत् सद्यः साध्वसात् स विमुच्यते ।३६।
न कुतश्चिद् भयं तस्य विद्यां धारयतो भवेत् । राजदस्युग्रहादिभ्यो व्याघ्रादिभ्यश्च कर्हिचित् ।३७।
इमां विद्यां पुरा कश्चित् कौशिको धारयन् द्विजः । योगधारणया स्वाङ्गं जहौ स मरुधन्वनि ।३८।
तस्योपरि विमानेन गन्धर्वपतिरेकदा । ययौ चित्ररथः स्त्रीभिर्वृतो यत्र द्विजक्षयः ।३९।
गगनान्न्यपतत् सद्यः सविमानो ह्यवाक्शिराः । स वालखिल्यवचनादस्थीन्यादाय विस्मितः ।
प्रास्य प्राचीसरस्वत्यां स्नात्वा धाम स्वमन्वगात् ।४०।

O Indra, this prayer, imbued with the spirit of Lord Nārāyaṇa (and affording protection even as an armour), has been (duly) taught to you. Protected by this, you will easily and completely conquer (all) the generals of the demon troops. (35) Anyone whom the man wearing (protected by) this armour may behold with his eyes or duly touch with his feet, is immediately and completely rid of (all) fear. (36) (And) no fear from a ruler, robbers, evil spirits and so on, nor from a tiger and other ferocious animals nor from any other quarter can ever seize the man who has his mind fixed on this sacred text (prayer). (37) Of yore, a certain Brāhmaṇa, who was a scion of the sage Kuśika and had his mind fixed on this sacred text, cast off his body in a desert through concentration of mind accompained by retention of

breath. (38) Surrounded by ladies, Citraratha, the chief of the Gandharvas once flew in his aerial car over the spot where the Brāhmaṇa had died and instantly fell down with his car, head downwards. Picking up the bones (of the deceased Brāhmaṇa) according to the advice of (the sages known as) the Vālakhilyas (who apprised him of the wonderful efficacy of the Nārāyaṇa-Kavaca and told him that it was impossible for him to proceed further unless and until the bones had been removed from there), he dropped them into the (holy) river Saraswatī, which flew in an easterly direction (close by), bathed (in the sacred stream) and (then) returned to his own abode (the realm of the Gandharvas), amazed (over the incident). (39-40)

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चादृतः । तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ।४१।
एतां विद्यामधिगतो विश्वरूपाच्छतक्रतुः । त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे नारायणवर्मकथनं नामाष्टमोऽध्यायः ।८।

Śrī Śuka continued : (All) beings (men) bow to him who listens to this (prayer) at an opportune moment (when he is threatened with some danger) and who fixes his mind on it; nay, he is rid of all fear. (41) Having learnt this prayer from Viśwarūpa, Indra (who performed a hundred sacrifices in his previous life, which entitled him to this rank) completely and decidedly conquered the demons in battle and enjoyed the sovereignty of (all) the three worlds (heaven, earth and the intermediate region). (42)

Thus ends the eighth discourse, entitled "The text of the Nārāyaṇa-Kavaca taught" in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Indra slays Viśwarūpa; and routed by the demon Vṛtra (the younger brother of Viśwarūpa), the gods call on the sage Dadhīci at the instance of the Lord

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत । सोमपीथं सुरापीथमन्नादमिति शुश्रुम । १ ।
स वै बर्हिषि देवेभ्यो भागं प्रत्यक्षमुच्चकैः । अवदद् यस्य पितरो देवाः सप्रश्रयं नृप । २ ।
स एव हि ददौ भागं परोक्षमसुरान् प्रति । यजमानोऽवहद् भागं मातृस्नेहवशानुगः । ३ ।
तद् देवहेलनं तस्य धर्मालीकं सुरेश्वरः । आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद् रुषा । ४ ।
सोमपीथं तु यत् तस्य शिर आसीत् कपिञ्जलः । कलविङ्कः सुरापीथमन्नादं यत् स तित्तिरिः । ५ ।
ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदघं भूतानां स विशुद्धये ।
भूम्यम्बुद्रुमयोषिद्भ्यश्चतुर्धा व्यभजद्धरिः । ६ ।
भूमिस्तुरीयं जग्राह खातपूरवरेण वै । ईरिणं ब्रह्महत्या रूपं भूमौ प्रदृश्यते । ७ ।
तुर्यं छेदविरोहेण वरेण जगृहुर्द्रुमाः । तेषां निर्यासरूपेण ब्रह्महत्या प्रदृश्यते । ८ ।

शश्वत्कामवरेणांहस्तुरीयं जगृहुः स्त्रियः । रजोरूपेण तास्वंहो मासि मासि प्रदृश्यते । ९ ।
द्रव्यभूयोवरेणापस्तुरीयं जगृहुर्मलम् । तासु बुद्बुदफेनाभ्यां दृष्टं तद्धरति क्षिपन् । १० ।

Śrī Śuka resumed : The said Viśwarūpa had three heads (and the same number of mouths), O Parīkṣit (a descendant of Bharata), by one of which he drank the sap of the Soma plant (the common drink of the gods, usually offered in sacrifices), by another he drank spirituous liquor and by the third of which he ate food; so we have heard. (1) Indeed with (great) reverence he visibly and loudly proclaimed the oblations poured into the sacrificial fire as the share meant for the gods (इदमिन्द्राय, इदमग्नये and so on), since the gods were his fathers (his father, Twaṣṭā, being one of them), O king ! (2) But he secretly offered a share (of the sacrificial oblations) to the demons (as well), as he (somehow) managed to convey the same to them even while pouring oblations into the sacred fire; for he had his sympathies with the Asuras because of the affection his mother (Racanā) bore to them. (3) Coming to know of this behaviour on the part of Viśwarūpa, which amounted to an offence (breach of faith) against the gods (whom he thus deprived of their rightful share) and a religious fraud, and afraid of him (lest he might bring about the destruction of the gods one day), Indra (the ruler of the gods) angrily cut off his heads with (great) expedition. (4) The head by which he drank Soma turned out to be the (bird) Kapiñjala (the francolin); that by which he drank wine became the Kalaviṅka (the common sparrow) and that by which he ate food was converted into the partridge. (5) Indra accepted with joined palms the sin of having assassinated a Brāhmaṇa, even though he was powerful (enough to ward it off). (Remaining tainted with that sin for a year,) Indra divided it at the end of a year into four parts and assigned them (in equal-proportions) to the earth, water, trees and women with a view to self-purification in the eyes of (other) beings. (6) The earth accepted a quarter (of the sin) along with the boon (the explicit assurance in return) that a hollow dug into it would be filled (by itself in due course). A barren soil (which is prohibited for all sacred rites) is vividly seen on earth as an external sign of the sin of killing a Brāhmaṇa. (7) The trees assimilated another quarter along with the boon (clear understanding) that their chopped off parts would grow again (in due course by themselves). The sin of killing a Brāhmaṇa is clearly perceived in them in the form of gum (which should not, therefore, be eaten). (8) (Young) women took a third quarter of the sin with the boon of constant sexual urge (capacity for sexual union even during gestation). The sin is clearly perceived in them in the form of the menstrual discharge from month to month. (Hence a woman is regarded as untouchable and unfit for sexual commerce during the period of menstruation). (9) Water absorbed the fourthe quarter of the impurity with the boon of an abundant supply of the material (from springs etc.). It is seen in the water in the form of bubbles and foam (which are therefore regarded as impure and unfit for consumption); anyone imbibing these imbibes the impurity*. (10)

हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे । इन्द्रशत्रो विवर्धस्व माचिरं जहि विद्विषम् । ११ ।
अथान्वाहार्यपचनादुत्थितो घोरदर्शनः । कृतान्त इव लोकानां युगान्तसमये यथा । १२ ।
विष्वग्विवर्धमानं तमिषुमात्रं दिने दिने । दग्धशैलप्रतीकाशं सन्ध्याभ्रानीकवर्चसम् । १३ ।
तप्ताम्रशिखाश्मश्रुं मध्याह्नार्कोग्रलोचनम् । १४ ।
देदीप्यमाने त्रिशिखे शूल आरोप्य रोदसी । नृत्यन्तमुन्नदन्तं च चालयन्तं पदा महीम् । १५ ।
दरीगम्भीरवक्त्रेण पिबता च नभस्तलम् । लिहता जिह्वयर्क्षाणि ग्रसता भुवनत्रयम् । १६ ।
महता रौद्रदंष्ट्रेण जृम्भमाणं मुहुर्मुहुः । वित्रस्ता दुद्रुवुर्लोका वीक्ष्य सर्वे दिशो दश । १७ ।

Then Twaṣṭā whose son (Viśwarūpa) had been slain (by Indra), poured oblations into the sacred fire (by way of retaliation) in order to procure a mortal enemy for Indra, with the (following) prayer: "O enemy of Indra, may you grow in power to an enormous degree and kill your mighty foe (Indra) without delay." (11) Now from (the sacred fire called)

* This accounts for the practice, prevalent among the orthodox Hindus, of throwing away the bubbles from water before drinking it; and it is therefore that the use of aerated water etc., is prohibited in their eyes.

Anvāhāryapacana (or Dakṣiṇāgni) rose a demon of terrible aspect, who looked like Death appearing (in the form of Kālāgnirudra) at the time of universal dissolution for the destruction of the worlds. (12) He rapidly grew to the extent of an arrow's throw on every side from day to day, presented the appearance of a burnt hill (by his colossal size and dark colour) and possessed the glow of a mass of evening clouds. (13) With a beard and moustaches and hair (too) red as heated copper and eyes as fierce as the midday sun he danced as if holding the vault of heaven on the end of his brilliant trident, gave a loud roar and shook the earth with (the stamp of) his feet. (14-15) Terribly afraid (of him), all created beings ran to and fro (in all directions) as they saw him respiring again and again with his extensive gaping mouth, containing fearful teeth and deep as a cavern, which seemed to imbibe the firmament, lick the stars with the tongue and devour (all) the three worlds. (16-17)

येनावृता इमे लोकास्तमसा त्वाष्ट्रमूर्तिना। स वै वृत्र इति प्रोक्तः पापः परमदारुणः ।१८।
तं निजघ्नुरभिद्रुत्य सगणा विबुधर्षभाः। स्वैः स्वैर्दिव्यास्त्रशस्त्रौघैः सोऽग्रसत् तानि कृत्स्नशः ।१९।
ततस्ते विस्मिताः सर्वे विषण्णा ग्रस्ततेजसः। प्रत्यञ्चमादिपुरुषमुपतस्थुः समाहिताः ।२०।

That (apparently) sinful and most ferocious demon was rightly named as Vṛtra inasmuch as (all) these worlds were enveloped by that (gigantic mass of) darkness appearing in the form of Twaṣṭā's offspring. (18) Rushing against him with their troops, the generals of the gods assailed him, each with his hosts of celestial missiles and weapons; he (however) swallowed them all. (19) With their splendour eclipsed (his) nay, amazed and dejected (at their discomfiture), they all thereupon composed themselves and (mentally) approached Lord Nārāyaṇa (the most ancient Person), dwelling in their very heart (with the following prayer). (20)

देवा ऊचुः

वाय्वम्बराग्न्यक्षितयस्त्रिलोका ब्रह्मादयो ये वयमुद्विजन्तः।
हराम यस्मै बलिमन्तकोऽसौ बिभेति यस्मादरणं ततो नः ।२१।
अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम्।
विनोपसर्पत्यपरं हि बालिशः श्वलाङ्गुलेनातितितर्ति सिन्धुम् ।२२।
यस्योरुशृङ्गे जगतीं स्वनावं मनुर्यथाऽऽबध्य ततार दुर्गम्।
स एव नस्त्वाष्ट्रभयाद् दुरन्तात् त्राताऽऽश्रितान् वारिचरोऽपि नूनम् ।२३।
पुरा स्वयम्भूरपि संयमाम्भस्युदीर्णवातोर्मिरवैः कराले।
एकोऽरविन्दात् पतितस्ततार तस्माद् भयाद् येन स नोऽस्तु पारः ।२४।
य एक ईशो निजमायया नः ससर्ज येनानुसृजाम विश्वम्।
वयं न यस्यापि पुरः समीहतः पश्याम लिङ्गं पृथगीशमानिनः ।२५।
यो नः सपत्नैर्भृशमर्द्यमानान् देवर्षितिर्यङ्नृषु नित्य एव।
कृतावतारस्तनुभिः स्वमायया कृत्वाऽऽत्मसात् पाति युगे युगे च ।२६।
तमेव देवं वयमात्मदैवतं परं प्रधानं पुरुषं विश्वमन्यम्।
व्रजाम सर्वे शरणं शरण्यं स्वानां स नो धास्यति शं महात्मा ।२७।

The gods prayed : May our safety follow from Him (the Supreme Person), of whom is afraid (even) the well-known Death (the Time-Spirit)—Death, to whom (the five elements, viz.,) ether, air, fire, water and earth, the three worlds (heaven, earth and the intermediate region, including their inhabitants, the creation of the five elements), nay, Brahmā and others (the rulers of these worlds) and we (gods, who owe our allegiance to these), all pay tribute (homage), trembling (with fear). (21) An ignoramus is he who resorts (for protection) to

anyone else than the aforesaid Lord—who is (ever) free from egotism, who is perfectly tranquil (free from likes and dislikes), who has all His desires fully satisfied by the (very) realization of His own (blissful) Self and who is (ever) uniform (unconditioned)—in that he desires to cross the ocean with the help of a dog's tail. (22) The same Lord in the form of the divine Fish—to whose colossal horn king Satyavrata (destined to be the seventh Manu) fastened his boat, which was no other than the earth, and duly got through the peril (in the form of the Deluge)—will surely protect even His dependants, against the danger from (the demon) Vṛtra, which is (so) difficult to get rid of. (23) At the dawn of creation Brahmā (all but) fell from the lotus (sprung from the navel of the Lord) on the water that had submerged everything during the period of universal dissolution and which had assumed a frightful aspect due to the roaring of its billows raised by the fierce winds. May the same Lord be our saviour, with whose help (by whose grace) the same Brahmā—who was all by himself—got over that peril. (24) That (supreme) Lord, though (all) alone, evolved us (gods) by His own Māyā (creative energy); and with His help (by His energy and guidance) we (are enabled to) create the universe already created by Him. Yet, regarding ourselves as independent rulers, we are unable to behold His form although He has been fully active even prior to us (as our inner Controller and Director and the actual Creator of the universe). (25) Though ever existent, yet manifesting Himself through (various) forms among the gods, Ṛṣis (seers), human beings and lower animals by His own Māyā (divine will), He protects us in every Yuga and (sometimes) even more than once in a Yuga, treating us as His own, when He finds us excessively tormented by enemies. (26) We all resort for protection solely to that Shining One, our object of adoration, and (final) Cause manifested in the form of the universe and yet transcending it, appearing (both) as matter and spirit, and affording protection to all. That Supreme Spirit will bring happiness to us, His devotees. (27)

श्रीशुक उवाच

इति तेषां महाराज सुराणामुपतिष्ठताम्। प्रतीच्यां दिश्यभूदाविः शङ्खचक्रगदाधरः ।२८।
आत्मतुल्यैः षोडशभिर्विना श्रीवत्सकौस्तुभौ। पर्युपासितमुन्निद्रशरदम्बुरुहेक्षणम् ।२९।
दृष्ट्वा तमवनौ सर्व ईक्षणाह्लादविक्लवाः। दण्डवत् पतिता राजञ्छनैरुत्थाय तुष्टुवुः ।३०।

Śrī Śuka continued : While the aforesaid gods were thus praying, O great king, the Lord appeared (first) in their hearts (in the quarter occupied by the Inner Controller), wielding His conch, discus and mace. (28) (Again,) they beheld Him (before them) being waited upon on all sides by (His) sixteen attendants—who were (exactly) similar to Him but without (the mark of) Śrīvatsa (the curl of hair on the breast, demarcating the foot print of the sage Bhṛgu) and the Kaustubha gem (the two distinctive marks of the Lord)—and with eyes resembling a pair of full-blown autumnal lotuses. Overwhelmed with joy at His sight, they all fell prostrate (like logs) on the ground, O king, and (then) slowly rising, offered (their) praises (thus). (29-30)

देवा ऊचुः

नमस्ते यज्ञवीर्याय वयसे उत ते नमः। नमस्ते ह्यस्तचक्राय नमः सुपुरुहूतये ।३१।
यत् ते गतीनां तिसृणामीशितुः परमं पदम्। नार्वाचीनो विसर्गस्य धातर्वेदितुमर्हति ।३२।

The gods said : Hail to You, whose power (to confer heavenly bliss and other rewards) stands revealed in the form of sacrificial performances ! Hail to You even as the Time-Spirit (that limits the duration of those rewards)!! Hail to You, who have indeed (on many occasions in the past) hurled Your discus (to destroy the demons that obstruct the performance of sacrifices !!!) Hail to You who have (by virtue of such exploits and glories) acquired numberless blessed names !!! (31) No one born after creation, O Lord, is fit to know Your

highest essence (absolute nature), which lies beyond the three courses (of Sattva, Rajas and Tamas), You being their Controller. (32)

ॐ नमस्तेऽस्तु भगवन् नारायण वासुदेवादिपुरुष महापुरुष महानुभाव परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ सर्वेश्वर लक्ष्मीनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभावितपरिस्फुटपारमहंस्यधर्मेणोद्घाटिततमःकपाटद्वारे चित्तेऽपावृत आत्मलोके स्वयमुपलब्धनिजसुखानुभवो भवान्।३३। दुरवबोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षितास्मत्समवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि।३४। अथ तत्र भवान् किं देवदत्तवदिह गुणविसर्गपतितः पारतन्त्र्येण स्वकृतकुशलाकुशलं फलमुपाददात्याहोस्विदात्माराम उपशमशीलः समञ्जसदर्शन उदास्त इति ह वाव न विदामः।३५। न हि विरोध उभय भगवत्यपरिगणितगुणगणे ईश्वरेऽनवगाह्यमाहात्म्येऽर्वाचीनविकल्पवितर्कविचार-प्रमाणाभासकुतर्कशास्त्रकलिलान्तःकरणाश्रयदुरवग्रहवादिनां विवादानवसर उपरतसमस्तमायामये केवल एवात्ममायामन्तर्धाय को न्वर्थो दुर्घट इव भवति स्वरूपद्वयाभावात्।३६। समविषममतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम्।३७। स एव हि पुनः सर्ववस्तुनि वस्तुस्वरूपः सर्वेश्वरः सकलजगत्कारणकारणभूतः सर्वप्रत्यगात्मत्वात् सर्वगुणाभासोपलक्षित एक एव पर्यवशेषितः।३८। अथ ह वाव तव महिमामृतरससमुद्रविप्रुषा सकृदवलीढया स्वमनसि निष्यन्दमानानवरतसुखेन विस्मारितदृष्टश्रुतविषयसुखलेशाभासाः परमभागवता एकान्तिनो भगवति सर्वभूतप्रियसुहृदि सर्वात्मनि नितरां निरन्तरं निर्वृतमनसः कथमु ह वा एते मधुमथन पुनः स्वार्थकुशला ह्यात्मप्रियसुहृदः साधवस्त्वच्चरणाम्बुजानुसेवां विसृजन्ति न यत्र पुनरयं संसारपर्यावर्तः।३९। त्रिभुवनात्मभवन त्रिविक्रम त्रिनयन त्रिलोकमनोहरानुभाव तवैव विभूतयो दितिजदनुजादयश्चापि तेषामनुपक्रम समयोऽयमिति स्वात्ममायया सुरनरमृगमिश्रितजलचराकृतिभिर्यथापराधं दण्डं दण्डधर दधर्थ एवमेनमपि भगवञ्जहि त्वाष्ट्रमुत यदि मन्यसे।४०। अस्माकं तावकानां तव नतानां तत ततामह तव चरणनलिनयुगलध्यानानुबद्धहृदयनिगडानां स्वलिङ्गविवरणेनात्मसात्कृतानामनुकम्पानुरञ्जित-विशदरुचिरशिशिरस्मितावलोकेन विगलितमधुरमुखरसामृतकलया चान्तस्तापमनघार्हसि शमयितुम्।४१। अथ भगवंस्तवास्माभिरखिलजगदुत्पत्तिस्थितिलयनिमित्तायमानदिव्यमाया-विनोदस्य सकलजीवनिकायानामन्तर्हृदयेषु बहिरपि च ब्रह्मप्रत्यगात्मस्वरूपेण प्रधानरूपेण च यथादेशकालदेहावस्थानविशेषं तदुपादानोपलम्भकतयानुभवतः सर्वप्रत्ययसाक्षिण आकाशशरीरस्य साक्षात्परब्रह्मणः परमात्मनः कियानिह वा अर्थविशेषो विज्ञापनीयः स्याद् विस्फुलिङ्गादिभिरिव हिरण्यरेतसः।४२। अत एव स्वयं तदुपकल्पयास्माकं भगवतः परमगुरोस्तव चरणशतपलाशच्छायां विविधवृजिनसंसारपरिश्रमोपशमनीमुपसृतानां वयं यत्कामेनोपसादिताः।४३।

अथो ईश जहि त्वाष्ट्रं ग्रसन्तं भुवनत्रयम्। ग्रस्तानि येन नः कृष्ण तेजांस्यस्त्रायुधानि च।४४।

हंसाय दह्रनिलयाय निरीक्षकाय कृष्णाय मृष्टयशसे निरुपक्रमाय।
सत्संग्रहाय भवपान्थनिजाश्रमाप्तावन्ते परीष्टगतये हरये नमस्ते।४५।

Obeisance be to You, denoted by (the mystical syllable) OṀ, O Lord Nārāyaṇa (dwelling in water), O Vāsudeva (the Abode of the universe), the most ancient Person, the supreme Person, possessed of infinite glory, supremely auspicious, supremely blessed, supremely merciful, One without a second, the Support of the universe, the undisputed Ruler of all the worlds, the universal Lord, the Spouse of Lakṣmī (the goddess of fortune)! You are the same

as the realization of the Bliss inherent in the Self and revealed of itself in the region of the Self when the gate leading to it the shape of the mind is opened consequent on the door of ignorance being set aside through the practice of Devotion to the Lord (the religion of the Paramahaṁsas—ascetics of the highest order), which is awakened and realized by ascetics and recluses by means of supreme concentration of mind through meditation on the Self.(33) Devoid of (any) support, bodiless and transcendent as You are, You create, preserve and destroy this qualified universe by Your own Self, undergoing no transformation; and not expecting (any) co-operation from us (the deities presiding over the arm and other organs of action, the seats of strength etc.) ! The course of this pastime of Yours is really something difficult to understand. (34) Moreover, we do not actually know whether, entering (the various) bodies (which are products of the three Guṇas). You (as a Jīva) helplessly reap the good and evil consequences of Your own actions, just as a Devadatta builds a house on his earth and experiences joy and sorrow there, or whether, revelling in Your Self and given to self-control and with an unruffled consciousness You remain (only) a witness. (35) Really speaking, the two alternatives are not incompatible in You, the almighty and absolute Lord, possessing countless varieties of excellences and unfathomable greatness, (nay,) transcending all phenomena (which are the products of Māyā) and (therefore) beyond the range of controversies of theorists holding perverse views due to their mind being bewildered by (so-called) scriptures full of doubts, enquiries, hypotheses, specious arguments and sophisms not even touching the fringe of truth. In fact, what predicate is there which cannot be conveniently applied to You, who stand placing by Your side (as Your handmaid) Your own Māyā (which is capable of bringing even the impossible into the region of possibility), while both (the aforesaid) alternatives are absent in Your (absolute) essence.(36) Just as a piece of rope assumes the shape of a serpent and so on in the eye of those who are prepossessed by the idea of snake and the like, so You appear in Your true perspective (as Brahma, that is Truth, Consciousness and Bliss combined) to those endowed with a balanced (correct) judgment, and what You are not to those of a deluded understanding. Again, You are the only truth in all phenomena, the universal Lord, the cause of causes (viz., Mahat-tattva etc.), of the entire universe. Your presence is clearly indicated by the illuminating power of the intellect, senses and so on (which are products of matter and therefore unable to shed any light except when inspired by You), since You are the Inner Controller of all the Jīvas; (nay,) You are the only entity left over (when everything else has been negated by the Śruti as 'not this', 'not this' and so on). (37-38) Under such circumstances, then, O Slayer of Madhu, how can these saintly and supreme votaries of Yours—who are exclusively devoted to You and look upon You alone as their beloved friend, nay, who are adept in achieving their (highest) object—even think of actually giving up the constant service of your lotus-feet, on clinging to which further revolution in the whirlpool of transmigration ceases. For, due to the never-ceasing (stream of) joy flowing copiously into their mind from a (mere) drop of the sweet ocean of Your nectar-like glory, tasted (but) once, they are made to forget the small bits of seeming delights of sense, whether (actually) enjoyed or heard of (as enjoyed in heaven), their mind finding incessant and excessive delight in (You,) the almighty Lord, the Soul of the universe and (therefore) the beloved friend of all living beings. (39) O Soul and Abode of (all) the three worlds, O Lord who wield Your power over the three worlds and whose glory captivates the mind of (the inhabitants of) the three worlds, O Guide of the three worlds ! (to say nothing of gods, Ṛṣis and other beings,) even the Daityas (the sons of Diti) and Dānavas (the sons of Danu) are Your own glorious manifestations. (Yet,) considering that this is not an (opportune) time for their (nefarious) activities (which are called for only at the time of universal destruction), You have (in the past), O Wielder of the rod of punishment, meted out punishment (to them) according to (the degree of gravity of) their offence, manifesting Yourself through Your own Māyā (will-power) in the form of gods (e.g., that of Vāmana), human being (such as Śrī Rāma and Balarāma), beasts (such as the divine Boar), half men and half beasts (such as Nṛsiṁha and Hayagrīva) and aquatic creatures (such as the divine Fish and Tortoise). In the same way, O Lord ! (pray,) get rid of the yonder

Vṛtra (son of Twaṣṭā) too, if You deem fit. (40) (Nay,) be pleased, O sinless one, to cure the fever within our heart by your (kind) glances, accompanied with a gracious, artless and charming and refreshing smile, as well as by drops of nectar, in the form of sweet and polite words, cozing from Your mouth, since we, who were (already) Yours, have (now) been accepted (by You) as Your own by revealing Your form (before us), and are bent low before You, O divine father, nay, grandfather, our heart being bound by the chain of love to Your lotus-feet through contemplation on them. (41) Now, as a matter of fact, O Lord, there is no particular purpose to be made known by us to You here any more than sparks, etc., (which depend for their very existence on fire) can bring illumination to fire (their cause), since You divert Yourself with Your divine Māyā (creative will)—that is instrumental as it were in evolving, maintaining and destroying the whole universe—and dwell within the heart of all the multitudes of living beings as Brahma and as their Inner Controller and outside as Prakṛti (primordial matter). As their material cause and revealer it is You that directly know all the Jīvas with (due) regard to the peculiarities of their place, time, body and condition. (Nay,) You are the witness of the (course of) thought of all, taintless by nature as the sky, the unconditioned transcendent Reality and the embodiment of Sattva unmixed with Rajas and Tamas. (42) Therefore, (omniscient as You are,) pray, accomplish Yourself (without awaiting our submission) that object of ours, the hankering for which has prompted us to seek the shade of Your lotus-feet, the (only) means of relieving the toil of transmigration, caused by manifold sins, You being the almighty Lord and supreme Teacher. (43) Hence, O Master, do away with the demon Vṛtra (son of Twaṣṭā), who is devouring (all) the three worlds (heaven, earth and the intermediate region) and by whom, O Enchanter of all, our glory, missiles and weapons (too) have (already) been swallowed up. (44) Hail to You, the stainless Śrī Hari (the Reliever of agonies), of delightful renown, having Your abode in the cavity of the heart, and without beginning, the Witness (even of the mind, intellect and so on), the embodiment of Bliss*, the wealth of the righteous and the universally approved avenue leading the traveller (drudging) on the path of metempsychosis to his home at the end (of his journey on that path). (45)

श्रीशुक उवाच

अथैवमीडितो राजन् सादरं त्रिदशैर्हरिः। स्वमुपस्थानमाकर्ण्य प्राह तानभिनन्दितः ।४६।

Śrī Śuka went on : Thus extolled, O king (Parīkṣit) with (great) reverence by the gods (who pass through only three stages in life, viz., childhood, adolescence and full manhood, and never grow old), Śrī Hari was highly gratified to hear the prayer offered to Him and addressed them (in the following words). (46)

श्रीभगवानुवाच

प्रीतोऽहं वः सुरश्रेष्ठा मदुपस्थानविद्यया। आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ।४७।
किं दुरापं मयि प्रीते तथापि विबुधर्षभाः। मय्येकान्तमतिर्नान्यन्मत्तो वाञ्छति तत्त्ववित् ।४८।
न वेद कृपणः श्रेय आत्मनो गुणवस्तुदृक्। तस्य तानिच्छतो यच्छेद् यदि सोऽपि तथाविधः ।४९।
स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म हि। न राति रोगिणोऽपथ्यं वाञ्छतो हि भिषक्तमः ।५०।
मघवन् यात भद्रं वो दध्यञ्चमृषिसत्तमम्। विद्याव्रततपःसारं गात्रं याचत मा चिरम् ।५१।
स वा अधिगतो दध्यङ्ङश्विभ्यां ब्रह्म निष्कलम्। यद् वा अश्वशिरो नाम तयोरमरतां व्यधात् ।५२।
दध्यङ्ङाथर्वणस्त्वष्ट्रे वर्माभेद्यं मदात्मकम्। विश्वरूपाय यत् प्रादात् त्वष्टा यत् त्वमधास्ततः ।५३।

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* The word 'Kṛṣṇa' has been etymologically explained as follows in an old couplet given below :—

कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः। तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते॥

The root 'Kṛṣ' implies 'absolute existence', while the syllable 'ṇa' signifies bliss or beatitude. The supreme Reality, which is a combination of these (viz., absolute existence and bliss), is thus spoken of as Kṛṣṇa.

युष्मभ्यं याचितोऽश्विभ्यां धर्मज्ञोऽङ्गानि दास्यति । ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।
येन वृत्रशिरो हर्ता मत्तेज उपबृंहितः ।५४।
तस्मिन् विनिहते यूयं तेजोऽस्त्रायुधसम्पदः । भूयः प्राप्स्यथ भद्रं वो न हिंसन्ति च मत्परान् ।५५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे नवमोऽध्यायः ।९ ॥

The Lord said : I am pleased, O jewels among the gods, with the sacred text by which you have offered prayer to Me and by (repeating and revolving) which consciousness of the transcendent nature of the soul as well as devotion to Me will be awakened in (the mind of) men. (47) What is there which cannot be easily attained when I am pleased, O great gods ! Yet, he, who knows the truth and is solely devoted to Me does not seek anything else than Myself. (48) The fool who looks upon the material objects (which are products of the three Guṇas) as real is not alive to his highest good. (And) if anyone bestows those objcets on the individual seeking them, such a one is of the same description (no better than a fool). (49) Indeed he who is himself conscious of the highest good (final beatitude) would never tell (show) an ignorant person the path of action (worldly activity). Surely a good doctor would never give unwholesome food to an ailing man longing for it. (50) Indra, may all be well with you; seek ye Dadhyan (more popularly known as Dadhīca or Dadhīci),the noblest of seers, and beg of him without delay (the gift of) his body, which has grown (exceptionally) strong through the repetition of Mantras (prayers such as the holy Nārāyaṇa-Kavaca), religious observances and asceticism. (51) Having actually realized (his identity with) Brahma (the Absolute), free from (every) tinge (of Māyā), he imparted that knowledge to the two Aświnīkumāras (who are twin brothers and are the physicians of the gods)—the knowledge which is named Aśwaśira* (because it was imparted by the sage with the head of a horse) and which contributed to the immortality (liberation during their very life-time) of the aforesaid gods. Dadhīci, the son of the sage Atharvā, (again) taught to the god Twaṣṭā the prayer (serving as a protective cover and therefore known as the Nārāyaṇa-Kavaca), full of My essence and incapable of being superseded (by any other Mantra or prayer), which Twaṣṭā (in his turn) taught to (his son) Viśwarūpa and which you have received from Viśwarūpa. (52-53) Solicited (by you), the sage (who knows the essence of virtue) will part with in your favour and (particularly) in favour of (his disciples,) the two Aświnīkumāras (your physicians) his (own) limbs. Then out of (the bones of) those limbs will be produced a thunderbolt (the best of weapons), forget by Viśwakarmā (the artisan of the gods), by means of which and (further) strengthened with My power, (O Indra) you will be able to sever the head of Vṛtra. (54) When he is slain, you will regain your (past) glory, missiles, weapons and riches, and everything will be well with you; for enemies can never destroy those who are devoted to Me. (55)

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* Having come to know that the sage Dadhīci was well-versed in Brahmavidyā (the knowledge relating to the Supreme Spirit), the two Aświnīkumāras once approached him and sought from him the knowledge of Brahma. The sage, who was then engaged in some religious rite, politely dismissed them assuring them that he would impart that knowledge to them on some other occasion. No sooner had they left than Indra (the chief of the gods) called on the sage and asked him not to teach Brahmavidyā to the Aświnīkumāras, who were physicians and as such hardly qualified to receive it, and threatened to behead the sage in case he insisted on imparting the said knowledge to them. When the Aświnīkumāras approached the sage again and learnt from him of Indra's threat, they offered to cut off the sage's head even before and replace it with the head of a horse, and requested him to teach Brahmavidyā by the horse's head, so that if Indra actually came and severed the sage's head in the course of the latter's discourse they would easily restore his original head. The sage, who prized his word more than his head, readily agreed and allowed himself to be beheaded by the heavenly physicians and taught them Brahmavidyā by the horse's head.

Thus ends the ninth discourse, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

An account of the conflict between Indra and Vṛtra

श्रीशुक उवाच

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः। पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः। १।
तथाभियाचितो देवैर्ऋषिराथर्वणो महान्। मोदमान उवाचेदं प्रहसन्निव भारत। २।
अपि वृन्दारका यूयं न जानीथ शरीरिणाम्। संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः। ३।
जिजेविषूणां जीवानामात्मा प्रेष्ठ इहेप्सितः। क उत्सहेत तं दातुं भिक्षमाणाय विष्णवे। ४।

Śrī Śuka began again : Having thus fully instructed Indra, Lord Śrī Hari, the Protector of the universe, disappeared on that very spot, while the gods (who are noted for their unwinking eyes) kept looking on. (1) Solicited by the gods in the aforesaid manner (as instructed by the Lord), and (greatly) rejoicing, the magnanimous sage Dadhīci (the son of Atharvā) replied as follows, as though jesting, O Parīkṣit (a scion of Bharata) :— (2) "O gods, have you no idea of the pain that is actually caused to embodied beings at the time of death— a pain so hard to bear that it robs them (even) of their consciousness ? (3) The body is the dearest object in this life, (particularly) sought after by living beings that are eager to survive. Who would have the courage to part with it even for Lord Viṣṇu, should He ask for it ?" (4)

देवा ऊचुः

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिनाम्। भवद्विधानां महतां पुण्यश्लोकेड्यकर्मणाम्। ५।
ननु स्वार्थपरो लोको न वेद परसंकटम्। यदि वेद न याचेत नेति नाह यदीश्वरः। ६।

The gods replied : Now what is that which is difficult to part with, O (holy) Brāhmaṇa, for magnanimous souls like you, who are compassionate to (all) living beings and whose (noble) deeds are extolled (even) by men of sacred renown? (5) Surely selfish people do not realize the difficulty of the donor; if they know it, they would not ask a gift (of him). And a donor (too) would not say "No", when capable of granting their request. (6)

ऋषिरुवाच

धर्मं वः श्रोतुकामेन यूयं मे प्रत्युदाहृताः। एष वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम्। ७।
योऽध्रुवेणात्मना नाथा न धर्मं न यशः पुमान्। ईहेत भूतदयया स शोच्यः स्थावरैरपि। ८।
एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः। यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति। ९।
अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः। यन्नोपकुर्यादस्वार्थैर्मर्त्यः स्वज्ञातिविग्रहैः। १०।

The sage (Dadhīci) said : I replied to you (as I have done) only because I wished to hear from you about Dharma (righteousness), Here do I cast off this body, which is (so) dear to you (coveted by you) and which is sure to leave me (one day). (7) The man who fails to earn by means of his transient body, O lords, neither religious merit nor fame through kindness to living beings deserves to be pitied even by immobile creatures (trees, plants and

so on, that exist for others). (8) The everlasting virtue practised by men of sacred renown consists merely in this that a man himself grieves and rejoices in sympathy with the grief and joy of his fellow-beings. (9) Oh, what a pity, Oh, how painful it is that a mortal should not serve others with his wealth, sons and other kinsmen and body, which besides being transitory (by nature), are not only of no use to him but (really) belong to others. (10)

श्रीशुक उवाच

एवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम्। परे भगवति ब्रह्मण्यात्मानं सन्नयञ्जहौ ।११।
यताक्षासुमनोबुद्धिस्तत्त्वदृग् ध्वस्तबन्धनः। आस्थितः परमं योगं न देहं बुबुधे गतम् ।१२।

Śrī Śuka continued : Having thus made up his mind and merging his (individual) self in the Lord, the Supreme Reality, the sage Dadhīci, the son of Atharvā, dropped his body. (11) Having controlled his senses, vital airs, mind and intellect, his eyes fixed on the (absolute) Truth and (all) fetters (in the form of virtue and sin) broken, he established himself in supreme Yoga (perfect identity with Brahma), so that he did not know when the body (actually) fell. (12)

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा। मुनेः शुक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः ।१३।
वृतो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत। स्तूयमानो मुनिगणैस्त्रैलोक्यं हर्षयन्निव ।१४।
वृत्रमभ्यद्रवच्छेत्तुमसुरानीकयूथपैः । पर्यस्तमोजसा राजन् क्रुद्धो रुद्र इवान्तकम् ।१५।
ततः सुराणामसुरै रणः परमदारुणः। त्रेतामुखे नर्मदायामभवत् प्रथमे युगे ।१६।
रुद्रैर्वसुभिरादित्यैरश्विभ्यां पितृवह्निभिः। मरुद्भिर्ऋभुभिः साध्यैर्विश्वेदेवैर्मरुत्पतिम् ।१७।
दृष्ट्वा वज्रधरं शक्रं रोचमानं स्वया श्रिया। नामृष्यन्नसुरा राजन् मृधे वृत्रपुरःसराः ।१८।
नमुचिः शम्बरोऽनर्वा द्विमूर्धा ऋषभोऽम्बरः। हयग्रीवः शङ्कुशिरा विप्रचित्तिरयोमुखः ।१९।
पुलोमा वृषपर्वा च प्रहेतिर्हेतिरुत्कलः। दैतेया दानवा यक्षा रक्षांसि च सहस्रशः ।२०।
सुमालिमालिप्रमुखाः कार्तस्वरपरिच्छदाः। प्रतिषिध्येन्द्रसेनाग्रं मृत्योरपि दुरासदम् ।२१।
अभ्यर्दयन्नसंभ्रान्ताः सिंहनादेन दुर्मदाः। गदाभिः परिघैर्बाणैः प्रासमुद्गरतोमरैः ।२२।
शूलैः परश्वधैः खड्गैः शतघ्नीभिर्भुशुण्डिभिः। सर्वतोऽवाकिरन् शस्त्रैरस्त्रैश्च विबुधर्षभान् ।२३।
न तेऽदृश्यन्त संछन्नाः शरजालैः समन्ततः। पुङ्खानुपुङ्खपतितैर्ज्योतींषीव नभोघनैः ।२४।
न ते शस्त्रास्त्रवर्षौघा ह्यासेदुः सुरसैनिकान्। छिन्नाः सिद्धपथे देवैर्लघुहस्तैः सहस्रधा ।२५।
अथ क्षीणास्त्रशस्त्रौघा गिरिशृङ्गद्रुमोपलैः। अभ्यवर्षन् सुरबलं चिच्छिदुस्तांश्च पूर्ववत् ।२६।

Now, taking up the thunderbolt, forged by Viśwakarmā (the heavenly artisan) out of the bones of the sage Dadhīci, and endowed with the Lord's energy, Indra felt very strong. (13) Surrounded by all the hosts of gods, he was being extolled by crowds of sages and shone on (the back of) Airāvata (the king of the elephants), as though delighting (all) the three worlds (heaven, earth and the intermediate region). (14) In order to cut down Vṛtra, who was surrounded by generals of demon cohorts, he assailed the demon with (great) impetuosity and full of wrath, O Parīkṣit, even as Rudra (the god presiding over destruction) rushes against Death (at the time of universal destruction). (15) Thereupon ensued a most fierce conflict of the gods with the demons on the bank of the (holy) Narmadā (river) at the beginning of Tretā during the very first round of the four Yugas (of the current Manvantara, the Vaivaswata Manvantara). (16) The demons headed by Vṛtra, O king (Parīkṣit), could not bear to see Śakra (Indra), the king of the gods, armed with the thunderbolt and resplendent in his native glory on the field of battle and accompanied by the Rudras (the gods presiding over destruction), the Vasus, the Ādityas (the sons of Aditi), the two Aświnīkumāras (the

celestial physicians), the manes, the gods of fire, the Maruts (the wind-gods), the Ṛbhus, the Sādhyas and the Viśwedevas. (17-18) Namuci, Śambara, Anarvā, Dwimūrdhā (who had a pair of heads), Ṛṣabha, Ambara, Hayagrīva (so-called because he was endowed with a horse's head), Śaṅkuśirā (lit., spear-headed), Vipracitti, Ayomukha (who was endowed with a snout of iron), Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala, and (other) Daityas (sons of Diti) and Dānavas (sons of Danu), Yakṣas and Rākṣasas (ogres)—led by Sumālī and Mālī—who numbered several thousand and were adorned with gold ornaments resisted and harassed the vanguard of Indra's army, which was difficult to approach even for Death. With a lion's roar the furious demons, who were not the least agitated, (virtually) covered the generals of the celestial army on all sides with showers of maces, iron bludgeons, arrows, barbed darts, Mudgaras (a kind of hammer-like weapon), lances, pikes, axes, swords, Śataghnīs* (a cylindrical piece of wood four cubits long and studded with iron spikes), Bhuśuṇḍīs (another similar weapon with iron spikes one exceeding the other in length) and other weapons and missiles. (19—23) Completely screened all round with volleys of arrows, each of which got stuck into the shaft of another, they (the celestial generals) could not be seen like luminaries hidden by clouds in the sky. (24) Torn in thousands of pieces (even) in the air by the gods, who were skilled archers, those volleys of missiles and weapons surely did not reach (touch) the celestial troops at all. (25) Their stock of missiles and weapons being depleted, they now showered mountainpeaks, trees and stones on the celestial host and the gods split them as before. (26)

तानक्षतान् स्वस्तिमतो निशाम्य शस्त्रास्त्रपूगैरथ वृत्रनाथाः ।
द्रुमैर्दृषद्भिर्विविधाद्रिशृङ्गैरविक्षतांस्तत्रसुरिन्द्रसैनिकान् ।२७।
सर्वे प्रयासा अभवन् विमोघाः कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रुक्षवाचः ।२८।
ते स्वप्रयासं वितथं निरीक्ष्य हरावभक्ता हतयुद्धदर्पाः ।
पलायनायाजिमुखे विसृज्य पतिं मनस्ते दधुरात्तसाराः ।२९।
वृत्रोऽसुरांस्ताननुगान् मनस्वी प्रधावतः प्रेक्ष्य बभाष एतत् ।
पलायितं प्रेक्ष्य बलं च भग्नं भयेन तीव्रेण विहस्य वीरः ।३०।
कालोपपन्नां रुचिरां मनस्विनामुवाच वाचं पुरुषप्रवीरः ।
हे विप्रचित्ते नमुचे पुलोमन् मयानर्वञ्छम्बर मे शृणुध्वम् ।३१।
जातस्य मृत्युर्ध्रुव एष सर्वतः प्रतिक्रिया यस्य न चेह क्लृप्ता ।
लोको यशश्चाथ ततो यदि ह्यमुं को नाम मृत्युं न वृणीत युक्तम् ।३२।
द्वौ संमताविह मृत्यू दुरापौ यद् ब्रह्मसंधारणया जितासुः ।
कलेवरं योगरतो विजह्याद् यदग्रणीर्वीरशयेऽनिवृत्तः ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे इन्द्रवृत्रासुरयुद्धवर्णनं नाम दशमोऽध्यायः ।१०।

Finding the aforesaid warriors of Indra secure and unhurt by their volleys of weapons and missiles and unscathed even by the trees, stones and peaks of mountains of every description (hurled by them), the demons led by Vṛtra were filled with dismay. (27) All the efforts repeatedly made by the demons (the sons of Diti) against the gods, to whom the all-blissful Lord was favourably disposed, proved entirely infructuous even as the maledictory

* Śrīdhara Swāmī in his well-known commentary on Śrīmad Bhāgavata quotes the following couplet from a lexicon in order to show that a Śataghnī and a Bhuśuṇḍi are almost similar in appearance:—

शतघ्नी च चतुर्हस्ता लोहकण्टकसंचिता। भुशुण्डी सर्वतो लोहकण्टकानुक्रमोन्नता॥

and harsh words employed by the vile against exalted souls fail to provoke them. (28) Finding their efforts fruitless, the aforesaid demons, who cherished no devotion to Śrī Hari and had their pride crushed in battle, nay, who had been robbed of their energy (by their enemies), resorted to (the expedient of) fleeing away (from the battle-field) deserting their leader (Vṛtra) in the very initial stages of the conflict. (29) Seeing those Asuras—who had (till then) followed his lead—fleeing away, and (further) observing his ranks (too) broken and run away through intense fear, the valiant and self-possessed Vṛtra heartily laughed and spoke as follows. (30) That heroic personage made the following speech, which was not only appropriate to the occasion but thrilling to the brave—"Hullo Vipraciti, Namuci, Pulomā, Maya, Anarvā and Śambara, (just) listen to me. (31) This death (which is so abhorrent to you) is sure to befall everyone that is born, wherever one may be; and no means (whatsoever) of avoiding it in this world (of matter) has been devised (by the creator). If, therefore, (an abode in) heaven (hereafter) and fame (in this world) could be had from it, who as a matter of fact would not actually court such a desirable death ? (32) The following two modes of death are approved of in the scriptures and do not easily fall to one's lot. viz., (i) that he who is devoted to the practice of Yoga should, after controlling his vital airs and senses, cast off his body through deep concentration of mind on Brahma (the Absolute) and (ii) that, placed in the forefront of a battle, a man should give up the ghost on the battle-field, taking care not to turn his back on the enemy." (33)

Thus ends the tenth discourse entitled "An account of the conflict between Indra (the chief of the gods) and the demon Vṛtra," in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Vṛtra's teaching to Indra

श्रीशुक उवाच

त एवं शंसतो धर्मं वचः पत्युरचेतसः । नैवागृह्णन् भयत्रस्ताः पलायनपरा नृप । १ ।
विशीर्यमाणां पृतनामासुरीमसुरर्षभः । कालानुकूलैस्त्रिदशैः काल्यमानामनाथवत् । २ ।
दृष्ट्वातप्यत संक्रुद्ध इन्द्रशत्रुरमर्षितः । तान् निवार्यौजसा राजन् निर्भर्त्स्येदमुवाच ह । ३ ।
किं व उच्चरितैर्मातुर्धावद्भिः पृष्ठतो हतैः । न हि भीतवधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् । ४ ।
यदि वः प्रधने श्रद्धा सारं वा क्षुल्लका हृदि । अग्रे तिष्ठत मात्रं मे न चेद् ग्राम्यसुखे स्पृहा । ५ ।

Śrī Śuka went on : Frantic with fear and robbed of (all) good sense, and intent on flight, the demons paid no heed at all to the advice of their chief, who was thus preaching virtue to them, O king (Parīkṣit) ! (1) Roused to indignation and enraged to see the demon host being shattered and put to flight—as though it were masterless—by the gods (who pass through only three stages in life, viz., childhood, adolescence and full manhood and never grow old, and) to whom time (fortune) appeared propitious, Vṛtra (the enemy of Indra), the foremost of the demons, felt agonized (at heart). Warding the gods off by his (own) might, O Parīkṣit, and scolding them, he actually addressed the following words to them:—(2-3) "What will be gained by you through these fugitives—who are no better than the excreta of their mother—being

struck from behind ? Indeed the slaughter of the terror-stricken is neither praiseworthy nor conducive to heavenly enjoyment for those who account themselves as brave. (4) If you are keen about fighting or if there is courage in your heart, O vile creatures, and (again) if there is no craving (in your heart) for sensuous enjoyments, stand but for a moment before me". (5)

एवं सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून्। व्यनदत् सुमहाप्राणो येन लोका विचेतसः । ६ ।
तेन देवगणाः सर्वे वृत्रविस्फोटनेन वै। निपेतुर्मूर्च्छिता भूमौ यथैवाशनिना हताः । ७ ।
ममर्द पद्भ्यां सुरसैन्यमातुरं निमीलिताक्षं रणरङ्गदुर्मदः ।
गां कम्पयन्नुद्यतशूल ओजसा नालं वनं यूथपतिर्यथोन्मदः । ८ ।
विलोक्य तं वज्रधरोऽत्यमर्षितः स्वशत्रवेऽभिद्रवते महागदाम् ।
चिक्षेप तामापततीं सुदुःसहां जग्राह वामेन करेण लीलया । ९ ।
स इन्द्रशत्रुः कुपितो भृशं तया महेन्द्रवाहं गदयोग्रविक्रमः ।
जघान कुम्भस्थल उन्नदन् मृधे तत्कर्म सर्वे समपूजयन्नृप ।१०।
ऐरावतो वृत्रगदाभिमृष्टो विघूर्णितोऽद्रिः कुलिशाहतो यथा ।
अपासरद् भिन्नमुखः सहेन्द्रो मुञ्चन्नसृक् सप्तधनुर्भृशार्तः ।११।
न सन्नवाहाय विषण्णचेतसे प्रायुङ्क्त भूयः स गदां महात्मा ।
इन्द्रोऽमृतस्यन्दिकराभिमर्शवीतव्यथक्षतवाहोऽवतस्थे ।१२।
स तं नृपेन्द्राहवकाम्यया रिपुं वज्रायुधं भ्रातृहणं विलोक्य ।
स्मरंश्च तत्कर्म नृशंसमंहः शोकेन मोहेन हसञ्जगाद ।१३।

Thus threatening the host of gods, his enemies, by his (words as well as by his gigantic) figure, and full of rage, Vṛtra, who was possessed of vast strength, roared in such a way that people fainted (to hear the sound). (6) Rendered unconscious by that (terrible) yell of Vṛtra, all the gods actually dropped on the ground just as they would when struck with lightning. (7) Taking up his spear and shaking the earth by his strength, Vṛtra (whose ardent passion for the pastime of warfare could not be easily repressed) trod down under his feet the troops of the gods—(that were) lying unconscious with their eyes closed—even as a lordly elephant would trample down in its mad fury a bed of lotuses. (8) Indra (the wielder of the thunderbolt) was seized with great indignation to see him and hurled a huge mace at his enemy, who was (now) rushing towards him. The demon (however) sportfully caught that most formidable weapon with his left hand even as it approached him. (9) Roaring in fury, the said enemy of Indra, who was possessed of terrible prowess, struck on the head with that mace the elephant (Airāvata) that bore the mighty Indra on its back. All those present on the battle-field admired this feat of his, O Parīkṣit ! (10) Smitten with the mace hurled by Vṛtra even like a mountain struct with lightning and much afflicted, Airāvata along with Indra (mounted on its back) retreated to a distance of twenty-eight cubits, reeling and vomiting blood, its mouth broken. (11) That noble soul (Vṛtra) did not aim the mace for a second time at Indra, who felt dejected in mind and whose elephant was stunned (with the blow). (Meanwhile,) O king of kings, Indra, whose wounded elephant was rid of its pain by the (very) touch of his hand, that shed drops of nectar, stood (once more) before Vṛtra. (12) Seeing the aforesaid Indra (his own enemy and) the slayer of his (elder) brother (Viśwarūpa), standing (before him) armed with the thunderbolt and seeking a (single) combat with him, O king of kings, Vṛtra was filled with grief and infatuation as he recollected that cruel and sinful deed of his adversary, and spoke laughing (as follows) : (13)

वृत्र उवाच

दिष्ट्या भवान् मे समवस्थितो रिपुर्यो ब्रह्महा गुरुहा भ्रातृहा च ।

दिष्ट्यानृणोऽद्याहमसत्तम त्वया मच्छूलनिर्भिन्नदृषद्धृदाचिरात् ।१४।
यो नोऽग्रजस्यात्मविदो द्विजातेर्गुरोरपापस्य च दीक्षितस्य ।
विश्रभ्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकरुणः स्वर्गकामः ।१५।
ह्रीश्रीदयाकीर्तिभिरुज्झितं त्वां स्वकर्मणा पुरुषादैश्च गर्ह्यम् ।
कृच्छ्रेण मच्छूलविभिन्नदेहमस्पृष्टवह्निं समदन्ति गृध्राः ।१६।
अन्येऽनु ये त्वेह नृशंसमज्ञा ये ह्युद्यतास्त्राः प्रहरन्ति मह्यम् ।
तैर्भूतनाथान् सगणान् निशातत्रिशूलनिर्भिन्नगलैर्यजामि ।१७।
अथो हरे मे कुलिशेन वीर हर्ता प्रमथ्यैव शिरो यदीह ।
तत्रानृणो भूतबलिं विधाय मनस्विनां पादरजः प्रपत्स्ये ।१८।
सुरेश कस्मान्न हिनोषि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।
मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थेव याच्ञा ।१९।
नन्वेष वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः ।
तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः ।२०।
अहं समाधाय मनो यथाऽऽह सङ्कर्षणस्तच्चरणारविन्दे ।
त्वद्वज्ररंहोलुलितग्राम्यपाशो गतिं मुनेर्याम्यपविद्धलोकः ।२१।
पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।
न राति यद् द्वेष उद्वेग आधिर्मदः कलिर्व्यसनं संप्रयासः ।२२।
त्रैवर्गिकायासविघातमस्मत्पतिर्विधत्ते पुरुषस्य शक्र ।
ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिञ्चनगोचरोऽन्यैः ।२३।

Vṛtra said : Luckily enough (for me) you, who slew a Brāhmaṇa, your (own) preceptor and my brother (all in the person of Viśwarūpa), have firmly stood before me as my adversary. How glad am I that through you, O most wicked one, when your stone-like heart has been pierced through before long by my trident, I shall have discharged my debt (to my brother) today. (14) You ruthlessly lopped off with a sword the heads of my innocent brother—who besides being a Brāhmaṇa and your preceptor, had realized the Self and reposing (full) confidence in you, was (duly) engaged in a sacrifice (on your behalf), (even) as one aspiring to (an abode in) heaven would sever the head of an animal to be sacrificed. (15) When your body has been torn asunder by my trident, vultures will feast (before long) on you—forsaken as you are by shame, grace, compassion and glory and fit to be censured (even) by Rākṣasas (who devour human beings) because of your sinful deeds—since you will get no fire (to burn you). (16) Nay, I shall indeed propitiate the god Bhairava and others (the leaders of ghosts) with their retinue through (the blood of) those other foolish gods who, following (the lead of) your cruel self, have raised their missiles to strike me on this field of battle and whose neck will be (presently) pierced through with my sharpened trident. (17) If, on the other hand, O valiant Indra, you actually succeed in crushing my army and severing my (own) head with your thunderbolt in this encounter, I shall in that case offer my body as a (propitiatory) oblation to birds and beasts (such as vultures and jackals) and (thus) freed from all debts (of Karma), attain to the dust of feet (destiny or abode) of enlightened souls (Nārada and others). (18) O ruler of gods, wherefore do you not hurl your unfailing thunderbolt at me, your enemy, stationed before you? (Pray) do not entertain any misgiving (in your mind). (Rest assured that) the thunderbolt will not prove ineffectual as your mace or as an

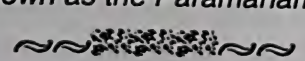
entreaty seeking its fulfilment from a miser. (19) Surely this thunderbolt of yours, O Indra, has been whetted by the energy of Śrī Hari as well as by the asceticism of the sage Dadhīci. Prompted by Lord Viṣṇu, get rid of your enemy (myself) with the selfsame weapon; (for) victory, fortune and virtues lean to that side alone on which stands Śrī Hari. (20) Concentrating my mind on the lotus-feet of Lord Saṅkarṣaṇa (even) as He has instructed me, and with the cords of attachment to the pleasures of sense cut asunder by the force of your thunderbolt, and having (thus) cast off the body, I shall attain to the destiny of a sage given to contemplation. (21) The Lord does not of course bestow on His own people, exclusively devoted to Him, the riches that are available in heaven (the higher worlds), on earth or in the subterranean regions, and from which follow (as a matter of course) hatred, fear, mental anguish, arrogance, discord, suffering and toil. (22) Our Master (on the other hand), O Indra, frustrates the efforts of His servant for the attainment of the three objects of human pursuit (viz., religious merit, worldly riches and sensuous enjoyment). From such frustration is to be inferred the grace of the Lord, which is the lot of (only) those who have nothing (to call their own) and is difficult to attain for others. (23)

अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासुपतेर्गुणांस्ते गृणीत वाक् कर्म करोतु कायः ।२४।
न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ।२५।
अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ।२६।
ममोत्तमश्लोकजनेषु सख्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।
त्वन्मायया ऽऽत्मात्मजदारगेहेष्वासक्तचित्तस्य न नाथ भूयात् ।२७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे वृत्रस्येन्द्रोपदेशो नामैकादशोऽध्यायः ।११।

(Turning mentally towards the Lord,) May I, O Hari, be born again (after death) as a servant of those devotees who have solely taken refuge in Your (lotus) feet. Let my mind ponder and tongue celebrate the excellences of the Lord of my life (Yourself) and let my body do Your service (alone). (24) O Storehouse of all blessedness and grace ! without You I crave neither the abode of Dhruva (which is placed above Indra's paradise) nor even the realm of Brahmā (the highest heaven) nor the sovereignty of the entire globe nor the lordship of the subterranean regions nor the (superhuman) powers (Aṇimā and so on) attained through Yoga nor Liberation (freedom from rebirth). (25) Even as unfledged birds (left behind in their nest) are eager to see the mother bird, young calves tormented with hunger (and kept away from the mother cow) seek the milk (of its udders) and a beioved wife, depressed in spirits (due to desolation) longs to see her beloved husband, absent from home, my mind, O lotus-eyed one, is keen to behold You. (26) Let there be my friendship with the devotees of the Lord of excellent renown, revolving as I do in the whirligig of transmigration due to my own deeds. And let him whose mind is attached through Your Māyā (deluding potency), to his body, offspring, wife and home, O Lord, have no friendship with me. (27)

Thus ends the eleventh discourse entitled "Vṛtra's teaching to Indra,"
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.



अथ द्वादशोऽध्यायः

Discourse XII

The demon Vṛtra slain

ऋषिरुवाच

एवं जिहासुर्नृप देहमाजौ मृत्युं वरं विजयान्मन्यमानः ।
शूलं प्रगृह्याभ्यपतत् सुरेन्द्रं यथा महापुरुषं कैटभोऽप्सु । १ ।
ततो युगान्ताग्निकठोरजिह्वमाविध्य शूलं तरसासुरेन्द्रः ।
क्षिप्त्वा महेन्द्राय विनद्य वीरो हतोऽसि पापेति रुषा जगाद । २ ।
ख आपतत् तद् विचलद् ग्रहोल्कवन्निरीक्ष्य दुष्प्रेक्ष्यमजातविक्लवः ।
वज्रेण वज्री शतपर्वणाच्छिनद् भुजं च तस्योरगराजभोगम् । ३ ।
छिन्नैकबाहुः परिघेण वृत्रः संरब्ध आसाद्य गृहीतवज्रम् ।
हनौ तताडेन्द्रमथामरेभं वज्रं च हस्तान्न्यपतन्मघोनः । ४ ।
वृत्रस्य कर्मातिमहाद्भुतं तत् सुरासुराश्चारणसिद्धसङ्घाः ।
अपूजयंस्तत् पुरुहूतसंकटं निरीक्ष्य हा हेति विचुक्रुशुर्भृशम् । ५ ।
इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
तमाह वृत्रो हर आत्तवज्रो जहि स्वशत्रुं न विषादकालः । ६ ।
युयुत्सतां कुत्रचिदाततायिनां जयः सदैकत्र न वै परात्मनाम् ।
विनैकमुत्पत्तिलयस्थितीश्वरं सर्वज्ञमाद्यं पुरुषं सनातनम् । ७ ।
लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे । द्विजा इव शिचा बद्धाः स काल इह कारणम् । ८ ।
ओजः सहो बलं प्राणममृतं मृत्युमेव च । तमज्ञाय जनो हेतुमात्मानं मन्यते जडम् । ९ ।
यथा दारुमयी नारी यथा यन्त्रमयो मृगः । एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः । १० ।
पुरुषः प्रकृतिर्व्यक्तमात्मा भूतेन्द्रियाशयाः । शक्नुवन्त्यस्य सर्गादौ न विना यदनुग्रहात् । ११ ।
अविद्वानेवमात्मानं मन्यतेऽनीशमीश्वरम् । भूतैः सृजति भूतानि ग्रसते तानि तैः स्वयम् । १२ ।
आयुः श्रीः कीर्तिरैश्वर्यमाशिषः पुरुषस्य याः । भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः । १३ ।
तस्मादकीर्तिर्यशसोर्जयापजययोरपि । समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा । १४ ।
सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः । तत्र साक्षिणमात्मानं यो वेद न स बध्यते । १५ ।
पश्य मां निर्जितं शक्र वृक्णायुधभुजं मृधे । घटमानं यथाशक्ति तव प्राणजिहीर्षया । १६ ।
प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः । अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः । १७ ।

The sage (Śrī Śuka) resumed : Thus desiring, O king (Parīkṣit), to drop his body on the field of battle and accounting death preferable to victory, Vṛtra seized his trident and rushed at Indra (the ruler of the gods) even as the demon Kaiṭabha attacked Lord Viṣṇu (the Supreme Person) on (the) water (that flooded the entire universe during the final dissolution). (1) Then whirling his trident, whose prongs were formidable like the flames of the fire that breaks out at the time of universal destruction, and hurling it with great force at the mighty Indra (the lord of paradise), the valiant Vṛtra (the chief of the demons) roared and angrily exclaimed: "You are killed, O wicked one !" (2) Not (at all) perturbed to see the trident—dazzling as a planet or a meteor—darting through the air with a whirling motion, Indra (the wielder of the thunderbolt) cut it down, as well

as his arm, round and thick as the body of Vāsuki (the king of serpents) with his thunderbolt, which had a hundred joints. (3) With one of his arms (thus) lopped off, and full of rage, (the demon) Vṛtra approached Indra, who still held his thunderbolt, and smote him as well as Airāvata (the celestial elephant) in the jaws with his iron club and (lo !) the thunderbolt dropped down from Indra's hand.(4) (Both) the gods and the demons as well as the hosts of Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystical powers from their very birth) admired that most marvellous feat of Vṛtra and (at the same time) cried again and again 'Alack ! Alack !!' to see the critical plight of Indra (who is invoked by many). (5) Much ashamed (at his discomfiture), Indra did not pick up again in the presence of his foe the thunderbolt slipped from his hand. To him Vṛtra (now) said, "Taking up your thunderbolt (once more), O Indra, kill your enemy (in my person); this is not the time for despondency. (6) Nowhere does victory invariably woo the bellicose armed with weapons, but only on particular occasions, since they are all subject to their destiny except the Lord (the eternal Person), the all-knowing Cause, the one Controller of creation, preservation and dissolution (of the universe). (7) That Lord alone (in the form of Time, the propeller of all) is responsible for (their) victory and defeat; for it is subject to His control that (all) these worlds along with their guardian deities (Brahmā and others) helplessly carry on their activity like birds caught in a net. (8) Not recognizing the Lord (Time) as the (real) Cause in the shape of the potency of the Indriyas (the senses of perception as well as the organs of action), the power of the mind and bodily strength, life, immortality (final beatitude) and death as well, man looks upon the gross body as the cause (of victory etc.). (9) Just as a wooden puppet or even as a mechanical toy-deer is subject to the control of the showman or the individual winding up the toy, likewise know (all) living beings, O Indra, as subject to the control of God. (10) Without His help (inspiration) the Jīva (individual soul), Prakṛti (primordial matter), Mahat-tattva (the principle of cosmic intelligence), the ego, the five elements, the (ten) Indriyas and the mind fail to create, maintain and dissolve the universe. (11) He who is ignorant of this (fact) regards his own incapable (dependent) self as capable (of doing everything independently). (Really speaking,) it is He who evolves beings through other beings (their parents) and devours them Himself through (carnivorous) beings (such as a tiger). (12) Whatever blessings in the form of (long) life, affluence, fame and power are coveted by a man are obtained by him at the time appointed for the same as surely as their contraries (in the shape of death, poverty, infamy and so on), even though he may be unwilling to have them. (13) Therefore, one should remain balanced in joy and sorrow (severally) proceeding from fame and disrepute, victory and defeat and even so from life and death. (14) Sattva, Rajas and Tamas are the (three) modes of Prakṛti (Matter) but not the attributes of the Self. He who recognizes the Self to be a (mere) witness of these is not bound (by them). (15) Look at me, O Indra, exerting to the best of my power with intent to take your life, though (already) vanquished in battle and having my weapon (trident) and arm cut down (by you). (16) This warfare is (after all nothing but) a game of chance, in which life (itself) is staked, arrows are thrown as dice and the animals etc., carrying the warriors are the gaming-boards. It is never known here (till the last) whose lot is victory and whose, defeat." (17)

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत्। गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ।१८।

Śrī Śuka continued : On hearing the guileless speech of Vṛtra, Indra welcomed it. Picking up his thunderbolt and feeling no wonder (at his foe's extraordinary presence of mind and charitable disposition), he laughed heartily and replied to him (as follows). (18)

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी। भक्तः सर्वात्मनाऽऽत्मानं सुहृदं जगदीश्वरम् ।१९।

भवानतार्षीन्मायां वै वैष्णवीं जनमोहिनीम्। यद् विहायासुरं भावं महापुरुषतां गतः ।२०।
खल्विदं महदाश्चर्यं यद् रजःप्रकृतेस्तव। वासुदेवे भगवति सत्त्वात्मनि दृढा मतिः ।२१।
यस्य भक्तिर्भगवति हरौ निःश्रेयसेश्वरे। विक्रीडतोऽमृताम्भोधौ किं क्षुद्रैः खातकोदकैः ।२२।

Indra said : Oh, you have (really) achieved your object, O demon (chief), blessed as you are with such a (catholic, discerning, resolute and devout) mind (even at this critical moment), and devoted with all your being to the Lord (the Ruler of the universe), your (very) Self and (true) Friend ! (19) You have actually reached the end of the (insurmountable) Māyā of Lord Viṣṇu—which deludes people—in that, having shed the demoniac disposition, you have attained to the level of an exalted soul. (20) It is really a great wonder that, though Rājasika by temperament, you have conceived such an unflinching devotion to Lord Vāsudeva, who is Sattva (unmixed with Rajas and Tamas) personified ! (21) What use can he have for the shallow ditch-water (in the shape of heavenly and other trivial enjoyments) who sports in an ocean of nectar, blessed as he is with devotion to the almighty Śrī Hari, the Bestower of final beatitude? (22)

श्रीशुक उवाच

इति ब्रुवाणावन्योन्यं धर्मजिज्ञासया नृप। युयुधाते महावीर्याविन्द्रवृत्रौ युधाम्पती ।२३।
आविध्य परिघं वृत्रः काष्णायसमरिन्दमः। इन्द्राय प्राहिणोद् घोरं वामहस्तेन मारिष ।२४।
स तु वृत्रस्य परिघं करं च करभोपमम्। चिच्छेद युगपद् देवो वज्रेण शतपर्वणा ।२५।
दोर्भ्यामुत्कृत्तमूलाभ्यां बभौ रक्तस्रवोऽसुरः। छिन्नपक्षो यथा गोत्रः खाद् भ्रष्टो वज्रिणा हतः ।२६।
कृत्वाधरां हनुं भूमौ दैत्यो दिव्युत्तरां हनुम्। नभोगम्भीरवक्त्रेण लेलिहोल्बणजिह्वया ।२७।
दंष्ट्राभिः कालकल्पाभिर्ग्रसन्निव जगत्त्रयम्। अतिमात्रमहाकाय आक्षिपंस्तरसा गिरीन् ।२८।
गिरिराट् पादचारीव पद्भ्यां निर्जरयन् महीम्। जग्रास स समासाद्य वज्रिणं सहवाहनम् ।२९।
महाप्राणो महावीर्यो महासर्प इव द्विपम्। वृत्रग्रस्तं तमालक्ष्य सप्रजापतयः सुराः।
हा कष्टमिति निर्विण्णाश्चुक्रुशुः समहर्षयः ।३०।
निगीर्णोऽप्यसुरेन्द्रेण न ममारोदरं गतः। महापुरुषसन्नद्धो योगमायाबलेन च ।३१।
भित्त्वा वज्रेणतत्कुक्षिं निष्क्रम्य बलभिद् विभुः। उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा ।३२।
वज्रस्तु तत्कन्धरमाशुवेगः कृन्तन् समन्तात् परिवर्तमानः।
न्यपातयत् तावदहर्गणेन यो ज्योतिषामयने वार्त्रहत्ये ।३३।
तदा च खे दुन्दुभयो विनेदुर्गन्धर्वसिद्धाः समहर्षिसङ्घाः।
वार्त्रघ्नलिङ्गैस्तमभिष्टुवाना मन्त्रैर्मुदा कुसुमैरभ्यवर्षन् ।३४।
वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिररिन्दम। पश्यतां सर्वलोकानामलोकं समपद्यत ।३५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे वृत्रवधो नाम द्वादशोऽध्यायः ।१२।

Śrī Śuka went on : Thus talking to each other with a view to ascertaining (the true nature of) Dharma (righteousness), Indra (the chief of the gods) and the demon Vṛtra, who were both endowed with extraordinary prowess and were (great) leaders of warriors, fought on. (23) Whirling his terrible bludgeon made of black (wrought) iron with his left hand, Vṛtra, the chastiser of his foes, hurled it at Indra, O noble Parīkṣit ! (24) That (mighty) god (Indra), however, synchronously cut down with his thunderbolt—which had a hundred joints—the bludgeon as well as the hand of Vrtra that resembled the trunk of an elephant. (25) With both (his) arms cut asunder at the very root, and streaming blood (form the shoulders), the demon (Vṛtra) shone like a mountain struck

by Indra (with his thunderbolt) and dropped from the air with both its wings chopped off. (26) The demon, who was possessed of inordinate strength and extraordinary prowess and whose gigantic form was exceedingly tall, (now) stretched his lower jaw to the ground and extended the upper one to heaven; as though devouring (all) the three worlds (heaven, earth and the intervening space) with his mouth, deep as the sky, tongue fearful as the serpent's and teeth fierce as Death, nay, shaking mountains with (great) violence and pounding the earth under his feet like a huge mountain walking about, he went up to Indra (who was armed with his thunderbolt) and swallowed him with Airāvata (that carried him on its back) even as a python would swallow an elephant. Seeing him devoured by Vṛtra, the gods along with the lords of creation (Brahmā and others) and eminent sages were seized with despair and exclaimed, "Ah, what a pity !" (27—30) Though swallowed by Vṛtra (the chief of the demons), and reaching his stomach, Indra did not die, protected as he was by Lord Nārāyaṇa (the Supreme Person in the form of the armour-like Nārāyaṇa-Kavaca) as well as by mystical powers and the powers of conjuration. (31) Ripping up his belly with his thunderbolt, and coming out (in this way), the powerful Indra (the slayer of the demon Bala) with (great) vigour lopped off the enemy's head like the top of a mountain. (32) Though revolving with a quick speed, and cutting on all sides, the thunderbolt (of Indra) felled the neck of Vṛtra in as many (three hundred and sixty) days as are taken by the northward and southward marches of (the sun and other) heavenly bodies, at the time appointed for the death of the demon. (33) At that time drums sounded with a loud noise and the Gandharvas and Siddhas along with hosts of eminent sages joyously showered flowers on him, glorifying him with sacred hymns celebrating the prowess of the slayer of Vṛtra.(34) Issuing forth from the body of Vṛtra in the form of an effulgence, O Parīkṣit (a chastiser of foes), the soul of Vṛtra entered and merged into the Lord (who is beyond all the material worlds, while all the people (present there) looked on (with wonder). (35)

Thus ends the twelfth discourse entitled "Vṛtra slain," in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII
Indra's Victory

श्रीशुक उवाच

वृत्रे हते त्रयो लोका विना शक्रेण भूरिद। सपाला ह्यभवन् सद्यो विज्वरा निर्वृतेन्द्रियाः । १ ।
देवर्षिपितृभूतानि दैत्या देवानुगाः स्वयम्। प्रतिजग्मुःस्वधिष्ण्यानि ब्रह्मेशेन्द्रादयस्ततः । २ ।

Śrī Śuka began again : Vṛtra having (thus) been slain, (all) the three worlds with their guardian deities, excepting, of course, Indra, O munificent Parīkṣit, were immediately rid of anxiety and felt gratified at heart. (1) The gods and sages, manes and spirits, the demons and the attendants of the gods (Gandharvas and others) returned to their (respective) realms of their own accord without taking leave of (Indra) and then Brahmā (the creator), Śiva, Indra and other (great) gods (too) dispersed. (2)

राजोवाच

इन्द्रस्यानिर्वृतेर्हेतुं श्रोतुमिच्छामि भो मुने। येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत्। ३ ।

The king (Parīkṣit) said : I long to hear (from you). O (holy) sage, the cause of Indra's unhappiness. Why should there be agony to Indra (the chief of the gods) from something as a result of which the (other) gods felt gratified ? (3)

श्रीशुक उवाच

वृत्रविक्रमसंविग्नाः सर्वे देवाः सहर्षिभिः। तद्वधायार्थयन्निन्द्रं नैच्छद् भीतो बृहद्वधात्। ४ ।

Śrī Śuka replied : Frightened with the prowess of the demon Vṛtra all the gods along with the sages implored Indra to slay him. He, however, did not feel inclined to do so, afraid as he was of killing a Brāhmaṇa. (4)

इन्द्र उवाच

स्त्रीभूजलद्रुमैरेनो विश्वरूपवधोद्भवम्। विभक्तमनुगृह्णद्भिर्वृत्रहत्यां क्व मार्ज्म्यहम्। ५ ।

Indra said : The sin caused by the slaughter of Viśwarūpa has (since) been graciously shared by women, the earth, water and the trees. (But) how shall I (be able to) atone for (the sin proceeding from) the slaughter of Vṛtra? (5)

श्रीशुक उवाच

ऋषयस्तदुपाकर्ण्य महेन्द्रमिदमब्रुवन्। याजयिष्याम भद्रं ते हयमेधेन मा स्म भैः। ६ ।

हयमेधेन पुरुषं परमात्मानमीश्वरम्। इष्ट्वा नारायणं देवं मोक्ष्यसेऽपि जगद्वधात्। ७ ।

ब्रह्महा पितृहा गोघ्नो मातृहाऽऽचार्यहाघवान्। श्वादः पुल्कसको वापि शुद्ध्येरन् यस्य कीर्तनात्। ८ ।

तमश्वमेधेन महामखेन श्रद्धान्वितोऽस्माभिरनुष्ठितेन।

हत्वापि सब्रह्म चराचरं त्वं न लिप्यसे किं खलनिग्रहेण। ९ ।

Śrī Śuka continued : On hearing this the sages replied to the mighty Indra as follows:— "We shall get you to propitiate the Lord by means of a horse-sacrifice and all will be well with you. (Pray) too not be afraid. (6) Having worshipped Lord Nārāyaṇa, the Supreme Spirit, the Inner Controller and Ruler of the universe, through a horse-sacrifice you will be absolved even of the sin proceeding from the extermination of the (whole) world. (7) Through the (very) utterance of His Name the murderer of a Brāhmaṇa, the slaughterer of a cow, the slayer of one's father, mother or preceptor and any other sinner, (nay,) one who eats the flesh of a dog and even a man of sinful birth are purified (at once). (8) Propitiating Him with reverence through the great sacrifice, Aśwamedha, which will be performed by us, you will not be touched by sin even after killing the (entire) mobile and immobile creation including the Brāhmaṇa race, much less by the sin that may follow from the subjugation of an evil-doer (like Vṛtra)." (9)

श्रीशुक उवाच

एवं सञ्चोदितो विप्रैर्मरुत्वानहनद्रिपुम्। ब्रह्महत्या हते तस्मिन्नाससाद वृषाकपिम्।१०।

तयेन्द्रः स्मासहत् तापं निर्वृतिर्नामुमाविशत्। ह्रीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः।११।

तां ददर्शानुधावन्तीं चाण्डालीमिव रूपिणीम्। जरया वेपमानाङ्गीं यक्ष्मग्रस्तामसृक्पटाम्।१२।

विकीर्य पलितान् केशांस्तिष्ठ तिष्ठेति भाषिणीम्। मीनगन्ध्यसुगन्धेन कुर्वतीं मार्गदूषणम्।१३।

नभो गतो दिशः सर्वाः सहस्राक्षो विशाम्पते। प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम्।१४।

स आवसत्पुष्करनालतन्तूनलब्धभोगो यदिहाग्निदूतः।

वर्षाणि साहस्रमलक्षितोऽन्तः स चिन्तयन् ब्रह्मवधाद् विमोक्षम्।१५।

तावत्त्रिणाकं नहुषः शशास विद्यातपोयोगबलानुभावः ।
स सम्पदैश्वर्यमदान्धबुद्धिर्नीतस्तिरश्चां गतिमिन्द्रपत्न्या ।१६।
ततो गतो ब्रह्मगिरोपहूत ऋतम्भरध्याननिवारिताघः ।
पापस्तु दिग्देवतया हतौजास्तं नाभ्यभूदवितं विष्णुपत्न्या ।१७।

Śrī Śuka went on : Thus urged by the Brāhmaṇas, Indra killed Vṛtra (his enemy). On his being (thus) slain, the sin of having killed a Brāhmaṇa came upon Indra. (10) Due to (the consciousness of) that sin Indra suffered (untold) agony and no peace of mind returned to him (even for a moment). Even (fortitude and other) virtues fail to bring relief to him who, while endowed with a sense of shame, has incurred obloquy. (11) He saw the aforesaid sin running after him in human form, resembling that of a pariah woman suffering from consumption, clad in blood-stained clothes, her limbs trembling due to old age, and throwing about her grey hair, crying "Stop ! Stop !!" and befouling (the air of) the road with her breaths stinking like (rotten) fish. (12-13) Indra (who is possessed of a thousand eyes located all over his body), O Parīkṣit (a ruler of the people), ranged through the sky and (then) in all directions and, (finally) betaking himself to the north-east, O king, quickly entered the Mānasa lake. (14) Pondering within (himself) the means of absolution from the sin of having slain a Brāhmaṇa and getting no subsistence, because he remained under water and had the god of fire (who could not obviously enter water*) for his purveyor (agency conveying sacrificial offerings) , Indra lived unperceived (by Brahmahatyā) in the fibres of a lotus-stalk (in the Mānasa lake) for a thousand years. (15) Till then (the famous king) Nahuṣa (of the mortal world)—who had acquired the capacity to rule over Swarga by virtue of (his) worship, asceticism and mystical powers—ruled over (acted as the regent of) the third heaven† (the celestial region). His intellect (however) having been blinded through arrogance caused by opulence and power, he was cast (through an ingenious device‡) into a sub-human species (the serpent race) by Śacī (the virtuous spouse of Indra, whom he claimed as his wife). (16) Called by the invocation of the Brāhmaṇas (sages), Indra—whose sin had (in the meantime) been neutralized through meditation on Śrī Hari (the Upholder of

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* A famous commentator of Śrīmad Bhāgavata, however, points out that the god of fire does enter water when carrying oblations to Varuṇa (the god of water residing in water), so that it was not impossible for him to enter the Mānasa lake and purvey food to Indra. The Mānasa lake, however being closely guarded by the attendants of Śrī Rudra, he could not easily enter it without disclosing the secret of Indra's hiding there.

† Swarga (Indra's paradise) is called the third heaven inasmuch as it is the third in order of the seven upper spheres of the universe from the earth onwards, the terrestrial sphere (which has also been declared to be a place of enjoyment of the fruit of one's merits, with the exception of Bhāratavarṣa, which is pre-eminently a place for action—Karmabhūmi—vide V. xvii. II).

‡ Having ascended the throne of Indra, Nahuṣa—who was attracted by the extraordinary charms of the former's spouse, Śacī, claimed her as his legitimate wife and invited her accordingly to live with him. Śacī, who was the wedded wife of Indra and was, therefore, exclusively devoted to him, naturally disdained his invitation and sought the advice of the sage Bṛhaspati (Indra's preceptor and family priest, who had since returned and resumed his office) how to elude the grasp of Nahuṣa, whom she could not openly defy because of her forlorn condition. The sagacious Bṛhaspati, who naturally sympathized with the virtuous lady advised her that she should offer to meet Nahuṣa provided he should visit her in a palanquin borne by Brāhmaṇa sages. Nahuṣa, who was blinded with passion, readily agreed and commanded Agastya and other sages to carry him in a palanquin to Śacī's palace. In his eagerness to see the celestial lady, he goaded the bearers to proceed apace, and even touched the venerable sage Agastya with his foot saying "Move on, move on (सर्प, सर्प)".Enraged at this insolent behaviour on the part of the arrogant monarch, the sage pronounced a curse agaist him that he should fall down and be reborn in the serpent race. The execration uttered by the sage could not be otherwise and the king fell down at once from heaven and was transformed into a python and eventually redeemed in the following Dwāpara age by the virtuous king Yudhiṣṭhira.

truth)-returned after that to heaven; and the sin (of having killed a Brāhmaṇa)-that had been deprived of its force by Śrī Rudra (the deity presiding over the north-east)—could not assail him, protected (as he was) by Goddess Lakṣmī (the divine Consort of Lord Viṣṇu, dwelling in the bed of lotuses in the Mānasa lake). (17)

तं च ब्रह्मर्षयोऽभ्येत्य हयमेधेन भारत। यथावद्दीक्षयाञ्चक्रुः पुरुषाराधनेन ह ।१८।
अथेज्यमाने पुरुषे सर्वदेवमयात्मनि। अश्वमेधे महेन्द्रेण विततेब्रह्मवादिभिः ।१९।
स वै त्वाष्ट्रवधो भूयानपि पापचयो नृप। नीतस्तेनैव शून्याय नीहार इव भानुना ।२०।
स वाजिमेधेन यथोदितेन वितायमानेन मरीचिमिश्रैः ।
इष्ट्वाधियज्ञं पुरुषं पुराणमिन्द्रो महानास विधूतपापः ।२१।
इदं महाख्यानमशेषपाप्मनां प्रक्षालनं तीर्थपदानुकीर्तनम् ।
भक्त्युच्छ्रयं भक्तजनानुवर्णनं महेन्द्रमोक्षं विजयं मरुत्वतः ।२२।
पठेयुराख्यानमिदं सदा बुधाः शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।
धन्यं यशस्यं निखिलाघमोचनं रिपुञ्जयं स्वस्त्ययनं तथाऽऽयुषम् ।२३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे इन्द्रविजयो नाम त्रयोदशोऽध्यायः ।१३।

Brāhmaṇa sages (now) approached him, O Parīkṣit (a scion of Bharata), and duly consecrated him, they say, for a horse-sacrifice intended to propitiate Śrī Hari (the Supreme Person). (18) Now, while the Supreme Person, who embodies in Himself all the divinities, was being worshipped by the mighty Indra in the course of the (aforesaid) horse-sacrifice elaborately performed through the instrumentality of sages who were (great) expositors of the Vedas, even that huge mass of sin in the shape of the slaughter of the demon Vṛtra (son of the god Twaṣṭā), O king, was actually reduced to nothingness by that very sacrifice just as the hoar-frost is melted by the sun. (19-20) By propitiating the most ancient Person, the Deity presiding over sacrifices, through the (said) horse-sacrifice—which was being elaborately performed according to the scriptural ordinance through the instrumentality of Marīci and other sages—the aforesaid Indra was completely rid of his sins and became great (once more). (21) This great narrative is (decidedly) instrumental in washing off all one's sins and conducive to the growth of Devotion, replete as it is with the praises of the Lord (whose holy feet enable one to ford the vast ocean of metempsychosis), containing an account of His (great) devotee (Vṛtra) as well as of the absolution and decisive victory of the mighty Indra, nicknamed as Marutvān. (22) Therefore, the wise should always recite or hear (at least) on every festival this story relating to Indra, which beings wealth, fame and longevity, is a means of ridding one of all sinful propensities, and a source of (all) blessings and helps one to conquer one's enemies. (23)

Thus ends the thirteenth discourse entitled "The victory of Indra"
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

The Lament of Citraketu

परीक्षिदुवाच

रजस्तमःस्वभावस्य ब्रह्मन् वृत्रस्य पाप्मनः । नारायणे भगवति कथमासीद् दृढा मतिः । १ ।
देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् । भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते । २ ।
रजोभिः समसंख्याताः पार्थिवैरिह जन्तवः । तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः । ३ ।
प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम । मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिध्यति । ४ ।
मुक्तानामपि सिद्धानां नारायणपरायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने । ५ ।
वृत्रस्तु स कथं पापः सर्वलोकोपतापनः । इत्थं दृढमतिः कृष्ण आसीत् संग्राम उल्बणे । ६ ।
अत्र नः संशयो भूयाञ्छ्रोतुं कौतूहलं प्रभो । यः पौरुषेण समरे सहस्राक्षमतोषयत् । ७ ।

Parīkṣit submitted : How did (such an) unflinching devotion to the almighty Nārāyaṇa appear in the heart of the sinful Vṛtra, whose nature, O holy Brāhmaṇa, was predominated by Rajas and Tamas? (1) Devotion to the feet of Lord Viṣṇu (the Bestower of Liberation) does not ordinarily develop in the heart of (even) gods, whose intellect is (generally) pure, and sages, whose mind is untainted by sin. (2) Living beings in this universe are as numerous (innumerable) as there are particles of dust. Of them, only a few human creature and other (higher) beings, as a matter of fact, practise virtue. (3) Of them (again) seekers of liberation are ordinarily only few, O jewel among the Brāhmaṇas ! And among thousands of those seeking release scarce one is completely rid of attachment (to his home etc.) and attains success (in the shape of Self-Realization). (4) Even among tens of millions of those who have been rid of identification with the body etc., and even realized the Self, he whose mind is perfectly serene (entirely free from the craving for sense-gratification) and solely devoted to (the feet of) Lord Nārāyaṇa is most difficult to find. (5) How, then, did the sinful Vṛtra, the tormentor of all the worlds, who gratified by his valour on the battle-field (even) Indra (the thousand-eyed lord of paradise), remain so steadfast in (his) devotion to the Lord (the Attractor of all) in the midst of a fierce combat ? Great is our doubt in this matter and so is our eagerness to hear about it, O Master. (6-7)

सूत उवाच

परीक्षितोऽथ संप्रश्नं भगवान् बादरायणिः । निशम्य श्रद्दधानस्य प्रतिनन्द्य वचोऽब्रवीत् । ८ ।

Sūta continued : The glorious Śuka (the son of Bādarāyaṇa, more popularly known as Vedavyāsa) welcomed the relevant enquiry of the devout king Parīkṣit, when he heard it, and then made the following reply. (8)

श्रीशुक उवाच

श्रृणुष्वावहितो राजन्नितिहासमिमं यथा । श्रुतं द्वैपायनमुखान्नारदाद्देवलादपि । ९ ।
आसीद्राजा सार्वभौमः शूरसेनेषु वै नृप । चित्रकेतुरिति ख्यातो यस्यासीत् कामधुङ्मही । १० ।
तस्य भार्यासहस्राणां सहस्राणि दशाभवन् । सान्तानिकश्चापि नृपो न लेभे तासु सन्ततिम् । ११ ।
रूपौदार्यवयोजन्मविद्यैश्वर्यश्रियादिभिः । सम्पन्नस्य गुणैः सर्वैश्चिन्ता वन्ध्यापतेरभूत् । १२ ।
न तस्य संपदः सर्वा महिष्यो वामलोचनाः । सार्वभौमस्य भूश्चेयमभवन् प्रीतिहेतवः । १३ ।

तस्यैकदा तु भवनमङ्गिरा भगवानृषिः । लोकाननुचरन्नेतानुपागच्छद्यदृच्छया ।१४।
तं पूजयित्वा विधिवत्प्रत्युत्थानार्हणादिभिः । कृतातिथ्यमुपासीदत्सुखासीनं समाहितः ।१५।
महर्षिस्तमुपासीनं प्रश्रयावनतं क्षितौ । प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ।१६।

Śrī Śuka said : Hear attentively, O king, the following legend as heard (by me) from the mouth of (my father,) the sage Vedavyāsa (who was born in an island), as well as from the sages Nārada and Devala. (9) In the Śūrasena country (the tract lying about the city of Mathurā), so the tradition goes, there was a king, called by the name of Citraketu, O Parīkṣit, who ruled over the entire globe and to whom the earth yielded everything sought after (by him). (10) He had a crore wives; but, though capable of procreation, the emperor got no issue by (any of) them. (11) Anxiety now laid hold of Citraketu, who, though (fully) endowed with beauty, generosity, youth, noble lineage, learning, (universal) sovereignty, imperial fortune and all other virtues, was (yet) the husband of barren ladies. (12) All his riches, fair-eyed queens and (even the sovereignty of) this earth did not prove a source of delight to that ruler of the entire globe. (13) Ranging through these worlds, however, the glorious sage Aṅgirā on one occasion came to his house by chance. (14) Having honoured him with due ceremony by rising to greet him and offering him articles of worship etc., the emperor sat with a collected mind near the sage, who was now comfortably seated, having been (fully) entertained as a guest. (15) The great sage (Aṅgirā). O emperor, showed every courtesy and consideration in return to Citraketu, who sat close to him on the (bare) ground, bent low with modesty, and, calling his attention (to him), spoke the following words. (16)

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः । यथा प्रकृतिभिर्गुप्तः पुमान् राजापि सप्तभिः ।१७।
आत्मानं प्रकृतिष्वद्धा निधाय श्रेय आप्नुयात् । राज्ञा तथा प्रकृतयो नरदेवाहिताधयः ।१८।
अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथ मन्त्रिणः । पौरा जानपदा भूपा आत्मजा वशवर्तिनः ।१९।
यस्यात्मानुवशश्चेत्स्यात्सर्वे तद्वशगा इमे । लोकाः सपाला यच्छन्ति सर्वे बलिमतन्द्रिताः ।२०।
आत्मनः प्रीयते नात्मा परतः स्वत एव वा । लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ।२१।
एवं विकल्पितो राजन् विदुषा मुनिनापि सः । प्रश्रयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् ।२२।

Aṅgirā said : Is everything well with your person as well as with your Prakṛtis (the constituent elements of a state, viz., the high priest, the chief minister, the territories, i.e., the people, the fortresses, the treasury, the police and army—that enforce law and order—and the allies) and are you enjoying a sound health—you as well as your Prakṛtis ? (Even) as a Jīva (the embodied soul) is protected by the seven material sheaths (viz., Mahattattva or the principle of cosmic intelligence, the ego and the five subtle elements), so the king too is protected by the (aforesaid) seven constituent elements. (17) A king can enjoy the blessings of sovereignty by actually placing himself under the control of his Prakṛtis; (and) the Prakṛtis are likewise enriched by the king (by following his will and carrying out his commands), O ruler of men. (18) Are your wives, subjects, ministers, servants, people following particular trades, counsellors, citizens and inhabitants of the other parts (of your state), tributary chiefs and offspring obedient to your will ? (19) All these (unquestionably) follow the will of the man whose mind is under his control. (Nay,) all the worlds along with their guardian deities dutifully offer tribute to him. (20) (It seems to me that) your mind is not pleased either with others or with your own self. (For) I find your face discoloured with anxiety, and (thereby) conclude that you have not attained the object of your desire. (21) Subjected thus, O Parīkṣit, to various presumptions by the sage, even though the latter knew everything (by intuition), Citraketu, who was full of longing for a son, and was bent low with

modesty, thereupon replied to the sage (as follows). (22)

चित्रकेतुरुवाच

भगवन् किं न विदितं तपोज्ञानसमाधिभिः। योगिनां ध्वस्तपापानां बहिरन्तः शरीरिषु।२३।
तथापि पृच्छतो ब्रूयां ब्रह्मन्नात्मनि चिन्तितम्। भवतो विदुषश्चापि चोदितस्त्वदनुज्ञया।२४।
लोकपालैरपि प्रार्थ्याः साम्राज्यैश्वर्यसम्पदः। न नन्दयन्त्यप्रजं मां क्षुत्तृट्कामिवापरे।२५।
ततः पाहि महाभाग पूर्वैः सह गतं तमः। यथा तरेम दुस्तारं प्रजया तद् विधेहि नः।२६।

Citraketu submitted : O worshipful sage, what is there without or (even) within (in the mind of) embodied beings, which is not known to Yogīs (like you) whose sins have been wiped out through asceticism, spiritual enlightenment and deep concentration of mind ? (23) Yet, prompted by your command. I should speak out, O holy Brāhmaṇa, the thought (which is foremost) in my mind to you, who ask me about it even though you know it. (24) The sovereignty of the entire globe and the power and affluence attending it—which are worthy of being coveted even by the guardians of the spheres—bring no delight to me, issueless as I am, just as other things do not rejoice him who longs for food and drink under pressure of hunger and thirst. (25) Therefore, (be pleased to) protect me, O highly blessed one, and do that for us whereby we may be able with the help of a son to get out of the dark abyss of hell (the lot of those who die issueless) which has (all but) been reached by us along with our forefathers, and which is so difficult to cross over. (26)

श्रीशुक उवाच

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः। श्रपयित्वा चरुं त्वाष्ट्रं त्वष्टारमयजद् विभुः।२७।
ज्येष्ठा श्रेष्ठा च या राज्ञो महिषीणां च भारत। नाम्ना कृतद्युतिस्तस्यै यज्ञोच्छिष्टमदाद् द्विजः।२८।
अथाह नृपतिं राजन् भवितैकस्तवात्मजः। हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ।२९।
सापि तत्प्राशनादेव चित्रकेतोरधारयत्। गर्भं कृतद्युतिर्देवी कृत्तिकाग्नेरिवात्मजम्।३०।
तस्या अनुदिनं गर्भः शुक्लपक्ष इवोडुपः। ववृधे शूरसेनेशतेजसा शनकैर्नृप।३१।

Śrī Śuka continued : Implored thus, that glorious, merciful and mighty son of Brahmā got a special oblation prepared for being offered to the god Twaṣṭā, and propitiated the said god with the same. (27) The (holy) Brāhmaṇa further gave the remainder of the sacrificial offering to the queen known by the name of Kṛtadyuti, who was the eldest and the foremost (in other respects too) of all the king's spouses, O Parīkṣit (a descendant of Bharata) ! (28) The sage Aṅgirā (Brahmā's son) then said to Citraketu (a ruler of men), "O king ! a son, who will be a source of (both) joy and grief to you, will be born to you !" and left. (29) Merely by eating the remainder of that sacrificial oblation even Kṛtadyutī (who was barren) conceived a child through Citraketu just as the goddess Kṛttikā (the deity presiding over the constellation of that name) conceived a son through the god of fire. (30) The embryo in the womb of that lady, which owed its existence to king Citraketu (the ruler of the Śūrasena territory) gradually developed from day to day, (even) as the moon (the lord of the stars), O king (Parīkṣit), waxes during the bright fortnight. (31)

अथ काल उपावृत्ते कुमारः समजायत। जनयन् शूरसेनानां शृण्वतां परमां मुदम्।३२।
हृष्टो राजा कुमारस्य स्नातः शुचिरलंकृतः। वाचयित्वाऽऽशिषो विप्रैः कारयामास जातकम्।३३।
तेभ्यो हिरण्यं रजतं वासांस्याभरणानि च। ग्रामान् हयान् गजान् प्रादाद् धेनूनामर्बुदानि षट्।३४।
ववर्ष काममन्येषां पर्जन्य इव देहिनाम्। धन्यं यशस्यमायुष्यं कुमारस्य महामनाः।३५।
कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदिनं पितुः। यथा निःस्वस्य कृच्छ्रान्ने धने स्नेहोऽन्ववर्धत।३६।

मातुस्त्वतितरां पुत्रे स्नेहो मोहसमुद्भवः । कृतद्युतेः सपत्नीनां प्रजाकामज्वरोऽभवत् । ३७ ।
चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति । न तथान्येषु सञ्जज्ञे बालं लालयतोऽन्वहम् । ३८ ।
ताः पर्यतप्यन्नात्मानं गर्हयन्त्योऽभ्यसूयया । आनपत्येन दुःखेन राज्ञोऽनादरणेन च । ३९ ।
धिगप्रजां स्त्रियं पापां पत्युश्चागृहसम्मताम् । सुप्रजाभिः सपत्नीभिर्दासीमिव तिरस्कृताम् । ४० ।
दासीनां को नु सन्तापः स्वामिनः परिचर्यया । अभीक्ष्णं लब्धमानानां दास्या दासीव दुर्भगाः । ४१ ।
एवं सन्दह्यमानानां सपत्न्याः पुत्रसम्पदा । राज्ञोऽसम्मतवृत्तीनां विद्वेषो बलवानभूत् । ४२ ।
विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः । गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति । ४३ ।
कृतद्युतिरजानन्ती सपत्नीनामघं महत् । सुप्त एवेति सञ्चिन्त्य निरीक्ष्य व्यचरद् गृहे । ४४ ।
शयानं सुचिरं बालमुपधार्य मनीषिणी । पुत्रमानय मे भद्रे इति धात्रीमचोदयत् । ४५ ।
सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम् । प्राणेन्द्रियात्मभिस्त्यक्तं हतास्मीत्यपतद्भुवि । ४६ ।

Now, when the time (of delivery came, a son was duly born, causing supreme delight to (all) the inhabitants of the Śūrasena territory, who heard of it. (32) The king, who felt (much) delighted (at the news), took his bath and, (thus) purified, he adorned himself with ornaments. Then, getting the Brāhmaṇas to pronounce benedictions (on the babe), he caused the rite called Jātakarma (the ceremony of touching a new-born babe's tongue thrice with ghee after appropriate prayers) to be performed (for the purification of the child). (33) To the Brāhmaṇas he gifted gold and silver, clothes and ornaments, and villages, horses and elephants and sixty million cows. (34) Like a rain-cloud sending down showers according to the will of the people, the generous king (Citraketu) gratified the desire of other men (as well) by making gifts calculated to bring riches, glory and longevity to the babe. (35) The affection of the father, the royal sage (Citraketu), for his son, who had been got after great hardship, constantly grew from day to day like the love of a pauper for his hard-earned money. (36) The attachment of the mother to her son, however, grew to an excessive degree, caused as it was by infatuation; while agony in the shape of longing for a son appeared in the heart of the co-wives of queen Kṛtadyuti. (37) Even as Citraketu fondled the babe everyday, no such type of excessive fondness appeared in his heart for his other wives as he developed for the one who was blessed with a son. (38) Reproaching themselves through jealousy, they felt agonized (in their heart) due to the grief caused by issuelessness and the indifference shown to them by the king (their husband). (39) Fie upon the accursed woman without a child, (who is) not esteemed at home by her husband and is insulted like a maid-servant by her co-wives blessed with good children. (40) What agony can be the lot of maid-servants (who are) constantly honoured because of their service rendered to the master ? We wretched women (however) are (no better than) the maid-servant of a maid-servant (worse even than a maid-servant). (41) In this way there sprang up (a feeling of) bitter hatred in the heart of those queens whose life was neglected by the king and who were fully burning with jealousy at the fortune of their co-wife in the shape of a son. (42) The cruel-hearted ladies, who had lost their good sense through deep malice and were full of resentment towards the king, administered poison to the babe. (43) Queen Kṛtadyuti, who had no idea of the grievous misdeed of her co-wives, thought on looking at it that the babe was asleep, and went about in the palace. (44) Perceiving (however) that the babe had been sleeping too long, the wise queen commanded the nurse who suckled the child in the following words: "Bring me the babe, O good woman !" (45) When (however) she went near the babe lying in bed, and found that the pupils of its eyes had turned upwards and that life, the senses and other faculties and the soul (too) had quitted it, she cried "I am finished !" and dropped on the ground. (46)

तस्यास्तदाऽऽकर्ण्य भृशातुरं स्वरं घ्नन्त्याः कराभ्यामुर उच्चकैरपि ।
प्रविश्य राज्ञी त्वरयाऽऽत्मजान्तिकं ददर्श बालं सहसा मृतं सुतम् ।४७।
पपात भूमौ परिवृद्धया शुचा मुमोह विभ्रष्टशिरोरुहाम्बरा ।४८।
ततो नृपान्तःपुरवर्तिनो जना नराश्च नार्यश्च निशाम्य रोदनम् ।
आगत्य तुल्यव्यसनाःसुदुःखितास्ताश्च व्यलीकं रुरुदुः कृतागसः ।४९।
श्रुत्वा मृतं पुत्रमलक्षितान्तकं विनष्टदृष्टिः प्रपतन् स्खलन् पथि ।
स्नेहानुबन्धैधितया शुचा भृशं विमूर्च्छितोऽनुप्रकृतिर्द्विजैर्वृतः ।५०।
पपात बालस्य स पादमूले मृतस्य विस्रस्तशिरोरुहाम्बरः ।
दीर्घं श्वसन् बाष्पकलोपरोधतो निरुद्धकण्ठो न शशाक भाषितुम् ।५१।
पतिं निरीक्ष्योरुशुचार्पितं तदा मृतं च बालं सुतमेकसन्ततिम् ।
जनस्य राज्ञी प्रकृतेश्च हृद्रुजं सती दधाना विललाप चित्रधा ।५२।
स्तनद्वयं कुङ्कुमगन्धमण्डितं निषिञ्चती साञ्जनबाष्पबिन्दुभिः ।
विकीर्य केशान् विगलत्स्रजः सुतं शुशोच चित्रं कुररीव सुस्वरम् ।५३।

Hearing at that time the most painful cry of the nurse, who was violently beating her breast too with both hands, the queen qickly entered into the presence of her child and found her infant son a victim of sudden death. (47) Due to excessive grief she fainted and fell on the ground, her hair flung about and garments thrown out of order. (48) Hearing the wail, the inmates of the royal gynaeceum, both men and women, thereupon came (to the spot) and, sharing the queen's grief and, therefore, much distressed, fell to weeping; (nay), even the queens who had perpetrated the crime shed crocodile tears. (49) Hearing that his son had died, though the cause of his death was (still) unknown, the king lost his vision through grief intensified beyond measure by uninterrupted love. Followed by his ministers and other people and surrounded by the Brāhmaṇas (priests), he (too) came stumbling and falling on the way and, sighing deeply, dropped unconscious near the feet of the dead child, his hair dishevelled and, clothes thrown about in disorder; and, his throat choked due to obstruction caused by tears, he could not utter a word. (50-51) Seeing her husband overwhelmed with excessive grief and the infant son, her only progeny, dead, the virtuous queen then wailed in various ways, (thereby) enhancing the heart-ache of the people as well as of the ministers and others (present there). (52) Bathing her breasts—painted with saffron and sandal paste—with the drops of her tears mixed with collyrium and throwing about her hair with the flowers dropping from them, she mourned (the death of) her child like a female osprey in loud and diverse tones (as follows) :— (53)

अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।
परेऽनुजीवत्यपरस्य या मृतिर्विपर्ययश्चेत्त्वमसि ध्रुवः परः ।५४।
न हि क्रमश्चेदिह मृत्युजन्मनोः शरीरिणामस्तु तदाऽऽत्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृश्चसि ।५५।
त्वं तात नार्हसि च मां कृपणामनाथां त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।
अञ्जस्तरेम भवताप्रजदुस्तरं यद् ध्वान्तं न याह्यकरुणेन यमेन दूरम् ।५६।
उत्तिष्ठ तात त इमे शिशवो वयस्यास्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।

सुप्तश्चिरं ह्यशनया च भवान् परीतो भुङ्क्ष्व स्तनं पिब शुचो हर नः स्वकानाम् ।५७।
नाहं तनूज ददृशे हतमङ्गला ते मुग्धस्मितं मुदितवीक्षणमाननाब्जम् ।
किं वा गतोऽस्यपुनरन्वयमन्यलोकं नीतोऽघृणेन न शृणोमि कला गिरस्ते ।५८।

"Alas, O creator, you are extremely foolish in that you act contrary to (the interests of) your own creation. Oh, the death of a youngster while an elder is (still) living points (unmistakably) to this. If (however) you are (just) the reverse (a wise fellow doing all this designedly), you are our constant enemy (and no benefactor). (54) If (it is urged that) there is no (strict) regularity in this world in the matter of death and birth of embodied beings, then let everything happen according to their Karma (independently of you). (It is, however, strange that) you are cutting asunder (by wresting babes from the hands of their parents) this cord of affection, which was produced by yourself for the growth of your creation ! (55) (Addressing her dead child,) and you, dear child, ought not to forsake me, a wretched and helpless woman; (O) look at your father, burning with grief. With you (as our pilot) we could easily cross the dark region of hell, which is difficult to cross for the issueless. (Please) do not go far in the company of cruel Death. (56) Arise, darling! These infant playmates of yours, O prince, are calling you to romp freely (with them). You have slept long and must be seized with hunger. (Therefore,) eat something, suck my breasts and take away the grief of us (all), your near and dear ones. (57) Having lost (all) good fortune, I could not (get to) behold (when I came by your side to see you) your lotus-like countenance with its innocent smile and cheerful glances. Or, taken by the cruel Death, have you gone to the other world, whence you are not going to return ? (For) I no longer hear your sweet words." (58)

श्रीशुक उवाच

विलपन्त्या मृतं पुत्रमिति चित्रविलापनैः । चित्रकेतुर्भृशं तप्तो मुक्तकण्ठो रुरोद ह ।५९।
तयोर्विलपतोः सर्वे दम्पत्योस्तदनुव्रताः । रुरुदुः स्म नरा नार्यः सर्वमासीदचेतनम् ।६०।
एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् । ज्ञात्वाङ्गिरा नाम मुनिराजगाम सनारदः ।६१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतुविलापो नाम चतुर्दशोऽध्यायः ।१४।

Śrī Śuka resumed : Along with the queen, (who was) mourning her departed son through such varied laments, Emperor Citraketu (too) wailed at the top of his voice, extremely agonized as he was. (59) While the couple were (thus) wailing, all those who were devoted to him, men as well as women, wept and everything was lifeless (as it were). (60) Knowing the king to have lost (all) consciousness due to his having given way to despair, and without a guide the sage named Aṅgirā appeared (at the scene) along with Nārada. (61)

Thus ends the fourteenth discourse entitled "The lament of Citraketu,"
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

Citraketu consoled

श्रीशुक उवाच

ऊचतुर्मृतकोपान्ते पतितं मृतकोपमम्। शोकाभिभूतं राजानं बोधयन्तौ सदुक्तिभिः। १।
कोऽयं स्यात् तव राजेन्द्र भवान् यमनुशोचति। त्वं चास्य कतमः सृष्टौ पुरेदानीमतः परम्। २।
यथा प्रयान्ति संयान्ति स्रोतोवेगेन वालुकाः। संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः। ३।
यथा धानासु वै धाना भवन्ति न भवन्ति च। एवं भूतेषु भूतानि चोदितानीशमायया। ४।
वयं च त्वं च ये चेमे तुल्यकालाश्चराचराः। जन्ममृत्योर्यथा पश्चात् प्राङ्नैवमधुनापि भोः। ५।
भूतैर्भूतानि भूतेशः सृजत्यवति हन्त्यजः। आत्मसृष्टैरस्वतन्त्रैरनपेक्षोऽपि बालवत्। ६।
देहेन देहिनो राजन् देहाद्देहोऽभिजायते। बीजादेव यथा बीजं देह्यर्थ इव शाश्वतः। ७।
देहदेहिविभागोऽयमविवेककृतः पुरा। जातिव्यक्तिविभागोऽयं यथा वस्तुनि कल्पितः। ८।

Śrī Śuka began again : Enlightening, by means of wise utterances, king Citraketu, who was lying by the side of the dead babe like a dead man, overwhelmed as he was with grief, the sages Aṅgirā and Nārada spoke (as follows):—(1) "In what relation did the boy whom you are lamenting (just now), O king of kings, stand to you in a previous birth, what is he to you at present and what will he be to you hereafter ? Again, what were you to him in a former incarnation, what are you at present and what will you be hereafter ? (2) Just as stands part (from one another) and come together by the current of a stream, so are embodied beings brought together and parted by Time. (3) Just as seeds do spring up from (other) seeds (in some cases), and do not spring up (in other cases), so do living beings prompted by the Lord's Māyā evolve from (other) living beings (in some cases) and do not (in other cases). (4) You and we and all these mobile and immobile creatures belonging to the present time do not (really) exist even now (just) as we did not before birth and shall not be after death, O Citraketu ! (5) It is God (the Lord of created beings) who, though unborn (and imperishable) and (absolutely) unconcerned, creates, protects and destroys living beings (sportfully) as a child through (other) beings evolved by Himself and (therefore) not independent. (6) The body of one embodied being (in the shape of a son), O king, is evolved from the body of another embodied being (in the shape of the mother) united with the body of a third embodied being (in the shape of the father), just as one seed springs up from another seed: while the soul inhabiting all these bodies is eternal like God (the only Reality). (7) The aforesaid distinction of body and soul has existed from eternity and has been conceived through ignorance even as the distinction of the generic property and the individuality of a thing assumed as inhering in the thing itself (although the two are interdependent and cannot therefore be really distinguished)." (8)

श्रीशुक उवाच

एवमाश्वासितो राजा चित्रकेतुर्द्विजोक्तिभिः। प्रमृज्य पाणिना वक्त्रमाधिम्लानमभाषत। ९।

Śrī Śuka continued : Thus consoled by the words of the (holy) Brāhmaṇas (Aṅgirā and Nārada), king Chitraketu wiped his face, withered through mental anguish (caused by his son's death) with his hand and spoke (as follows).(9)

राजोवाच

कौ युवां ज्ञानसम्पन्नौ महिष्ठौ च महीयसाम्। अवधूतेन वेषेण गूढाविह समागतौ। १०।

चरन्ति ह्यवनौ कामं ब्राह्मणा भगवत्प्रियाः । मादृशां ग्राम्यबुद्धीनां बोधायोन्मत्तलिङ्गिनः ।११।
कुमारो नारद ऋभुरङ्गिरा देवलोऽसितः । अपान्तरतमो व्यासो मार्कण्डेयोऽथ गौतमः ।१२।
वसिष्ठो भगवान् रामः कपिलो बादरायणिः । दुर्वासा याज्ञवल्क्यश्च जातूकर्ण्यस्तथाऽऽरुणिः ।१३।
रोमशश्च्यवनो दत्त आसुरिः सपतञ्जलिः । ऋषिर्वेदशिरा बोध्यो मुनिः पञ्चशिरास्तथा ।१४।
हिरण्यनाभः कौसल्यः श्रुतदेव ऋतध्वजः । एते परे च सिद्धेशाश्चरन्ति ज्ञानहेतवः ।१५।
तस्माद्युवां ग्राम्यपशोर्मम मूढधियः प्रभू । अन्धे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ।१६।

The king said : Who are you, rich in wisdom and the most adored of the adorable, that have come here, disguised in the form of ascetics absolutely unconcerned with the world ? (10) Indeed Brāhmaṇas (lit., those identified with Brahma), who are beloved of the Lord, go about the earth at will, disguised as mad men, for admonishing sensually-minded people like me.(11) Sanatkumāra, Nārada, Ṛbhu, Aṅgirā, Devala, Asita, Apāntaratama, Vyāsa, Mārkaṇḍeya and Gautama, Vasiṣṭha, the glorious Paraśurāma, Kapila, Śuka (son of Bādarāyaṇa), Durvāsā and Yājñavalkya, Jātūkarṇya and Āruṇi, Romaśa, Cyavana, Dattātreya, Āsuri with Patañjali, the seer Vedaśirā, the sage Bodhya, Pañcaśirā, Hiraṇyanābha, Kausalya, Śrutadeva, and Ṛtadhwaja—these and other lords of Siddhas (enlightened souls) range (over the earth) with the object of imparting wisdom (to qualified souls). (12—15) Therefore, you two are the masters of my stupid self, a sensual brute. (Pray,) hold aloft the lamp of wisdom to me, plunged in blinding darkness (in the shape of ignorance). (16)

अङ्गिरा उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्म्यङ्गिरा नृप । एष ब्रह्मसुतः साक्षान्नारदो भगवानृषिः ।१७।
इत्थं त्वां पुत्रशोकेन मग्नं तमसि दुस्तरे । अतदर्हमनुस्मृत्य महापुरुषगोचरम् ।१८।
अनुग्रहाय भवतः प्राप्तावावामिह प्रभो । ब्रह्मण्यो भगवद्भक्तो नावसीदितुमर्हति ।१९।
तदेव ते परं ज्ञानं ददामि गृहमागतः । ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददावहम् ।२०।
अधुना पुत्रिणां तापो भवतैवानुभूयते । एवं दारा गृहा रायो विविधैश्वर्यसम्पदः ।२१।
शब्दादयश्च विषयाश्चला राज्यविभूतयः । मही राज्यं बलं कोशो भृत्यामात्याः सुहृज्जनाः ।२२।
सर्वेऽपि शूरसेनेमे शोकमोहभयार्तिदाः । गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः ।२३।
दृश्यमाना विनार्थेन न दृश्यन्ते मनोभवाः । कर्मभिर्ध्यायतो नानाकर्माणि मनसोऽभवन् ।२४।
अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः । देहिनो विविधक्लेशसन्तापकृदुदाहृतः ।२५।
तस्मात् स्वस्थेन मनसा विमृश्य गतिमात्मनः । द्वैते ध्रुवार्थविभ्रम्भं त्यजोपशममाविश ।२६।

The sage Aṅgirā said : I am (the same) Aṅgirā, who blessed you with a son when you longed for one, O king ! (And) here is the divine sage Nārada, son of Brahmā (the creator) himself. (17) Knowing you, a devotee of Lord Viṣṇu (the Supreme Person), plunged in (a sea of) despondency—difficult to get through—due to grief caused by the loss of your son, though not fit to be drowned in it, we have come down here to shower our grace on you, O Citraketu ! (For) a votary of the Brāhmaṇas and a devotee of the Lord does not deserve to be despondent. (18-19) I was going to impart the highest wisdom to you even then when I visited your house (for the first time). Coming to know of your insistence on having something else (however), I conferred on you (the boon of) a son alone. (20) Now the agony of those blessed with a son is being directly experienced by you. Even so a wife, house, riches, power and prosperity of various kinds, sound and the other objects of sense, the fleeting glories of sovereignty, lands, kingdom, army, treasury, dependants and ministers and friends and

relations—all these, O ruler of the Śūrasena territory, are sources of grief, infatuation, fear and affliction. (Nay,) they are (of a momentary nature) like an imaginary city seen in the sky and are of the nature of (similar in character to) a dream, illusion, and fancy. (21—23) They are (merely) conceptual in that they are perceived without reality and disappear (the very next moment). (If it is urged that the acquisitions mentioned above are rewards of meritorious acts done in a previous life and not merely conceptual), the various actions (too) proceed from the mind of a man thinking of such material possessions under the force of tendencies of action (acquired in former existences). (24) As a matter of fact, this body (alone)—consisting of the gross elements, the senses of perception and the organs of action—has been spoken of (by the knowers of truth) as causing afflictions and agonies of various kinds to the embodied soul who regards it as his own self. (25) Therefore, investigating with a composed mind the true nature of the Self, give up faith in the abiding reality of the objective world (implying duality) and resort to quietism. (26)

नारद उवाच

एतां मन्त्रोपनिषदं प्रतीच्छ प्रयतो मम। यां धारयन् सप्तरात्राद् द्रष्टा सङ्कर्षणं प्रभुम्।२७।
यत्पादमूलमुपसृत्य नरेन्द्र पूर्वे शर्वादयो भ्रममिमं द्वितयं विसृज्य।
सद्यस्तदीयमतुलानधिकं महित्वं प्रापुर्भवानपि परं नचिरादुपैति।२८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतुसान्त्वनं नाम पञ्चदशोऽध्यायः।१५।

Nārada said : Having been purified (through a bath and other purificatory rites after disposing of the dead body), receive from me the following sacred text (quoted in xvi. 18—25) as an abode of the highest blessing. By repeating and fixing your thought on it you will be able to behold Lord Saṅkarṣaṇa (only) after seven nights. (27) By resorting to the soles of His feet, O king of kings, devotees belonging to the (remotest) past—Lord Śiva (the Destroyer of the universe) and others—got rid of the illusion of this world (implying duality) and forthwith attained to (oneness with) His unsurpassed, nay, unequalled greatness, and you too will attain before long the same supreme result. (28)

Thus ends the fifteenth discourse entitled "Citraketu consoled",
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षोडशोऽध्यायः

Discourse XVI

Citraketu realizes (his oneness with) the Supreme Spirit

श्रीशुक उवाच

अथ देवऋषी राजन् सम्परेतं नृपात्मजम्। दर्शयित्वेति होवाच ज्ञातीनामनुशोचताम्। १।

Śrī Śuka began again : After that, O Parīkṣit, Nārada (the celestial sage) showed (by his Yogic power) to the sorrowing kinsmen (the ghost of) the departed prince (in an aerial body with which the soul is clothed when departing from the physical body and travelling to the other world), and spoke thus as the tradition goes. (1)

नारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते। सुहृदो बान्धवास्तप्ताः शुचा त्वत्कृतया भृशम्। २।

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः। भुङ्क्ष्व भोगान् पितृप्रत्तानधितिष्ठ नृपासनम्। ३ ।

Nārada said : O embodied soul, may you be blessed. (Just) look at your father and mother. (Your) kinsmen and relations (too) are deeply agonized with grief caused by (separation from) you. (2) Entering your body (again), and surrounded by your kinsmen, enjoy the luxuries provided by your (royal) father, for the rest of your life (which has been apparently cut short by your untimely death), and ascend the imperial throne (when your father is no more). (3)

जीव उवाच

कस्मिञ्जन्मन्यमी मह्यं पितरो मातरोऽभवन्। कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु। ४ ।
बन्धुज्ञात्यरिमध्यस्थमित्रोदासीनविद्विषः । सर्व एव हि सर्वेषां भवन्ति क्रमशो मिथः। ५ ।
यथा वस्तूनि पण्यानि हेमादीनि ततस्ततः। पर्यटन्ति नरेष्वेवं जीवो योनिषु कर्तृषु। ६ ।
नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु। यावद्यस्य हि सम्बन्धो ममत्वं तावदेव हि। ७ ।
एवं योनिगतो जीवः स नित्यो निरहङ्कृतः। यावद्यत्रोपलभ्येत तावत्स्वत्वं हि तस्य तत्। ८ ।
एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक्। आत्ममायागुणैर्विश्वमात्मानं सृजति प्रभुः। ९ ।
न ह्यस्यातिप्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा। एकः सर्वधियां द्रष्टा कर्तृणां गुणदोषयोः।१०।
नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम्। उदासीनवदासीनः परावरदृगीश्वरः।११।

The soul replied : In what (particular) incarnation were these people (the souls of Citraketu and his numerous queens) parents to me, who have been revolving by force of Karma (destiny) through the species of gods, lower animals and human beings ? (4) Indeed by turns (during different incarnations) all people actually come to be relatives and kinsmen, adversaries and mediators, friends and neutrals and even bitter enemies in relation to one another. (5) (Even) as gold and other commodities pass from one place to another among (different) men, so does an embodied soul pass through (different) wombs and (different) procreants. (6) The relation with men (even of an) animals (cow etc.) yet living (not torn away by death) is indeed perceived to be temporary (and not abiding). (And) the feeling of mineness with respect to (such) a being really continues only so long as there exists a relation with it. (7) Similarly a Jīva that has found its way into a (particular) womb (and thereby entered into the relation of a son with another embodied soul that has begotten or given birth to it) is (really) unrelated with any inasmuch as it is eternal (birthless) and free from the consciousness of being a son etc. It is only so long as it is seen related to another (as a son) that the other Jīva (that begot or gave birth to it) can claim it as its own (and not after that relation has ceased). (8) (Being essentially the same as Brahma), the Jīva is everlasting, free from decay and unmanifest (free from birth etc.). It is the ground of all (body, mind and so on) and self-illuminating. Being all-powerful, it manifests itself in the form of the universe by means of the Guṇas (Sattva, etc.) of its own Māyā (Prakṛti). (9) Indeed none is very dear and none unwelcome, none is akin and none alien to it. On the other hand, it is the one (dispassionate) witness of the varied minds of friends as well as of foes (those who do a good or ill turn to him). (10) In fact, the Self earns neither virtue nor sin nor does it enjoy the fruit of actions (in the shape of joy and sorrow) and remains (altogether) unconcerned as it were. For it is the witness of both causes and effects and (altogether) independent. (11)

श्रीशुक उवाच

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा। विस्मिता मुमुचुः शोकं छित्त्वाऽऽत्मस्नेहशृङ्खलाम्।१२।

निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः । तत्यजुर्दुस्त्यजं स्नेहं शोकमोहभयार्तिदम् ।१३।
बालघ्न्यो व्रीडितास्तत्र बालहत्याहतप्रभाः । बालहत्याव्रतं चेरुर्ब्राह्मणैर्यन्निरूपितम् ।
यमुनायां महाराज स्मरन्त्यो द्विजभाषितम् ।१४।
स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्दिजोक्तिभिः । गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विषः ।१५।
कालिन्द्यां विधिवत् स्नात्वा कृतपुण्यजलक्रियः । मौनेन संयतप्राणो ब्रह्मपुत्रावन्दत ।१६।
अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने । भगवान्नारदः प्रीतो विद्यामेतामुवाच ह ।१७।
ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ।१८।
नमो विज्ञानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ।१९।
आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः । हृषीकेशाय महते नमस्ते विश्वमूर्तये ।२०।
वचस्युपरतेऽप्राप्य य एको मनसा सह । अनामरूपश्चिन्मात्रः सोऽव्यान्नः सदसत्परः ।२१।
यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते । मृन्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः ।२२।
यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः । अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्म्यहम् ।२३।
देहेन्द्रियप्राणमनोधियोऽमी यदंशविद्धाः प्रचरन्ति कर्मसु ।
नैवान्यदा लोहमिवाप्रतप्तं स्थानेषु तद् द्रष्टृपदेशमेति ।२४।
ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सकलसात्वतपरिवृढनिकरकर-
कमलकुड्मलोपलालितचरणारविन्दयुगल परम परमेष्ठिन्नमस्ते ।२५।

Śrī Śuka continued : Having spoken thus, the spirit (of the departed prince) disappeared; and, struck with wonder, those kinsmen of his then gave up mourning (for him), cutting asunder their ties of affection. (12) After cremating the body (of the dead child) and performing the rites appropriate to the occasion, the kinsmen (of the prince) set aside their affection, which is so difficult to get rid of and which is a source of grief, infatuation, fear and agony. (13) Remembering the words of the sage Aṅgirā (which opened their eyes) the queens that had brought about the death of the child (by poisoning it) and had lost their splendour due to (the sin of) child-murder, felt (much) ashamed and performed penance on the bank of the (holy) Yamunā in that city (Mathurā) by way of atonement for infanticide, as prescribed by the Brāhmaṇas, O great king (Parīkṣit). (14) Having thus realized the Self through the words of the sages (Aṅgirā and Nārada), Emperor Citraketu rose from the deceptive well of metempsychosis even as an elephant (lit., that which drinks with two organs, viz., the mouth and the proboscis) would from the mire of a lack. (15) Having performed his ablutions in the water of) the (holy) Yamunā with due ceremony and gone through other sacred rites accomplished with water, and with his senses entirely subdued, he bowed in silence at the feet of the two (celebrated) sons of Brahmā (the creator). (16) Then the divine sage Nārada joyously taught, it is said, the following prayer to that devotee (Citraketu), who had resorted to him (for protection) and had fully controlled his mind:—(17) "Hail to You, the divine Vāsudeva (presiding over the intellect and) denoted by the mystical syllable OM̐, and obeisance to You as Pradyumna, Aniruddha and Saṅkarṣaṇa (presiding over reason, the mind and ego respectively). We contemplate on You (in all these four manifestations). (18) Hail to You, who are absolute consciousness and an embodiment of supreme bliss, who revel in Your own Self and are (perfectly) tranquil and whose eye is (ever) turned away from duality (who look upon everything as non-different from Yourself). (19) Hail to You, who have kept aloof by the very realization of Your, blissful character (all) disturbances (in the shape of likes and dislikes) caused by Your Māyā (deluding potency)!

Hail to You, the mighty Controller of the senses, having the cosmos for Your body. (20) May He protect us—He, who is absolute Consciousness without any name or form and lies beyond the cause and the effect, and who shines all by Himself when speech (as well as the other Indriyas) along with the mind has withdrawn, failing to reach (comprehend) Him. (21) Hail to You, the selfsame Brahma, in which this universe stays and (finally) gets merged (at the time of universal dissolution) and from which it evolves (at the time of creation) and that pervades all even as earth pervades all earthen vessels. (22) I bow to that (transcendent Reality) which the organs of action fail to reach (through their active power) and the mind, intellect and the senses of perception fail to comprehend (by their cognitive faculty), and which extends (both) within and without like ether. (23) The body, Indriyas (senses of perception and organs of action), vital airs, mind and intellect—these are stirred into activity only when charged with a ray of the (aforesaid all-conscious) Spirit (viz., during the waking and dream states alone) and not at other times (during deep sleep, unconsciousness etc., when they are not so charged), even as iron which is not fully heated cannot burn. (How, then, can they reach or comprehend that which is the source of their activity ?) And it is Brahma alone that acquires the name of 'subject' (the conscious Self) during the waking and other states (Hence there is no question even of the Jīva's knowing the supreme Brahma). (24) Hail to Lord Saṅkarṣaṇa (the Supreme Person), denoted by (the mystical syllable) OṀ and possessed of supreme might, the Spouse of Goddess Mahālakṣmī (who embodies in Herself the highest glory and fortune) ! Hail to You, O supreme Ruler of the universe, whose lotus-like feet are fondly and softly kneaded by all the hosts of principal devotees with the lotus-buds of their hands. (25)

श्रीशुक उवाच

भक्तायैतां प्रपन्नाय विद्यामादिश्य नारदः । ययावङ्गिरसा साकं धाम स्वायम्भुवं प्रभो ।२६।
चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् । धारयामास सप्ताहमब्भक्षः सुसमाहितः ।२७।
ततश्च सप्तरात्रान्ते विद्यया धार्यमाणया । विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृपः ।२८।
ततः कतिपयाहोभिर्विद्ययेद्धमनोगतिः । जगाम देवदेवस्य शेषस्य चरणान्तिकम् ।२९।
मृणालगौरं शितिवाससं स्फुरत्किरीटकेयूरकटित्रकङ्कणम् ।
प्रसन्नवक्त्रारुणलोचनं वृतं ददर्श सिद्धेश्वरमण्डलैः प्रभुम् ।३०।
तद्दर्शनध्वस्तसमस्तकिल्बिषः स्वच्छामलान्तःकरणोऽभ्ययान्मुनिः ।
प्रवृद्धभक्त्या प्रणयाश्रुलोचनः प्रहृष्टरोमानमदादिपूरुषम् ।३१।
स उत्तमश्लोकपदाब्जविष्टरं प्रेमाश्रुलेशैरुपमेहयन्मुहुः ।
प्रेमोपरुद्धाखिलवर्णनिर्गमो नैवाशकत्तं प्रसमीडितुं चिरम् ।३२।
ततः समाधाय मनो मनीषया बभाष एतत्प्रतिलब्धवागसौ ।
नियम्य सर्वेन्द्रियबाह्यवर्तनं जगद्गुरुं सात्वतशास्त्रविग्रहम् ।३३।

Śrī Śuka went on : Having taught the aforesaid prayer to that devotee (Citraketu), who had sought his protection, the (celestial) sage Nārada returned with the sage Aṅgirā, O king (Parīkṣit), to the abode of Brahmā (the self-born); while Emperor Citraketu duly repeated that prayer taught by Nārada for seven days (consecutively) with perfect concentration of mind, subsisting on (mere) water. (26-27) And then at the expiry of seven nights the aforesaid king attained the permanent lordship of the Vidyādharas (the artists of heaven) by virtue of the prayer being (still) repeated (by him). (28) After that, in a few days, the course of his mind having been (fully) the illumined through (the repetition of) the same prayer, Citraketu betook himself to the (holy) feet of Lord Śeṣa (the serpent-god), the adored (even) of the gods. (29)

He saw the Lord in a form white as a lotus fibre, clad in blue and adorned with a brilliant diadem, armlets, girdle and wristlets, marked with a cheerful countenance and reddish eyes and surrounded by rings of Siddheśwaras (the chief among those who have attained perfection). (30) All his sins having been wiped out by the (very) sight of the Lord, and his mind clear and rid of all impurities, Citraketu silently approached the most ancient Person with intensified devotion; and with tears of love in his eyes and hair standing on end, he bowed to Him. (31) Repeatedly wetting the support under the lotus-feet of the illustrious Lord with his tear-drops of love, and all utterance having been hindered by (an outburst of) love, he was not at all able for a long time to extol Him properly in a loud voice. (32) Then, having composed his mind by dint of reason and restrained the outgoing tendency of all his senses, he recovered his faculty of speech and addressed in the following words that Preceptor of the universe, whose (divine) Body stands described in scriptures (such as the Pañcarātra) treating of Devotion. (33)

चित्रकेतुरुवाच

अजित जितः सममतिभिः साधुभिर्भवान् जितात्मभिर्भवता ।
विजितास्तेऽपि च भजतामकामात्मनां य आत्मदोऽतिकरुणः ।३४।
तव विभवः खलु भगवन् जगदुदयस्थितिलयादीनि ।
विश्वसृजस्तेंऽशांशास्तत्र मृषा स्पर्धन्ते पृथगभिमत्या ।३५।
परमाणुपरममहतोस्त्वमाद्यन्तान्तरवर्ती त्रयविधुरः ।
आदावन्तेऽपि च सत्त्वानां यद् ध्रुवं तदेवान्तरालेऽपि ।३६।
क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।
यत्र पतत्यणुकल्पः सहाण्डकोटिकोटिभिस्तदनन्तः ।३७।
विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ।३८।
कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्भबीजानि ।
ज्ञानात्मन्यगुणमये गुणगणतोऽस्य द्वन्द्वजालानि ।३९।
जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।
निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ।४०।
विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति च यदन्यत्र ।
विषमधिया रचितो यः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ।४१।
कः क्षेमो निजपरयोः कियानर्थः स्वपरद्रुहा धर्मेण ।
स्वद्रोहात् तव कोपः परसम्पीडया च तथाधर्मः ।४२।
न व्यभिचरति तवेक्षा यया ह्यभिहितो भागवतो धर्मः ।
स्थिरचरसत्त्वकदम्बेष्वपृथग्धियो यमुपासते त्वार्याः ।४३।
न हि भगवन्नघटितमिदं त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नामसकृच्छ्रवणात् पुल्कसकोऽपि विमुच्यते संसारात् ।४४।
अथ भगवन् वयमधुना त्वदवलोकपरिमृष्टाशयमलाः ।
सुरऋषिणा यदुदितं तावकेन कथमन्यथा भवति ।४५।

विदितमनन्त समस्तं तव जगदात्मनो जनैरिहाचरितम् ।
विज्ञाप्यं परमगुरोः कियदिव सवितुरिव खद्योतैः ।४६।
नमस्तुभ्यं भगवते सकलजगत्स्थितिलयोदयेशाय ।
दुरवसितात्मगतये कुयोगिनां भिदा परमहंसाय ।४७।
यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्षपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ।४८।

Citraketu said : O unconquerable Lord, You stand conquered by the righteous, that have subdued their self and are possessed of an unruffled mind; and they too are conquered by (none else than) You—You, who bestow Your very Self on those that adore You in a disinterested spirit, exceedingly compassionate as You are. (34) The evolution, maintenance and dissolution etc., of the universe, O Lord, are, as a matter of fact, a (mere) sport on Your part. (And) the creators of the universe (Brahmā and the other lords of creation) are (so many) parts of the Cosmic Being (who is only a part manifestation of Yours); yet in vain do they try to outshine one another due to the consciousness of their being an independent lord. (35) You exist before (the appearance of) the atom (the minutest cause) and at the end (after the dissolution) of the infinite universe (the final product) and likewise pervade the intermediate stages (too); while You are without beginning, middle or end. That which is constant at the beginning as well as at the end of phenomenal existences is constant in the middle too. (36) This egg-shaped universe—which further resembles a bud inasmuch as it is enveloped, they say, by seven sheaths in the shape of earth etc., each outer sheath being ten times thicker than the one enclosed by it—is swimming within You like an atom alongwith countless millions of (other similar) eggs. Hence You are (spoken of as) infinite. (37) They are (really) brutes in human form, who in their thirst for the pleasures of sense worship the gods (who represent so many sparks of Your infinite glory) but not You, the Supreme. The blessings enjoyed by them (as gifts from those gods), O Lord, perish (as a matter of course) after (the end of) those gods even as the blessings enjoyed by the dependants of a royal house (automatically) come to an end after (the extinction of) that house. (38) Entreaties made to You—who are possessed of a body which is all consciousness and not a product of the three Guṇas—even for the pleasures of sense, O Supreme Lord, do not make for rebirth any more than fried seeds put forth shoots; for pairs of opposites (such as likes and dislikes, which lead to rebirth) proceed (only) from the (three) Guṇas. (While You are entirely free from them and therefore people adoring You even with an interested motive gradually get rid of the three Guṇas). (39) (Such being the value of adoring You even for the attainment of sensuous enjoyments,) You surpass all (confer an incomparable boon on Your devotees) on such occasions, O unconquerable Lord, when You preach the flawless Bhāgavata Dharma (the easy means of attaining to the Lord as taught by the Lord Himself), which even sages (like the great Sanatkumāra ever) revelling in the Self and having nothing to call their own resort to for (the attainment of) loving Devotion to the Lord (which transcends all the four objects of human pursuit including Liberation and is therefore known as the fifth object—Pañcama Puruṣārtha).(40) Differential notions such as 'I' and 'You', 'mine' and 'Yours' do not disturb (the mind of) men treading on this path, as they do in the case of (those following) other cults (such as the cult of rituals). (Besides,) a ritual act which is performed by one having a differential outlook is ideed impure (because characterized by likes and dislikes), yields a perishable

fruit and is fraught with sin (in the shape of violence etc.). (41) What good can be expected either to oneself or to another and what object can be gained through a ritual which is harmful to one's own self as well as to others? On the other hand, pain is inflicted on You* through self-mortification and sin is also incurred (as well as Your displeasure) through persecution of another. (42) Your point of view (viz., that people should achieve the object of their life through devotion to You), with which as a matter of fact You preached the cult of Devotion—the cult which is exclusively followed by the worthy who regard the multitudes of living beings, both mobile and immobile, as their very self—is never belied.(43) It is not at all impossible, O Lord, that all the sins of men should be wiped out by Your (very) sight, when (it is known that) even an outcaste is freed from (the bondage of) birth and death by hearing Your name (only) once. (44) Therefore, O Lord, we now have (all) the impurities of (our) heart (in the shape of sins and evil proclivities) wiped off by Your (very) sight. How could that which was predicted by the divine sage (Nārada) Your (celebrated) devotee, be otherwise? (45) All that is done by the people in this world, O infinite Lord, is known to You, the Soul of the universe. There is nothing in particular to be revealed to You, the Supreme Preceptor, just as there is nothing to be shown to the sun by fire-flies. (46) Hail to You, the almighty God, the Controller of the creation, maintenance and dissolution of the universe, the purest of the pure, whose true nature cannot easily be understood by the sensually-minded strivers due to their notion of difference. (47) The creators of the universe (Brahmā and the other lords of creation) are active (only) when You (the Cosmic Person) are active (inspire them with activity); the senses of perception are able to perceive their objects (only) when You (their Controller) are disposed to perceive (the objective world); (and) the terrestrial globe appears on one of Your heads like a mustard seed. Obeisance be to You, that (celebrated) Lord with a thousand heads.(48)

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत। विद्याधरपतिं प्रीतश्चित्रकेतुं कुरूद्वह ।४९।

Śrī Śuka went on : Duly extolled in this way and (highly) pleased, Lord Ananta spoke (as follows) to the said Citraketu, the chief of the Vidyādharas, O Parīkṣit (a scion of Kuru). (49)

श्रीभगवानुवाच

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम्। संसिद्धोऽसि तया राजन् विद्यया दर्शनाच्च मे ।५०।
अहं वै सर्वभूतानि भूतात्मा भूतभावनः। शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ।५१।
लोके विततमात्मानं लोकं चात्मनि सन्ततम्। उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ।५२।
यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि। आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ।५३।
एवं जागरणादीनि जीवस्थानानि चात्मनः। मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ।५४।
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा। सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ।५५।
उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः। अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ।५६।
यदेतद्विस्मृतं पुंसो मद्भावं भिन्नमात्मनः। ततः संसार एतस्य देहाद्देहो मृतेर्मृतिः ।५७।

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* The Lord says in Śrīmad Bhagavadgītā :—

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः। मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान्॥

(XVII. 6)

"Men who emaciate the elements constituting their body as well as Me, the Supreme Spirit, dwelling in their heart—know these senseless people as having a demoniac disposition."

लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम्। आत्मानं यो न बुद्धयेत न क्वचिच्छममाप्नुयात्।५८।
स्मृत्वेहायां परिक्लेशं ततः फलविपर्ययम्। अभयं चाप्यनीहायां सङ्कल्पाद्विरमेत्कविः।५९।
सुखाय दुःखमोक्षाय कुर्वाते दम्पती क्रियाः। ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च।६०।
एवं विपर्ययं बुद्ध्वा नृणां विज्ञाभिमानिनाम्। आत्मनश्च गतिं सूक्ष्मां स्थानत्रयविलक्षणाम्।६१।
दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा। ज्ञानविज्ञानसन्तुष्टो मद्भक्तः पुरुषो भवेत्।६२।
एतावानेव मनुजैर्योगनैपुणबुद्धिभिः। स्वार्थः सर्वात्मना ज्ञेयो यत्परात्मैकदर्शनम्।६३।
त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम। ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि।६४।

The Lord said : You have fully achieved your purpose through the instruction which was given to you by the sages Nārada and Aṅgirā about (the means of propitiating) Me and the prayer (taught by Nārada) as well as by My sight. (50) In fact, all created beings are (the same as) I; nay, I am the Self (the Inner Controller) as well the Creator of (all) living beings. The Veda (which, as the Word of God, is identified with the Supreme) and the transcendent Reality (revealed by the same) both are My eternal bodies. (51) A man should recognize his own self as extending through (pervading) the (whole objective) universe (as the subject) and the universe as comprised in his own self (as the object of his experience). Nay, he should regard both (his own self as well as the universe) as pervaded by Me (the Prime Cause) and even so both as conceived in Me. (52) (Just) as a man dreams himself as fast asleep and (also) perceives (in another dream forming part of the first dream) the world (in the form of mountains, forests and so on existing elsewhere) within himself and (again), on waking from the (second) dream, visualizes himself as lying (on a bed) in a part of a room (realizes himself as awake while still dreaming), (even) so, realizing awakeness and the other states of the mind (which is an adjunct of the Jīva) as mere products of the Māyā (deluding potency) of the (Supreme) Self, (one should fix one's mind on the Supreme Spirit, the witness of these states. (53-54) Know Me to be that transcendental Reality, the (real) Self (of a Jīva), identified with which an embodied soul, (that is) fast asleep, is conscious of its deep sleep at that time as well as of the supersensuous gratification (enjoyed by it). (55) The consciousness that runs through (the state of) deep sleep as well as through awakeness and continues (even) beyond the two in the case of the Jīva (embodied soul) that is aware of both is (no other than) that transcendent Brahma (the Absolute). (56) If the aforesaid Brahma—which is My own essence—is forgotten by the Jīva, It comes to be viewed as different from the self; and from this (differentiation) follows the (circuit of) mundane existence of the soul, which consists in passing from one body to another and undergoing one death after another. (57) He who fails to realize his own essential nature (even) after attaining here (birth in) the human species—where one can hope to acquire (both) knowledge (of the Self, based on the scriptures) and wisdom (direct knowledge of the Self)—can get no peace of mind anywhere. (58) Remembering the hardship (involved) in (all) worldly endeavour and the contrary results following from such endeavour, and even so (bearing in mind) the fearlessness consequent on the withdrawal from worldly activity, a wise man should cease from (all) volition in regard to such activity. (59) A husband and wife (generally) undertake activities for (the attainment of) happiness and for freedom from suffering. From such activities (however) ensues neither cessation of suffering nor attainment of happiness. (60) Thus perceiving the contrary results met with by men who think themselves clever, and realizing the subtle nature of the Self—which transcends the three states of the mind (the state of awakeness, the dream state and the state of deep sleep)— nay, rid of (the craving for) the pleasures of sense, both of this world and of the next, through one's faculty of discrimination, and contented with one's knowledge and wisdom,

one should cultivate devotion to Me. (61-62) To realize the oneness of the Supreme Spirit and the individual soul—that is the sole interest deserving to be known by every (possible) means by men whose intellect has acquired acuteness through concentration. (63) Carefully bearing in mind and acting up to this exhortation of mine with reverence, O Citraketu, you will soon acquire (true) knowledge and wisdom and attain perfection. (64)

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः। पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः।६५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतोः परमात्मदर्शनं नाम षोडशोऽध्यायः।१६।

Śrī Śuka continued : Having reassured Citraketu in this way, Lord Śrī Hari, who is not only the Preceptor of the world but the soul of the universe (too), disappeared from that place while he stood looking on. (65)

Thus ends the sixteenth discourse entitled "Citraketu realizes the Supreme Spirit", in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

Citraketu cursed (by Goddess Pārvatī)

श्रीशुक उवाच

यतश्चान्तर्हितोऽनन्तस्तस्यै कृत्वा दिशे नमः। विद्याधरश्चित्रकेतुश्चचार गगनेचरः। १।
स लक्षं वर्षलक्षाणामव्याहतबलेन्द्रियः। स्तूयमानो महायोगी मुनिभिः सिद्धचारणैः। २।
कुलाचलेन्द्रद्रोणीषु नानासङ्कल्पसिद्धिषु। रेमे विद्याधरस्त्रीभिर्गापयन् हरिमीश्वरम्। ३।
एकदा स विमानेन विष्णुदत्तेन भास्वता। गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः। ४।
आलिङ्ग्याङ्कीकृतां देवीं बाहुना मुनिसंसदि। उवाच देव्याः शृण्वत्या जहासोच्चैस्तदन्तिके। ५।

Śrī Śuka began again : Having made obeisance to the quarter in which Lord Ananta had disappeared, Citraketu, the Vidyādhara (chief), went about flying in the air. (1) Panegyrized by sages, Siddhas (a class of demigods endowed with mystical powers from their very birth) and Cāraṇas (celestial bards), and getting Vidyādhara women to sing praises of Lord Śrī Hari, that eminent Yogī (ever united with the Lord) sported for ten thousand million years in the valleys of Mount Sumeru (the chief of the principal mountains of the terrestrial globe)—where one realizes (as a matter of course) the various objects of one's desire—his (physical) strength and organic power not (at all) diminished (through these long ages). (2-3) On one occasion, while flying in a resplendent aerial car bestowed on him by Lord Viṣṇu, he beheld Lord Śiva (who dwells on Mount Kailāsa) surrounded by Siddhas and Cāraṇas, having folded in His arm His divine spouse (Goddess Pārvatī), seated on His lap, in an assembly of sages: Going near them, Citraketu laughed loudly and spoke (as follows) within the hearing of the goddess. (4-5)

चित्रकेतुरुवाच

एष लोकगुरुः साक्षाद्धर्मं वक्ता शरीरिणाम्। आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया। ६।

जटाधरस्तीव्रतपा ब्रह्मवादिसभापतिः । अङ्कीकृत्य स्त्रियं चास्ते गतह्रीः प्राकृतो यथा । ७ ।

प्रायशः प्राकृताश्चापि स्त्रियं रहसि बिभ्रति । अयं महाव्रतधरो बिभर्ति सदसि स्त्रियम् । ८ ।

Citraketu said : Here sits Lord Śiva (the Preceptor of the universe) Himself, the chief figure in this assembly, engaged in expounding (the essence of) righteousness to (all) embodied beings, yet actually embracing His Consort in open assembly ! (6) Wearing matted locks and practising severe austerities, nay, the (recognized) head of assemblies of Brahmavādīs (expositors of the Vedas) He sits hugging a woman shamelessly as an uncultured person ! (7) Even rustics ordinarily embrace a woman only in seclusion, while this (great) god, who has undertaken solemn religious vows, is clasping His Spouse in an open assembly ! (8)

श्रीशुक उवाच

भगवानपि तच्छ्रुत्वा प्रहस्यागाधधीर्नृप । तूष्णीं बभूव सदसि सभ्याश्च तदनुव्रताः । ९ ।

इत्यतद्वीर्यविदुषि ब्रुवाणे बह्वशोभनम् । रुषाऽऽह देवी धृष्टाय निर्जितात्माभिमानिने । १० ।

Śrī Śuka went on : Even on hearing these (critical) remarks, Lord Śiva, whose mind is too deep to be fathomed, heartily laughed, O Parīkṣit, and kept quiet; and so did the worthies present in the assembly and devoted to Him. (9) While Citraketu, who was ignorant of Lord Śiva's greatness, was thus uttering much that was unbecoming of Him, Goddess Pārvatī spoke in (great) anger to that impudent Vidyādhara, who (apparently) regarded himself as one that had subdued one's self. (10)

पार्वत्युवाच

अयं किमधुना लोके शास्ता दण्डधरः प्रभुः । अस्मद्विधानां दुष्टानां निर्लज्जानां च विप्रकृत् । ११ ।

न वेद धर्मं किल पद्मयोनिर्न ब्रह्मपुत्रा भृगुनारदाद्याः ।

न वै कुमारः कपिलो मनुश्च ये नो निषेधन्त्यतिवर्तिनं हरम् । १२ ।

एषामनुध्येयपदाब्जयुग्मं जगद्गुरुं मङ्गलमङ्गलं स्वयम् ।

यः क्षत्रबन्धुः परिभूय सूरीन् प्रशास्ति धृष्टस्तदयं हि दण्ड्यः । १३ ।

नायमर्हति वैकुण्ठपादमूलोपसर्पणम् । सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् । १४ ।

अतः पापीयसीं योनिमासुरीं याहि दुर्मते । यथेह भूयो महतां न कर्ता पुत्र किल्बिषम् । १५ ।

Goddess Pārvatī said : Is this fellow the (only) lord now ruling over the world and wielding the rod of punishment and competent to treat with disrespect wicked and shameless people like us ? (11) Surely neither Brahmā (the lotus-born creator) nor the sons of Brahmā—Bhṛgu, Nārada and so on—nor indeed the sage Sanatkumāra, Lord Kapila and Swāyambhuva Manu know (the essence of) righteousness; for they do not prohibit Lord Śiva (the Destroyer of the universe) from violating (the principles of) righteousness. (12) This fellow surely deserves to be punished inasmuch as he, a vile Kṣatriya, is impudent enough to insult (great) sages (assembled here) and teach Lord Śiva (the Preceptor of the universe) Himself, whose lotus-feet are worthy of being contemplated on by the aforementioned, nay, who is the most auspicious of the auspicious. (13) This self-conceited and arrogant fellow is not fit to resort to the soles of feet of Lord Viṣṇu, the very act of approaching which is esteemed by the virtuous. (14) Hence be reborn in the demoniac species—a most wicked species—O evil-minded one, so that you may not perpetrate again in this world, such offence against the exalted souls my son. (15)

श्रीशुक उवाच

एवं शप्तश्चित्रकेतुर्विमानादवरुह्य सः । प्रसादयामास सतीं मूर्ध्ना नम्रेण भारत । १६ ।

Śrī Śuka resumed: Thus subjected to an execration, the said Citraketu alighted from his aerial car and propitiated the noble lady (Goddess Pārvatī) with his head bent low (in the following words), O Parīkṣit (a scion of Bharata). (16)

चित्रकेतुरुवाच

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्बिके। देवैर्मर्त्याय यत्प्रोक्तं पूर्वदिष्टं हि तस्य तत्।१७।
संसारचक्र एतस्मिञ्जन्तुरज्ञानमोहितः। भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा।१८।
नैवात्मा न परश्चापि कर्ता स्यात् सुखदुःखयोः। कर्तारं मन्यतेऽप्राज्ञ आत्मानं परमेव च।१९।
गुणप्रवाह एतस्मिन् कः शापः को न्वनुग्रहः। कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा।२०।
एकः सृजति भूतानि भगवानात्ममायया। एषां बन्धं च मोक्षं च सुखं दुःखं च निष्कलः।२१।
न तस्य कश्चिद्दयितः प्रतीपो न ज्ञातिबन्धुर्न परो न च स्वः।
समस्य सर्वत्र निरञ्जनस्य सुखे न रागः कुत एव रोषः।२२।
तथापि तच्छक्तिविसर्ग एषां सुखाय दुःखाय हिताहिताय।
बन्धाय मोक्षाय च मृत्युजन्मनोः शरीरिणां संसृतयेऽवकल्पते।२३।
अथ प्रसादये न त्वां शापमोक्षाय भामिनि। यन्मन्यसे असाधूक्तं मम तत्क्षम्यतां सति।२४।

Citraketu said : I accept Your imprecation (as a welcome and loving gift from You), with my palms joined together O Mother! For whatever is pronounced by divinities with reference to a mortal is undoubtedly that which was predestined for him. (17) Deluded by ignorance and revolving in this whirligig of mundane existence, an embodied soul experiences joy and sorrow everywhere at every time. (18) Neither oneself nor anyone else is responsible for (one's) joy and sorrow. A fool alone holds himself as well as another responsible for them. (19) In this world of matter (which is a product of the three Guṇas or modes of Prakṛti) what distinction is there between an imprecation and a blessing, heaven and hell or even joy and sorrow ? (20) The one Lord brings forth living beings by His own Māyā (creative will) and (further) ordains their bondage and liberation as well as their happiness and misery, though free from bondage (Himself). (21) To Him, who is alike to all and free from attachment, none is dear or hateful, none is a kinsman or relation, and none is His own or alien. He has no love for pleasure; how (then) can there be anger (in Him)? (22) Yet action, which (is either virtuous or sinful and) flows from His energy (in the form of Māyā) conduces to the joy and sorrow, welfare and injury, bondage and liberation, birth and death and the circuit of worldly life of embodied souls. (23) Hence I do not propitiate You with a view to being rid of Your imprecation, O noble lady. (Only be pleased to) forgive what You consider as unjustly said by me (even though it was uttered in a purely good spirit), O virtuous lady ! (24)

श्रीशुक उवाच

इति प्रसाद्य गिरिशौ चित्रकेतुररिन्दम। जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः।२५।
ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत्। देवर्षिदैत्यसिद्धानां पार्षदानां च शृण्वताम्।२६।

Śrī Śuka resumed : Having thus appeased Lord Śiva and Goddess Pārvatī (who have their abode on Mount Kailāsa), O Parīkṣit (a chastiser of foes), Citraketu went his way by his aerial car, while the aforesaid (divine) Couple looked on wondering. (25) Thereupon Lord Rudra spoke as follows to His Spouse (Goddess Pārvatī) within the hearing of the gods and sages, demons and Siddhas, as well as of His attendants. (26)

श्रीरुद्र उवाच

दृष्टवत्यसि सुश्रोणि हरेरद्भुतकर्मणः। माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम्।२७।

नारायणपराः सर्वे न कुतश्चन बिभ्यति। स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ।२८।
देहिनां देहसंयोगाद् द्वन्द्वानीश्वरलीलया। सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ।२९।
अविवेककृतः पुंसो ह्यर्थभेद इवात्मनि। गुणदोषविकल्पश्च भिदेव स्रजिवत्कृतः ।३०।
वासुदेवे भगवति भक्तिमुद्वहतां नृणाम्। ज्ञानवैराग्यवीर्याणां नेह कश्चिद् व्यपाश्रयः ।३१।
नाहं विरिञ्चो न कुमारनारदौ न ब्रह्मपुत्रा मुनयः सुरेशाः।
विदाम यस्येहितमंशकांशका न तत्स्वरूपं पृथगीशमानिनः ।३२।
न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा। आत्मत्वात्सर्वभूतानां सर्वभूतप्रियो हरिः ।३३।
तस्य चायं महाभागश्चित्रकेतुः प्रियोऽनुगः। सर्वत्र समदृक् शान्तो ह्यहं चैवाच्युतप्रियः ।३४।
तस्मान्न विस्मयः कार्यः पुरुषेषु महात्मसु। महापुरुषभक्तेषु शान्तेषु समदर्शिषु ।३५।

Śrī Rudra said : You have seen (with your own eyes), O fair one, the glory of the high-souled servants of servants of Lord Śrī Hari of marvellous deeds, who are free from craving (of every kind). (27) All those (who are devoted to Lord Nārāyaṇa have no fear from any quarter whatsoever for they find the same use (no use) for heaven, for final beatitude and even for the infernal regions (perceiving as they do the same Reality pervading everywhere). (28) It is (only) through the deluding potency of God that souls are invested with a body and it is due to their connection with a body that pairs of opposites such as joy and sorrow, life and death, execration and benediction are experienced by embodied souls. (29) The notion of desirability and otherwise (with reference to pleasure and pain etc.), too is really the outcome of a man's ignorance (and therefore illusory) just like the distinction of pleasurable and painful experiences etc., with reference to one's own self (in a dream), and has been precisely conceived as the notion of a snake etc., with reference to a wreath of flowers. (30) There is no object in this world worth resorting to in particular for men cherishing devotion to Lord Vāsudeva and equipped with the strength of wisdom and dispassion. (31) Neither myself nor Brahmā (the creator), nor the sages Sanatkumāra and Nārada, nor even the (other) sages (Bhṛgu, Aṅgirā and so on) begotten by Brahmā nor the rulers of gods (Indra, Yama and others) know His intention. Much less can those accounting themselves independent lords (of the universe), though mere parts of His partial manifestations, know His (true) nature. (32) None indeed is dear and none hateful to Him; none is His own and none alien to Him either. Being the very Self of all living beings, Śrī Hari is the beloved of all creatures. (33) And this highly blessed Citraketu is His beloved servant, looking on all with the same eye and tranquil (by nature); and indeed I too am a devotee of the immortal Lord (and hence did not feel perturbed by his behaviour at all). (34) Therefore, you should have no wonder in regard to (the behaviour of those) high-souled men who are devotees of Lord Viṣṇu (the Supreme Person) and tranquil (by nature) and who view all with the same eye. (35)

श्रीशुक उवाच

इति श्रुत्वा भगवतः शिवस्योमाभिभाषितम्। बभूव शान्तधी राजन् देवी विगतविस्मया ।३६।
इति भागवतो देव्याः प्रतिशप्तुमलन्तमः। मूर्ध्ना सञ्जगृहे शापमेतावत्साधुलक्षणम् ।३७।
जज्ञे त्वष्टुर्दक्षिणाग्नौ दानवीं योनिमाश्रितः। वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ।३८।
एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि। वृत्रस्यासुरजातेश्च कारणं भगवन्मतेः ।३९।
इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः। माहात्म्यं विष्णुभक्तानां श्रुत्वा बन्धाद्विमुच्यते ।४०।
य एतत्प्रातरुत्थाय श्रद्धया वाग्यतः पठेत्। इतिहासं हरिं स्मृत्वा स याति परमां गतिम् ।४१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतुशापो नाम सप्तदशोऽध्यायः ।१७।

Śrī Śuka went on : On hearing this speech of Lord Śiva, Goddess Umā (Pārvatī), O king (Parīkṣit), was freed from astonishment and felt pacified in mind. (36) Though fully capable of pronouncing a counter-curse, Citraketu (a devotee of the Lord) accepted the curse of the divine lady with reverence. Such (ideal non-violence) is the characteristic of a pious soul. (37) Hurled into the demoniac species, he sprang up from the sacred fire, called Dakṣiṇāgni, of the god Twaṣṭā and became known as Vṛtra, (still) endowed with spiritual knowledge and wisdom. (38) I have thus told you all that you inquired of me, viz., the cause of Vṛtra's birth as a demon and what accounted for his devotion to the Lord. (39) By listening to this sacred episode of the high-souled Citraketu, revealing the glory of the votaries of Lord Viṣṇu, one is completely rid of (the) bondage (of mundane existence). (40) Rising (early) in the morning, he who recites this episode with reverence, remaining silent (refraining from all other talk) and remembering Śrī Hari (all the time), attains the supreme goal. (41)

Thus ends the seventeenth discourse entitled "Citraketu cursed",
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

An account of the birth of the Maruts (the forty-nine wind-gods)

श्रीशुक उवाच

पृश्निस्तु पत्नी सवितुः सावित्रीं व्याहृतिं त्रयीम्। अग्निहोत्रं पशुं सोमं चातुर्मास्यं महामखान्। १ ।
सिद्धिर्भगस्य भार्याङ्ग महिमानं विभुं प्रभुम्। आशिषं च वरारोहां कन्यां प्रासूत सुव्रताम्। २ ।
धातुः कुहूः सिनीवाली राका चानुमतिस्तथा। सायं दर्शमथ प्रातः पूर्णमासमनुक्रमात्। ३ ।
अग्नीन् पुरीष्यानाधत्त क्रियायां समनन्तरः। चर्षणी वरुणस्यासीद्यस्यां जातो भृगुः पुनः। ४ ।
वाल्मीकिश्च महायोगी वल्मीकादभवत्किल। अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी। ५ ।
रेतः सिषिचतुः कुम्भे उर्वश्याः सन्निधौ द्रुतम्। रेवत्यां मित्र उत्सर्गमरिष्टं पिप्पलं व्यधात्। ६ ।
पौलोम्यामिन्द्र आधत्त त्रीन् पुत्रानिति नः श्रुतम्। जयन्तमृषभं तात तृतीयं मीढुषं प्रभुः। ७ ।
उरुक्रमस्य देवस्य मायावामनरूपिणः। कीर्तौ पत्न्यां बृहच्छ्लोकस्तस्यासन् सौभगादयः। ८ ।
तत्कर्मगुणवीर्याणि काश्यपस्य महात्मनः। पश्चाद्वक्ष्यामहेऽदित्यां यथा वावततार ह। ९ ।

Śrī Śuka began again : Pṛśni, the spouse of Savitā (the fifth of the twelve sons of Aditi, the progeny of the first four—viz., Vivaswān, Aryamā, Pūṣā and Twaṣṭā—having already been dealt with in the foregoing discourses), brought forth (three daughters,) Sāvitrī (the deity presiding over the holy Gāyatrī-Mantra), Vyāhṛti (the deity presiding over the three mystical syllables, Bhūḥ, Bhuvaḥ and Swaḥ prefixed to the said Gāyatrī-Mantra while repeating it and severally denoting the three worlds—earth, the intermediate region and heaven) and Trayī (the deity presiding over the rituals, the subject-matter of the three Vedas—Ṛgveda, Yajurveda and Sāmaveda) and (nine sons, viz.,) Agnihotra (the deity presiding over the act of offering oblations into the sacred fire), Paśu (the deity presiding over animal sacrifices), Soma (the deity presiding over a Soma sacrifice), Cāturmāsya (the deity

presiding over the three sacrifices of the same name performed at the beginning of the three seasons of four months each) and the five deities presiding over the five great daily sacrifices enjoined on every householder of the three twice-born classes (viz., Devayajña, Ṛṣiyajña, Pitṛyajña, Manuṣyayajña and Bhūtayajña)* (And) Siddhi, the spouse of Bhaga (the sixth son of Aditi), dear Parīkṣit, bore (three sons,) Mahima, Vibhu and Prabhu and a beautiful and virtuous daughter, Āśiṣa (by name). (1-2) The (four) wives of Dhātā (the seventh son of Aditi)—Kuhū (the deity presiding over the last night of a dark fortnight), Sinīvālī (the deity presiding over the fourteenth night of a dark fortnight), Rākā (the deity presiding over the last night of a bright fortnight) and Anumati (the deity presiding over the fourteenth night of a bright fortnight) severally gave birth to (four sons) Sāyam (the deity presiding over dusk), Darśa (the deity presiding over the last day of a dark fortnight), Prātaḥ (the deity presiding over the morning) and Pūrṇamāsa (the deity presiding over the last day of a bright fortnight). (3) Vidhātā (the next or eighth son of Aditi) begot through (his wife) Kriyā the (five) deities presiding over the sacred fires bearing the name of Purīṣya. (And) the spouse of Varuṇa (the god of water and the ninth son of Aditi) was Carṣaṇī, of whom was reborn the sage Bhṛgu (a mind-born son of Brahmā). (4) And the great Yogī Vālmīki (another son of Varuṇa and the celebrated author of the Rāmāyaṇa) sprang up, it is said, from an ant-hill (Valmīka); while the sages Agastya and Vasiṣṭha (the sons of the sage Pulastya and Brahmā respectively) were reborn as the sons of the gods Mitra (the tenth son of Aditi) and Varuṇa, who discharged in a jar their vital fluid, that had escaped in the presence of (the celestial nymph) Urvaśī. The god Mitra (further) begot through (his spouse) Rewatī (three sons, viz.,) Utsarga, Ariṣṭa and Pippala. (5-6) Indra, the lord of paradise (and the eleventh son of Aditi), procreated through (his wife) Śacī (the daughter of the demon Pulomā) three sons, O dear Parīkṣit—Jayanta, Ṛṣabha and Mīḍhwān, (who constituted) the third: this is what we have heard. (7) From (the loins of) Lord Upendra (the twelfth and youngest son of Aditi, who took colossal strides in order to measure three paces of land promised to Him by the demon king Bali and) who (originally) assumed the form of the divine Dwarf by His (own) Māyā (creative will), through His spouse Kīrti, sprang up (a son) Bṛhacchloka (by name); and from (the loins of) the latter sprang up Saubhaga and other sons. (8) We shall recount later on (in Book VIII) the distinguished achievements, excellences and deeds of valour of that high-souled son of the sage Kaśyapa and (also) how He actually descended (on the meterial plane) through Aditi. (9)

अथ कश्यपदायादान् दैतेयान् कीर्तयामि ते। यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ।१०।
दितेर्द्वावेव दायादौ दैत्यदानववन्दितौ। हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ ।११।
हिरण्यकशिपोर्भार्या कयाधुर्नाम दानवी। जम्भस्य तनया दत्ता सुषुवे चतुरः सुतान् ।१२।
संह्लादं प्रागनुह्लादं ह्लादं प्रह्लादमेव च। तत्स्वसा सिंहिका नाम राहुं विप्रचितोऽग्रहीत् ।१३।
शिरोऽहरद्यस्य हरिश्चक्रेण पिबतोऽमृतम्। संह्लादस्य कृतिर्भार्यासूत पञ्चजनं ततः ।१४।
ह्लादस्य धमनिर्भार्यासूत वातापिमिल्वलम्। योऽगस्त्याय त्वतिथये पेचे वातापिमिल्वलः ।१५।
अनुह्लादस्य सूर्म्यायां बाष्कलो महिषस्तथा। विरोचनस्तु प्राह्लादिर्देव्यास्तस्याभवद्बलिः ।१६।
बाणज्येष्ठं पुत्रशतमशनायां ततोऽभवत्। तस्यानुभावः सुश्लोक्यः पश्चादेवाभिधास्यते ।१७।
बाण आराध्य गिरिशं लेभे तद्गणमुख्यताम्। यत्पार्श्वे भगवानास्ते ह्याद्यापि पुरपालकः ।१८।
मरुतश्च दितेः पुत्राश्चत्वारिंशन्नवाधिकाः। त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् ।१९।

I now (proceed to) tell you about the scions of the sage Kaśyapa by Diti, among whom was

* A detailed account of these sacrifices has already been given in the foot-note below V. xxvi. 18.

born the illustrious devotee of the Lord, Prahrāda, and even so Bali (Prahrāda's grandson).(10) Diti (at first) had only two sons, adored by the Daityas and the Dānavas (alike), who have (already) been spoken of under the name of Hiraṇyakaśipu and Hiraṇyākṣa (in Book III).(11) Hiraṇyakaśipu's wife, Kayādhu by name, who was a daughter of Jambha by Danu and had been given away by the former (to Hirṇayakaśipu), gave birth to four sons—Saṁhrāda, in the first instance, and (then in order) Anuhrāda, Hrāda and Prahrāda as well. Their sister, Siṁhikā by name, got from (her husband, the demon) Vipracitti (a son named) Rāhu, whose head, even while he was drinking nectar (disguised as a god in the assembly of the gods), Śrī Hari lopped off with His discus (vide VIII. ix. 24-25). Kṛti, the wife of Saṁhrāda (Hiraṇyakaśipu's eldest son) bore through him (a son named) Pañcajana. (12—14) Dhamani, the wife of Hrāda (Hiraṇyakaśipu's third son) brought forth (two sons) Vātāpi and Ilwala. It was Ilwala who cooked (his brother) Vātāpi (in the form of a ram) for the sake of his (honoured guest, (the celebrated sage) Agastya. (15) Bāṣkala and Mahiṣa were the two sons of Anuhrāda (Hiraṇyakaśipu's second son) by (his wife) Sūrmyā; while Virocana was the son of Prahrāda, and Bali was the son of Virocana by (his wife) Devī. (16) From (the loins of) Bali through (his wife) Aśanāyā (the deity presiding over hunger), were born a hundred sons, the eldest of whom was Bāṇa. The glory of Bali, which deserves to be celebrated in beautiful verse, will be recounted only hereafter (in Book VIII). (17) Having propitiated Lord Śiva (who has His abode on Mount Kailāsa), the demon Bāṇa attained the first place among His attendants. As the guardian of his capital, the Lord actually stays near him even today. (18) (Besides Hiraṇyakaśipu and Hiraṇyākṣa) Diti had forty-nine more sons, (known as) the Maruts (wind-gods). They all remained issueless and were converted into his own class (godhood) by Indra (the ruler of the gods). (19)

राजोवाच

कथं त आसुरं भावमपोह्यौत्पत्तिकं गुरो। इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ।२०।

इमे श्रद्दधते ब्रह्मन्नृषयो हि मया सह। परिज्ञानाय भगवंस्तन्नो व्याख्यातुमर्हसि ।२१।

The king (Parīkṣit) said : Having rid them of their demoniac disposition, which was innate to them, O (my) preceptor, how were they converted into godhood by Indra? What good offices did they render to him (which prompted him to bring about this change in them)? (20) Even these seers, O (holy) Brāhmaṇa, are keen to know this truth along with me. Therefore, be pleased, O worshipful sage, to explain this to us. (21)

सूत उवाच

तद्विष्णुरातस्य स बादरायणिर्वचो निशम्यादृतमल्पमर्थवत्।
सभाजयन् संनिभृतेन चेतसा जगाद सत्रायण सर्वदर्शनः ।२२।

Sūta continued : Having heard this reverent, brief and (yet) significant inquiry of king Parīkṣit (who had been protected by Lord Viṣṇu Himself in the form of Śrī Kṛṣṇa), and welcoming it with a heart full of joy, the omniscient and well-known sage Śuka (the son of Bādarāyaṇa, more popularly known as Vedavyāsa), spoke (as follows), O Śaunaka (who stand vowed to a long course of sacrifices) ! (22)

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना। मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ।२३।
कदा नु भ्रातृहन्तारमिन्द्रियारामम्मुल्बणम्। अक्लिन्नहृदयं पापं घातयित्वा शये सुखम् ।२४।
कृमिविड्भस्मसंज्ञाऽऽसीद्यस्येशाभिहितस्य च। भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ।२५।
आशासानस्य तस्येदं ध्रुवमुन्नद्धचेतसः। मदशोषक इन्द्रस्य भूयाद्येन सुतो हि मे ।२६।

इति भावेन सा भर्तुराचचारासकृत्प्रियम्। शुश्रूषयानुरागेण प्रश्रयेण दमेन च ।२७।
भक्त्या परमया राजन् मनोज्ञैर्वल्गुभाषितैः। मनो जग्राह भावज्ञा सुस्मितापाङ्गवीक्षणैः ।२८।
एवं स्त्रिया जडीभूतो विद्वानपि विदग्धया। बाढमित्याह विवशो न तच्चित्रं हि योषिति ।२९।
विलोक्यैकान्तभूतानि भूतान्यादौ प्रजापतिः। स्त्रियं चक्रे स्वदेहार्धं यया पुंसां मतिर्हृता ।३०।
एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया। प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च ।३१।

Śrī Śuka resumed : Diti, whose sons (Hiraṇyakaśipu and Hiraṇyākṣa) had been slain by Lord Viṣṇu, the Ally of Indra (the chief of the gods), and who was (consequently) burning with rage kindled by grief, pondered as below :—(23) "When shall I have an undisturbed sleep, having brought about the death of the voluptuous cruel, hard-hearted and sinful Indra (who has been instrumental in causing the death of his own half-brothers) ? (24) He who seeks to hurt (other) beings for the sake of his (own) body—which, though (once) designated as a king (ultimately, when dead) goes by the name of (is transformed into) worms (if buried and thus consumed by worms), or that of excrement (if exposed and devoured by carnivorous beings such as dogs and jackals, vultures and crows), or that of ashes (in cremated)—is he alive to his (higest) interests ? (Certainly not). For damnation (invariably) follows from such hostility to (other) beings. (25) (Therefore) let me devise some means whereby a son may be born to me, that may quell the pride of the aforesaid Indra, who looks upon this (perishable) body as everlasting and whose mind knows no restraint." (26) With this idea (uppermost in her mind) she constantly pleased her husband (the sage Kaśyapa) through (personal) service, affection, humility and self-control. (27) Knowing as she did the heart of her husband, she captivated his mind, O Parīkṣit, by her supreme devotion, charming and sweet words winsome smiles and sidelong glances. (28) Thus infatuated by that clever lady, and powerless (against her womanish charms), the sage, though learned, said, "All right ! (Your wish shall be granted.)" Such stupefaction of men by a woman (through her devoted conduct) indeed is not to be wondered at. (29) Finding men (absolutely) unattached at the dawn of creation, Brahmā (the lord of created beings) converted one half of his body into the fair sex, who robbed men of their judgment. (30) Waited upon in this way, O dear son (Parīkṣit) ! by that lady (Diti), the glorious sage Kaśyapa felt highly pleased; and, welcoming her, he laughingly spoke (as follows). (31)

कश्यप उवाच

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते। स्त्रिया भर्तरि सुप्रीते कः काम इह चागमः ।३२।
पतिरेव हि नारीणां दैवतं परमं स्मृतम्। मानसः सर्वभूतानां वासुदेवः श्रियः पतिः ।३३।
स एव देवतालिङ्गैर्नामरूपविकल्पितैः। इज्यते भगवान् पुम्भिः स्त्रीभिश्च पतिरूपधृक् ।३४।
तस्मात्पतिव्रता नार्यः श्रेयस्कामाः सुमध्यमे। यजन्तेऽनन्यभावेन पतिमात्मानमीश्वरम् ।३५।
सोऽहं त्वयार्चितो भद्रे ईदृग्भावेन भक्तितः। तत्ते सम्पादये काममसतीनां सुदुर्लभम् ।३६।

Kaśyapa said : Ask (of me) a boon of your choice, O beautiful one; I am pleased with you, O irreproachable lady. When the husband is fully pleased, what desire of a woman remains unattainable here as well as hereafter ? (32) The husband alone has been declared to be the supreme Deity for women. Although (as a matter of fact,) Lord Vāsudeva, the Consort of Śrī (the goddess of beauty and prosperity), dwelling in (presiding over) the mind of all created beings, is the supreme Deity, it is the said Lord alone who is worshipped by men in the guise of (various) divinities diversely conceived under (different) names (Indra and so on) and forms (wielding a thunderbolt and other distinctive weapons); and it is He (again) who is worshipped by women as appearing in the form of their husband. (33-34)

Hence, women devoted to their husband and desirous of blessedness, O fair one, worship their husband as (an image) of God, the Soul of the universe, with undivided loyalty. (35) Therefore, devoutly worshipped by you, O blessed one, with such God-consciousness, I shall forthwith accomplish your desired object, which is something very difficult to attain for unchaste women. (36)

दितिरुवाच

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे। अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ ।३७।

Diti replied : If you would confer on me the boon of my choice, O holy one, I—who have lost my sons—seek (of you) an immortal son capable of slaying Indra, who caused both of my sons (Hiraṇyakaśipu and Hiraṇyākṣa) to be slain (by Lord Viṣṇu). (37)

निशम्य तद्वचो विप्रो विमनाः पर्यतप्यत। अहो अधर्मः सुमहानद्य मे समुपस्थितः ।३८।

अहो अद्येन्द्रियारामो योषिन्मय्येह मायया। गृहीतचेताः कृपणः पतिष्ये नरके ध्रुवम् ।३९।

कोऽतिक्रमोऽनुवर्तन्त्याः स्वभावमिह योषितः। धिङ् मां बताबुधं स्वार्थे यदहं त्वजितेन्द्रियः ।४०।

शरत्पद्मोत्सवं वक्त्रं वचश्च श्रवणामृतम्। हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ।४१।

न हि कश्चित्प्रियः स्त्रीणामञ्जसा स्वाशिषात्मनाम्। पतिं पुत्रं भ्रातरं वा घ्नन्त्यर्थे घातयन्ति च ।४२।

प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत्। वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते ।४३।

इति संचिन्त्य भगवान्मारीचः कुरुनन्दन। उवाच किञ्चित् कुपित आत्मानं च विगर्हयन् ।४४।

Hearing her prayer, the Brāhmaṇa sage (Kaśyapa) became sad and fell a repenting. (He said to himself,) "Alas ! a very great sin has overtaken me today. (38) Oh, given up to the gratification on my senses, I, a wretched fellow—whose mind has been caught in the grip of the Lord's Māyā (deluding potency) in the form of woman today—shall surely fall into (the abyss of) hell. (39) What fault is there of the woman, who has (but) followed her own nature in this matter ? But fie upon me, ignorant that I am alas ! of my own (real) interests, as (is clear from the fact that) I have not been able to conquer my mind. (40) The face of women is blooming like the autumnal lotus and their speech is nectar (itself) to the ears, while their heart is (cruel) as the blade of a razor. Who can know their ways ? (41) None is truly beloved of women; who have their mind (thought) fixed on the object of their own desire. To serve their (own) end they murder or cause to be murdered their own husband, son and brother.(42) My plighted word, that I shall confer (on her) the boon of her choice, should not prove untrue; and Indra too does not deserve death. Under such circumstances the expedient that I have hit upon is (quite) in the fitness of things". (43) Pondering thus, the glorious sage Kaśyapa (the son of Marīci), O Parīkṣit (the delight of the Kurus), spoke a bit angrily, condemning himself at the same time. (44)

कश्यप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहा देवबान्धवः। संवत्सरं व्रतमिदं यद्यञ्जो धारयिष्यसि ।४५।

Kaśyapa said : A son will be born to you. O blessed one, who will slay Indra if you will duly observe this vow for a year, but who will prove to be a friend of the gods if it is not properly observed. (45)

दितिरुवाच

धारयिष्ये व्रतं ब्रह्मन्ब्रूहि कार्याणि यानि मे। यानि चेह निषिद्धानि न व्रतं घ्नन्ति यानि तु ।४६।

Diti replied : I shall (certainly) observe the vow, O holy Brāhmaṇa ! (Kindly) tell me (all) that has to be done by me and all that is prohibited during the period of this vow, and also that which (though not obligatory) may not violate the vow (if done). (46)

कश्यप उवाच

न हिंस्याद्भूतजातानि न शपेन्नानृतं वदेत्। नच्छिन्द्यान्नखरोमाणि न स्पृशेद्यदमङ्गलम् ।४७।
नाप्सु स्नायान्न कुप्येत न सम्भाषेत दुर्जनैः। न वसीताधौतवासः स्रजं च विधृतां क्वचित् ।४८।
नोच्छिष्टं चण्डिकान्नं च सामिषं वृषलाहृतम्। भुञ्जीतोदक्यया दृष्टं पिबेदञ्जलिना त्वपः ।४९।
नोच्छिष्टास्पृष्टसलिला सन्ध्यायां मुक्तमूर्धजा। अनर्चितासंयतवाङ्नासंवीता बहिश्चरेद् ।५०।
नाधौतपादाप्रयता नार्द्रपान्नो उदक्शिराः। शयीत नापराङ्नान्यैर्न नग्ना न च संध्ययोः ।५१।
धौतवासाः शुचिर्नित्यं सर्वमङ्गलसंयुता। पूजयेत्प्रातराशात्प्राग्गोविप्रान् श्रियमच्युतम् ।५२।
स्त्रियो वीरवतीश्चार्चेत्स्रगन्धबलिमण्डनैः। पतिं चाच्योंपतिष्ठेत ध्यायेत्कोष्ठगतं च तम् ।५३।
सांवत्सरं पुंसवनं व्रतमेतदविप्लुतम्। धारयिष्यसि चेत्तुभ्यं शक्रहा भविता सुतः ।५४।

Kaśyapa said : A woman observing this vow must not injure (much less kill any one of) the multitudes of living beings nor curse any one nor should she tell a lie. She must not pare her nails or cut the hair on her person nor should she touch that which is impure. (47) She must not bathe in water (by diving into it) nor should she lose her temper nor talk with wicked people. She must not wear a cloth that has not been (duly) washed (after being used) nor a garland that has (already) been worn on her person. (48) She must not eat the leavings of what has been eaten by someone nor the food offered to Goddess Caṇḍikā (Bhadrakālī) nor (again) that which contains meat nor that fetched by a Śūdra nor that which has been seen by a woman in her menstruation : nor again should she drink water with the hollow of her joined palms. (49) She must not stir out (of her house) with the remants of food sticking in her mouth (without rinsing her mouth after eating something), nor without washing her hands and feet nor at dusk nor with dishevelled hair nor with her person unadorned and unwrapped (with an outer covering) nor with her speech uncontrolled. (50) She must not retire with her feet unwashed nor in an impure state nor with wet feet nor with her head towards the north or the west nor in the same bed with others nor bare-bodied nor again in the morning and evening. (51) Putting on a pair of clothes that have been (duly) washed, ever pure and decked with all auspicious ornaments, she should worship before breakfast the cow, the Brāhmaṇas, Goddess Śrī (the deity presiding over beauty and prosperity) and (the immortal) Lord Viṣṇu. (52) She should also worship women whose husbands are living, with garlands, sandal-paste, offerings of food and ornaments and, offering worship to her husband, should wait upon him and contemplate on him as having entered her womb (in the form of his vital energy). (53) If you observe this vow, (known as) the Puṁsavana (yielding a son), which is of a year's duration, without violating it, a son will be born to you, who will be able to slay Indra. (54)

बाढमित्यभिप्रेत्याथ दिती राजन् महामनाः। काश्यपं गर्भमाधत्त व्रतं चाञ्जो दधार सा ।५५।
मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद। शुश्रूषणेनाश्रमस्थां दितिं पर्यचरत्कविः ।५६।
नित्यं वनात्सुमनसः फलमूलसमित्कुशान्। पत्राङ्कुरमृदोऽपश्च काले काल उपाहरत् ।५७।
एवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप। प्रेप्सुः पर्यचरज्जिह्मो मृगहेव मृगाकृतिः ।५८।
नाध्यगच्छद्व्रतच्छिद्रं तत्परोऽथ महीपते। चिन्तां तीव्रां गतः शक्रः केन मे स्याच्छिवं त्विह ।५९।
एकदा सा तु सन्ध्यायामुच्छिष्टा व्रतकर्शिता। अस्पृष्टवार्यधौताङ्घ्रिः सुष्वाप विधिमोहिता ।६०।
लब्ध्वा तदन्तरं शक्रो निद्रापहृतचेतसः। दितेः प्रविष्ट उदरं योगेशो योगमायया ।६१।
चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम्। रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ।६२।
ते तमूचुः पाट्यमानाः सर्वे प्राञ्जलयो नृप। नो जिघांससि किमिन्द्र भ्रातरो मरुतस्तव ।६३।

मा भैष्ट भ्रातरो मह्यं यूयमित्याह कौशिकः। अनन्यभावान् पार्षदानात्मनो मरुतां गणान्।६४।
न ममार दितेर्गर्भः श्रीनिवासानुकम्पया। बहुधा कुलिशक्षुण्णो द्रौण्यस्त्रेण यथा भवान्।६५।
सकृदिष्ट्वाऽऽदिपुरुषं पुरुषो याति साम्यताम्। संवत्सरं किञ्चिदूनं दित्या यद्धरिरर्चितः।६६।
सजूरिन्द्रेण पञ्चाशद्देवास्ते मरुतोऽभवन्। व्यपोह्य मातृदोषं ते हरिणा सोमपाः कृताः।६७।
दितिरुत्थाय ददृशे कुमाराननलप्रभान्। इन्द्रेण सहितान् देवी पर्यतुष्यदनिन्दिता।६८।
अथेन्द्रमाह तताहमादित्यानां भयावहम्। अपत्यमिच्छन्त्यचरं व्रतमेतत्सुदुष्करम्।६९।
एकः सङ्कल्पितः पुत्रः सप्त सप्ताभवन् कथम्। यदि ते विदितं पुत्र सत्यं कथय मा मृषा।७०।

Expressing her willingness (to undertake the vow) in the words "Very well", the strong-willed Diti, O Parīkṣit, then concieved the seed of Kaśyapa and she also duly undertook the (sacred) vow. (55) Having come to know the intention of his mother's sister (Diti), O respectful king, the clever Indra waited upon Diti, who was living in a hermitage (as a hermitess), through (personal) service (of every kind). (56) He fetched everyday from the woods at the proper time flowers, fruits roots, small pieces of wood for the sacrificial fire and blades of (the sacred) Kuśa grass as well as (sacred) leaves and sprouts, earth and water. (57) Keen to discover a slip in the observance on the part of Diti, who had been duly adhering to the vow, O Parīkṣit, the croocked Indra continued to serve her like a hunter disguised as a game (to remove its suspicion). (58) Though intent upon detecting some fault in her observance, O ruler of the earth, Indra did not find any; he was now filled with grave anxiety as to how his welfare could be ensured in that life. (59) One day, however, she fell asleep (even) at dusk with remnants of food still in her mouth and without either rinsing her mouth or washing her feet, enfeebled as she was by her (austere) observance and deluded by (an adverse) fate. (60) Finding that weak point, Indra, the master of Yoga (mystic powers), entered by dint of (his) Yogic power the uterus of Diti, who had been robbed of her consciousness by sleep. (61) By means of his thunderbolt he cut the embryo, brilliant as gold, into seven. Addressing the crying embryo (as though with affection) in the words " Do not cry !" he further cut those pieces each into seven. (62) (Even) while being rent (by Indra), O Parīkṣit, they all submitted to him with joined palms, "Why do you seek to get rid of us, O Indra ? We are Maruts (the wind-gods), your (own) half-brothers !" (63) "Do not be afraid; you are (all) brothers to me !"—so did Kauśika (Indra) reply to the (aforesaid seven) groups of the Maruts, his (future) attendants exclusively attached to him. (64) By the grace of Lord Viṣṇu (the Abode of Goddess Śrī, the deity presiding over beauty and prosperity), the embryo in the womb of Diti could not be killed, though cut into numerous (forty-nine) pieces by the thunderbolt (of Indra), any more than you (O Parīkṣit) were killed by the missile discharged by Aśwatthāmā (the son of Droṇa). (65) Worshipping Lord Viṣṇu (the most ancient Person) only once, a man attains a status similar to the Lord's; whereas (in the present case) Śrī Hari was worshipped by Diti for a little less than a year (so that the miracle that happened in the aforesaid case should cause no wonder at all). (66) (Taken) together with Indra (their friend and leader), these Maruts (wind-gods) came to be (known as) fifty gods. The stigma (of demonhood) attaching to them because of their mother was wiped off and they were converted into gods (entitled to a draught of nectar) by Indra. (67) On waking up, the worshipful Diti, who (having now worshipped Śrī Hari for close upon a year) had acquired a disposition absolutely free from reproach, saw the babes, brilliant as fire accompanied by Indra, and felt highly gratified. (68) Then she said to Indra, "Dear son ! desirous of obtaining a son that might prove a source of terror to the sons of Aditi (you and your brothers), I observed this vow, which is most difficult to undertake.(69) But, while (only) one son was coveted (by me), how did these forty-nine babes come to be born? Tell me the truth, if known to you; but don't utter a falsehood." (70)

इन्द्र उवाच

अम्ब तेऽहं व्यवसितमुपधार्यागतोऽन्तिकम्। लब्धान्तरोऽच्छिदं गर्भमर्थबुद्धिर्न धर्मवित् ।७१।
कृत्तो मे सप्तधा गर्भ आसन् सप्त कुमारकाः। तेऽपि चैकैकशो वृक्णाः सप्तधा नापि मम्रिरे ।७२।
ततस्तत्परमाश्चर्यं वीक्ष्याध्यवसितं मया। महापुरुषपूजायाः सिद्धिः काप्यनुषङ्गिणी ।७३।
आराधनं भगवत ईहमाना निराशिषः। ये तु नेच्छन्त्यपि परं ते स्वार्थकुशलाः स्मृताः ।७४।
आराध्यात्मप्रदं देवं स्वात्मानं जगदीश्वरम्। को वृणीते गुणस्पर्शं बुधः स्यान्नरकेऽपि यत् ।७५।
तदिदं मम दौर्जन्यं बालिशस्य महीयसि। क्षन्तुमर्हसि मातस्त्वं दिष्ट्या गर्भो मृतोत्थितः ।७६।

Indra replied : Mother, having come to know of your vow, I sought your presence and, having discovered your fault, cut the child in your womb, bent as I was on achieving my (selfish) end and lost to all sense of righteousness. (71) The embryo was cut by me in seven and there appeared seven children. They too were cut each in seven; yet they would not die.(72) Seeing that great miracle, I at last concluded that it must be some incidental reward of the worship of Lord Viṣṇu (the Supreme Person). (73) They alone are declared as clever in accomplishing their object, who while engaged in propitiating the Lord are (entirely) free from desires and do not aspire even to attain final beatitude (as a reward for their worship).(74) Having propitiated the Lord, the ruler of the universe, who is not only the Self of us all but who bestows His very Self on His devotees, what wise man would ask of Him the pleasures of sense, which could be had even in hell ? (75) Therefore, may you be pleased to forgive, O mother, this act of wickedness on my part, foolish as I am, O highly noble lady! Thank God ! the child in your womb has risen to life (as it were) after death. (76)

श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया। मरुद्भिः सह तां नत्वा जगाम त्रिदिवं प्रभुः ।७७।
एवं ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि। मङ्गलं मरुतां जन्म किं भूयः कथयामि ते ।७८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे मरुदुत्पत्तिकथनं नामाष्टादशोऽध्यायः ।१८।

Śrī Śuka went on : Permitted by Diti, who was pleased with his sincerity, the powerful Indra bowed to her and left for the third heaven along with the Maruts (wind-gods). (77) In this way I have told you all that you enquired of me, viz., the story of the auspicious birth of the Maruts. What more shall I speak to you about ? (78)

Thus ends the eighteenth discourse entitled "An account of the birth of the Maruts",
in Book Six of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

The procedure of observing the sacred vow of Puṁsavana

राजोवाच

व्रतं पुंसवनं ब्रह्मन् भवता यदुदीरितम्। तस्य वेदितुमिच्छामि येन विष्णुः प्रसीदति । १ ।

The king (Parīkṣit) said : I wish to know the procedure of observing the (sacred) vow of Puṁsavana, which has just been mentioned by you, O holy one, and by which Lord Viṣṇu is (easily) propitiated. (1)

श्रीशुक उवाच

शुक्ल मार्गशिरे पक्षे योषिद्भर्तुरनुज्ञया। आरभेत व्रतमिदं सार्वकामिकमादितः। २।
निशम्य मरुतां जन्म ब्राह्मणाननुमन्त्र्य च। स्नात्वा शुक्लदती शुक्ले वसीतालङ्कृताम्बरे।
पूजयेत्प्रातराशात्प्राग्भगवन्तं श्रिया सह। ३।
अलं ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते। महाविभूतिपतये नमः सकलसिद्धये। ४।
यथा त्वं कृपया भूत्या तेजसा महिनौजसा। जुष्ट ईश गुणैः सर्वैस्ततोऽसि भगवान् प्रभुः। ५।
विष्णुपत्नि महामाये महापुरुषलक्षणे। प्रीयेथा मे महाभागे लोकमातर्नमोऽस्तु ते। ६।

Śrī Śuka replied : A wife should start observing this vow, which is calculated to grant all one's desires, from the very first day of the bright fortnight of (the month of) Mārgaśīrṣa with the permission of her husband. (2) Having listened to the story of the birth of the Maruts (the forty-nine wind-gods) and (duly) consulted the Brāhmaṇas, she should after cleaning her teeth and finishing her bath cover herself with a pair of white pieces of cloth and adorn herself (with ornaments). She should (then) worship the Lord along with His (divine Consort) Śrī (the goddess of beauty and prosperity) before her breakfast (and pray:) (3) "Whatever You already have is enough for You, (absolutely) unconcerned as You are, O Lord whose desire is (ever) sated ! My obeisance be to You, the Lord of Mahālakṣmī (who embodies in Herself the highest glory and fortune) ! Hail to You, the Abode of all mystic powers ! (4) You are fully endowed with compassion, fortune, glory, majesty, virility and all other excellences, O Lord; You are therefore the almighty Ruler. (5) O (divine) Consort of Lord Viṣṇu, O Embodiment of marvellous powers, possessing as You do the characteristics of the Supreme Person, may You be pleased with me, O highly blessed one. (My) obeisance be to You, O Mother of the universe !" (6)

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूतिभिर्बलि-
मुपहराणीति अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्घ्यपाद्योपस्पर्शनस्नानवासउपवीतविभूषणगन्ध-
पुष्पधूपदीपोपहाराद्युपचारांश्च समाहित उपहरेत्।७।

हविःशेषं तु जुहुयादनले द्वादशाहुतीः।
ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति। ८।
श्रियं विष्णुं च वरदावाशिषां प्रभवावुभौ। भक्त्या सम्पूजयेन्नित्यं यदीच्छेत्सर्वसम्पदः। ९।
प्रणमेद्दण्डवद्भूमौ भक्तिप्रह्वेण चेतसा। दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत्।१०।

"Hail to Lord Viṣṇu (the Supreme Person), denoted by the mystical syllable OṀ and possessed of the highest glory, the Spouse of Goddess Mahālakṣmī ! Let me offer worship to You along with Your highest potencies (Goddess Lakṣmī and others) !" While repeating this sacred text the worshipper should offer everyday to Lord Viṣṇu with a concentrated mind (loving) invocation, water to wash His hands and feet and rinse His mouth and water for His bath, a pair of pieces of linen to cover His Body, a sacred thread and ornaments, sandal-paste, flowers, burning incense, light, food and other articles of worship. (7) Out of the food left after being offered to the Lord one should pour twelve oblations into the sacred fire while repeating the following prayer:—"Hail to Lord Viṣṇu (the Supreme Person), denoted by the mystical syllable OṀ, the Spouse of Goddess Mahālakṣmī ! I offer this oblation to Him !!" (8) One should duly worship with devotion everyday Goddess Śrī and (Her Consort) Lord Viṣṇu, both of whom are disposed to confer boons (on Their devotees) and yield one's desired blessings in an abundant degree, if one is desirous of having all kinds of fortune. (9) (Nay,) one should fall prostrate on the ground with a mind humble through devotion, repeat the aforementioned sacred text ten times and (then) utter the following hymn:—(10)

युवां तु विश्वस्य विभू जगतः कारणं परम्। इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ।११।
तस्या अधीश्वरः साक्षात्त्वमेव पुरुषः परः। त्वं सर्वयज्ञ इज्येयं क्रियेयं फलभुग्भवान् ।१२।
गुणव्यक्तिरियं देवी व्यञ्जको गुणभुग्भवान्। त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशया ।
नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः ।१३।
यथा युवां त्रिलोकस्य वरदौ परमेष्ठिनौ। तथा म उत्तमश्लोक सन्तु सत्या महाशिषः ।१४।

"You are the Sovereigns of the universe as well as the ultimate cause of the world. (And) She (Mahālakṣmī) is undoubtedly the unmanifest Prakṛti (primordial matter), as well as the deluding potency, (so) difficult to overcome. (11) You (O Lord) are no other than the Supreme Person, the very Controller of Prakṛti. You embody all sacrificial performances; while She is an embodiment of faith (that inspires and sustains all human endeavours to carry on such sacrificial activities). While She is (worldly) activity, You are the enjoyer of its fruit. (12) This goddess is the manifestation of the (three) Guṇas (in the form of the universe); while You are the Time-Spirit (that prompts the three Guṇas to manifest themselves in this way) as well as the Cosmic Person (who enjoys the Guṇas so manifested). (Again,) You are the Soul of all embodied beings; while Goddess Śrī represents their body, the senses and the inner sense. (Nay,) the almighty goddess represents the various names and forms (constituting the universe); while You are their illuminator and ground. (13) (Just) as You are the supreme Rulers of (all) the three worlds, conferring boons on Your devotees, so let my lofty aspirations prove true, O Lord of excellent renown." (14)

इत्यभिष्टूय वरदं श्रीनिवासं श्रिया सह। तन्निःसार्योपहरणं दत्त्वाऽऽचमनमर्चयेत् ।१५।
ततः स्तुवीत स्तोत्रेण भक्तिप्रह्वेण चेतसा। यज्ञोच्छिष्टमवघ्राय पुनरभ्यर्चयेद्धरिम् ।१६।
पतिं च परया भक्त्या महापुरुषचेतसा। प्रियैस्तैस्तैरुपनमेत् प्रेमशीलः स्वयं पतिः ।
बिभृयात् सर्वकर्माणि पत्न्या उच्चावचानि च ।१७।
कृतमेकतरेणापि दम्पत्योरुभयोरपि। पत्न्यां कुर्यादनर्हायां पतिरेतत् समाहितः ।१८।
विष्णोर्व्रतमिदं बिभ्रन्न विहन्यात् कथञ्चन। विप्रान् स्त्रियो वीरवतीः स्रग्गन्धबलिमण्डनैः ।
अर्चेदहरहर्भक्त्या देवं नियममास्थितः ।१९।
उद्वास्य देवं स्वे धाम्नि तन्निवेदितमग्रतः। अद्यादात्मविशुद्ध्यर्थं सर्वकामर्द्धये तथा ।२०।
एतेन पूजाविधिना मासान् द्वादश हायनम्। नीत्वाथोपचरेत्साध्वी कार्तिके चरमेऽहनि ।२१।
श्वोभूतेऽप उपस्पृश्य कृष्णमभ्यर्च्य पूर्ववत्। पयःश्रृतेन जुहुयाच्चरुणा सह सर्पिषा ।
पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः ।२२।
आशिषः शिरसाऽऽदाय द्विजैः प्रीतैः समीरिताः। प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुज्ञया ।२३।
आचार्यमग्रतः कृत्वा वाग्यतः सह बन्धुभिः। दद्यात्पत्न्यै चरोः शेषं सुप्रजस्त्वं सुसौभगम् ।२४।

Having thus extolled Lord Viṣṇu (the Abode of Śrī, the goddess of beauty and prosperity), the Bestower of boons (on His devotees), along with Goddess Śrī, and after removing the food (served before Them) and offering Them water to rinse their mouth, one should (continue to) worship Them (by offering betel leaves etc.). (15) Then with a mind humble through devotion one should extol Him by means of a hymn and, after smelling the remnants of the offerings, should duly worship Śrī Hari once more. (16) The woman should serve her husband too with supreme devotion, offering him his beloved objects and accounting him the Supreme Person (Himself); while the loving husband should personally assist in all the duties of his wife, high and low (alike). (17) A thing done by even one (member) of a married couple is conducive to the benefit of both. (Therefore,) in the event of the wife being unfit (due to illness or menstruation etc.) the husband should do (all) this with a concentrated mind. (18)

A man observing this vow sacred to Lord Viṣṇu should not break it under any circumstance whatsoever. (Thus) observing (strict) discipline, one should worship everyday with devotion the Brāhmaṇas as well as women whose husbands are (still) living by offering them wreaths of flowers, sandal-paste, (articles of) cooked food and ornaments, and should (also) worship the Deity (Lord Viṣṇu). (19) Having requested the Deity (as devoutly as He had been invoked) to retire to His (divine) Abode one should eat what was offered to Him, after feeding in the first instance one's preceptor and others, for the purification of one's mind as well as for the gratification of all one's desires. (20) After spending a year of twelve months (an year other than an intercalary year) according to this (aforementioned) process of worship, a pious wife should observe a fast on the last day of (the month of) Kārtika (the day immediately preceding the bright half of Mārgaśīrṣa). (21) Having bathed at sunrise on the following day and worshipped Lord Viṣṇu (the Enchanter of all) as before, the husband alone should pour into the sacred fire twelve oblations of rice boiled in milk and mixed with clarified butter according to the procedure laid down for a Pākayajña (a veriety of sacrificial performances mentioned in the Gṛhya-Sūtras). (22) Receiving with his head bent low the benedictions duly pronounced by the Brāhmaṇas, (highly) pleased with him, and devoutly greeting them with bowed head, he should silently take his meal with their permission along with his kinsmen after feeding his preceptor in the first instance. He should (then) give to his wife the remnant of the sacrificial offering, which ensures a good progeny and the height of good fortune. (23-24)

एतच्चरित्वा विधिवद्व्रतं विभोरभीप्सितार्थं लभते पुमानिह ।
स्त्री त्वेतदास्थाय लभेत सौभगं श्रियं प्रजां जीवपतिं यशो गृहम् ।२५।
कन्या च विन्देत समग्रलक्षणं वरं त्ववीरा हतकिल्बिषा गतिम् ।
मृतप्रजा जीवसुता धनेश्वरी सुदुर्भगा सुभगा रूपमग्र्यम् ।२६।
विन्देद् विरूपा विरुजा विमुच्यते य आमयावीन्द्रियकल्पदेहम् ।
एतत्पठन्नभ्युदये च कर्मण्यनन्ततृप्तिः पितृदेवतानाम् ।२७।
तुष्टाः प्रयच्छन्ति समस्तकामान् होमावसाने हुतभुक् श्रीर्हरिश्च ।
राजन् महन्मरुतां जन्म पुण्यं दितेर्व्रतं चाभिहितं महत्ते ।२८।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां
षष्ठस्कन्धे पुंसवनव्रतकथनं नामैकोनविंशोऽध्यायः ।१९।

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इति षष्ठः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

Duly observing this vow, sacred to the Lord, a man attains his coveted object during his (very) lifetime; while a wife, undertaking it, should secure good fortune, affluence, progeny, the longevity of her husband, glory and a (comfortable) house. (25) Nay, a maid should secure a match endowed with all good characteristics, while a widow should attain final beatitude after being rid of (all) sins. A woman who has lost her issue should get long-lived progeny; a woman who, though owning a large property, is highly ill-fated is blessed with good fortune; and an ugly-looking girl is endowed with exquisite beauty. He who is suffering from a malady is rid of his acute illness and is blessed with a sound body and healthy Indriyas.

Nay, there ensues the eternal gratification of the souls of the departed ancestors as well as of the tutelary deities of the man who recites this discourse on the occasion of auspicious undertaking (such as a sacrificial performance and Śrāddha). (26-27) (Nay,) pleased with him, the fire-god, Goddess Śrī (the divine Consort of Lord Viṣṇu) as well as Lord Śrī Hari (Himself) confer on him all the objects of his desire at the end of a sacrificial performance. O king (Parīkṣit), the highly sacred story of the birth of the Maruts (the wind-gods) as well as of the very sacred vow observed by Diti has (hereby) been related to you. (28)

Thus ends the nineteenth discourse entitled "The procedure of observing the vow of Puṁsavana detailed", in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the (divine) sage Vedavyāsa and consisting of eighteen thousand Ślokas.

END OF BOOK SIX

ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

सप्तमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Seven

Discourse I

A dialogue between Nārada and Yudhiṣṭhira : the story of Jaya and Vijaya

राजोवाच

समः प्रियः सुहृद्ब्रह्मन् भूतानां भगवान् स्वयम्। इन्द्रस्यार्थे कथं दैत्यानवधीद्विषमो यथा। १।
न ह्यस्यार्थः सुरगणैः साक्षान्निःश्रेयसात्मनः। नैवासुरेभ्यो विद्वेषो नोद्वेगश्चागुणस्य हि। २।
इति नः सुमहाभाग नारायणगुणान् प्रति। संशयः सुमहाञ्जातस्तद्धवांश्छेत्तुमर्हति। ३।

The king (Parīkṣit) submitted : How did the Lord, who is alike to everyone and is the beloved friend of (all) created beings, kill the demons (the sons of Diti) for the sake of Indra like a partial being, O holy one? (1) Indeed He who is the very embodiment of highest bliss could not have any (selfish) end to be served by the hosts of gods and in no case could He who is untainted by the Guṇas (modes of Prakṛti) actually have any specific grudge against, much less fear of, the demons. (2) In this way, O exceptionally blessed one, a grave doubt has arisen in our mind with regard to the excellences of Lord Nārāyaṇa, which you should kindly resolve. (3)

श्रीशुक उवाच

साधु पृष्टं महाराज हरेश्चरितमद्भुतम्। यद् भागवतमाहात्म्यं भगवद्भक्तिवर्धनम्। ४।
गीयते परमं पुण्यमृषिभिर्नारदादिभिः। नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम्। ५।
निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः। स्वमायागुणमाविश्य बाध्यबाधकतां गतः। ६।
सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः। न तेषां युगपद्राजन् ह्रास उल्लास एव वा। ७।
जयकाले तु सत्त्वस्य देवर्षीन् रजसोऽसुरान्। तमसो यक्षरक्षांसि तत्कालानुगुणोऽभजत्। ८।
ज्योतिरादिरिवाभाति सङ्घातान्न विविच्यते। विन्दन्त्यात्मानमात्मस्थं मथित्वा कवयोऽन्ततः। ९।

यदा सिसृक्षुः पुर आत्मनः परो रजः सृजत्येष पृथक् स्वमायया ।
सत्त्वं विचित्रासु रिरंसुरीश्वरः शयिष्यमाणस्तम ईरयत्यसौ ।१०।
कालं चरन्तं सृजतीश आश्रयं प्रधानपुम्भ्यां नरदेव सत्यकृत् ।
य एष राजन्नपि काल ईशिता सत्त्वं सुरानीकमिवैधयत्यतः ।
तत्प्रत्यनीकानसुरान् सुरप्रियो रजस्तमस्कान् प्रमिणोत्युरुश्रवाः ।११।
अत्रैवोदाहृतः पूर्वमितिहासः सुरर्षिणा । प्रीत्या महाक्रतौ राजन् पृच्छतेऽजातशत्रवे ।१२।
दृष्ट्वा महाद्भुतं राजा राजसूये महाक्रतौ । वासुदेवे भगवति सायुज्यं चेदिभूभुजः ।१३।
तत्रासीनं सुरऋषिं राजा पाण्डुसुतः क्रतौ । पप्रच्छ विस्मितमना मुनीनां शृण्वतामिदम् ।१४।

Śrī Śuka replied : Well have you asked, O great king (Parīkṣit), a question relating to the wonderful and most sacred story of Śrī Hari, which is replete with the glory of His devotees (like Prahrāda), nay, which goes to intensify one's devotion to the Lord and which is sung by sages like Nārada. Bowing to (my father,) the sage Kṛṣṇa Dwaipāyana (Vedavyāsa), I shall (accordingly) narrate the story of Śrī Hari. (4-5) Though really transcending Prakṛti and (therefore) beyond the (three) Guṇas (modes of Prakṛti), unborn and devoid of (a material) form, the Lord assumed the role of a chastiser in relation to those deserving punishment by presiding over the Guṇas of His own Māyā (Prakṛti). (6) Sattva (harmony), Rajas (activity) and Tamas (inertia) are the adjuncts of Prakṛti (Matter) and not of the Spirit. Their decline or growth, O king (Parīkṣit), is not simultaneous as a matter of fact. (7) Conforming to the spirit of the times, He fosters the gods and the Ṛṣis (sages) when (the quality of) Sattva is in the ascendant,the Asuras (demons) when (the quality of) Rajas is predominant, and the Yakṣas (a class of demigods) and the Rākṣasas (ogres) when (the quality of) Tamas preponderates.(8) Like fire and other elements (which, though undifferentiated, appear as differentiated through diverse media), the Lord (though one) appears endowed with various forms (in the shape of the numberless Jīva); yet He is not distinguished from the psychophysical organism (occupied by Him). It is only the discerning that are eventually able to realize the Self dwelling in their own heart after carefully investigating it. (9) When intending to create bodies (as a means of enjoyment) for the Jīva (the individual soul), the aforesaid Supreme evolves(the element of) Rajas as a distinct entity (out of the chaos hitherto prevailing) by His own Māyā (creative energy). (Nay,) keen to sport in the midst of (all) these heterogeneous bodies, the omnipotent Lord evolves the Sattvaguṇa and when about to retire (from His sportful activities), He fosters the element of Tamas. (10) The Lord, who is the infallible Creator (of the universe) in conjunction with Prakṛti and Puruṣa (the grounds of creation), O ruler among men, brings forth the running Time, which stands as the support (an assistant) of Prakṛti and Puruṣa. Now that which goes by the name of Time, O Parīkṣit, fosters the element of Sattva (at the dawn of creation); hence the Lord too, who enjoys an extensive fame, fosters as it were the host of gods as their friend and exterminates their enemies, the Asuras, dominated as they are by Rajas and Tamas. (11) To illustrate this very fact (of the Lord being entirely free from hatred etc.) a legend was lovingly narrated in the past by Nārada (the celestial sage) to the inquiring Emperor Yudhiṣṭhira (in whose eye whom no enemy was ever born) during his great sacrificial performance (of Rājasūya), O Parīkṣit ! (12) On seeing the most wonderful absorption of Śiśupāla (the ruler of the kingdom of Cedi) into (the divine person of) Lord Śrī Kṛṣṇa (Son of Vasudeva) in the course of the great sacrificial performance called Rājasūya, the celebrated king Yudhiṣṭhira (son of Pāṇḍu) asked the celestial sage (Nārada)—seated there—with a wondering mind the following question in the presence of (other) sages, who were (all) listening. (13-14)

युधिष्ठिर उवाच

अहो अत्यद्भुतं ह्येतद्दुर्लभैकान्तिनामपि। वासुदेवे परे तत्त्वे प्राप्तिश्चैद्यस्य विद्विषः।१५।
एतद्वेदितुमिच्छामः सर्व एव वयं मुने। भगवन्निन्दया वेनो द्विजैस्तमसि पातितः।१६।
दमघोषसुतः पाप आरभ्य कलभाषणात्। सम्प्रत्यमर्षी गोविन्दे दन्तवक्त्रश्च दुर्मतिः।१७।
शपतोरसकृद्विष्णुं यद्ब्रह्म परमव्ययम्। श्वित्रो न जातो जिह्वायां नान्धं विविशतुस्तमः।१८।
कथं तस्मिन् भगवति दुरवग्राहधामनि। पश्यतां सर्वलोकानां लयमीयतुरञ्जसा।१९।
एतद् भ्राम्यति मे बुद्धिर्दीपार्चिरिव वायुना। ब्रूह्येतदद्भुततमं भगवांस्तत्र कारणम्।२०।

Yudhiṣṭhira said : The absorption into Śrī Kṛṣṇa (son of Vasudeva), the supreme Reality—which could not be easily attained even by those exclusively devoted to Him—of Śiśupāla (the ruler of the kingdom of Cedi), His bitter enemy—Oh, this was indeed most wonderful. (15) We all as a matter of fact wish to know (the reason of) this, O sage; (for we know that) king Vena (the father of Pṛthu) was (all but) hurled into hell by the Brāhmaṇas due to his blaspheming the Lord. (16) The sinful Śiśupāla (the son of Damaghoṣa), as well as the evil-minded Dantavaktra, had a grudge against Śrī Kṛṣṇa (the Protector of cows) ever since he (Śiśupāla) began to lisp till now (when he was slain by Him). (17) (Patches of) white leprosy (leucoderma) did not appear on their tongue even as they blasphemed more than once Śrī Kṛṣṇa (the all—pervading Lord), who is (no other than) the supreme and imperishable Brahma (the Absolute); nor did they enter the blinding darkness (of hell).(18) How did they attain absorption directly into the aforesaid Lord, whose reality cannot be easily grasped, while all the people (assembled on the spot) stood looking on?(19) My mind is wavering on this point even as the flame of a light is unsteady under the action of wind; (for) this was (something) most wonderful. Omniscient as you are, kindly tell me the cause of it. (20)

श्रीशुक उवाच

राज्ञस्तद्वच आकर्ण्य नारदो भगवानृषिः। तुष्टः प्राह तमाभाष्य शृण्वत्यास्तत्सदः कथाः।२१।

Śrī Śuka went on : The divine sage Nārada was pleased to hear this question of king Yudhiṣṭhira and, addressing him, narrated the following stories within the hearing of his courtiers. (21)

नारद उवाच

निन्दनस्तवसत्कारन्यक्कारार्थं कलेवरम्। प्रधानपरयो राजन्नविवेकेन कल्पितम्।२२।
हिंसा तदभिमानेन दण्डपारुष्ययोर्यथा। वैषम्यमिह भूतानां ममाहमिति पार्थिव।२३।
यन्निबद्धोऽभिमानोऽयं तद्वधात्प्राणिनां वधः। तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः।
परस्य दमकर्तुर्हि हिंसा केनास्य कल्प्यते।२४।
तस्माद्वैरानुबन्धेन निर्वैरेण भयेन वा। स्नेहात्कामेन वा युञ्ज्यात् कथञ्चिन्नेक्षते पृथक्।२५।
यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात्। न तथा भक्तियोगेन इति मे निश्चिता मतिः।२६।
कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन्। संरम्भभययोगेन विन्दते तत्सरूपताम्।२७।
एवं कृष्णे भगवति मायामनुज ईश्वरे। वैरेण पूतपाप्मानस्तमापुरनुचिन्तया।२८।
कामाद् द्वेषाद्भयात्स्नेहाद्यथा भक्त्येश्वरे मनः। आवेश्य तदघं हित्वा बहवस्तद्गतिं गताः।२९।
गोप्यः कामाद्भयात्कंसो द्वेषाच्चैद्यादयो नृपाः। सम्बन्धाद् वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो।३०।
कतमोऽपि न वेनः स्यात्पञ्चानां पुरुषं प्रति। तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत्।३१।

मातृष्वसेयो वश्चैद्यो दन्तवक्त्रश्च पाण्डव। पार्षदप्रवरौ विष्णोर्विप्रशापात्पदाच्च्युतौ ।३२।

Nārada said : The body is brought into being through lack of discrimination, O king, between Prakṛti (Matter) and Puruṣa (the Spirit, which lies beyond Prakṛti) for (experiencing pleasure and pain through) calumny and eulogy, honour and contumely. (22) Just as due to identification with this body appears in (the mind of) living beings in this world differentiation in the shape of "I" and "mine" and there (also) arises (a feeling of) pain as a result of resort to force and reproachful language, and even as the destruction of living beings is (considered as) non-different from the destruction of the body to which attaches the aforesaid notion (of "I" and "mine"), there is no such notion (of identity) in Śrī Kṛṣṇa, the Universal Spirit, because of His being One without a second. On what ground, then, can violence be ascribed to Him, who was indeed the chastiser of His foes (in their own interests)? (23-24) Therefore, one should (anyhow) fix one's mind on Him either through constant enmity or through devotion (which is free from enmity towards any creature whatsoever) or fear or affection or love. By doing so he will in no way perceive anything else (than the Lord). (25) A mortal may not attain such absorption into Him by fixing his mind on Him through devotion as through constant hostility: such is my conclusion. (26) The caterpillar imprisoned by a wasp in (its nest on) a wall and constantly thinking of the latter through (intensity of) hatred and fear attains a form similar to the wasp. (27) With their sins thus washed off by constant contemplation through animosity on the almighty Lord Śrī Kṛṣṇa, who appeared as a human being by His own will, people attained to Him (easily and speedily too). (28) Fixing their mind on the almighty Lord through concupiscence, hatred, fear or attachment as through devotion, and getting rid of their sin standing as a barrier against His realization, many attained union with Him. (29) The cowherd women (of Vraja) attained to Him through concupiscence; Kaṁsa, through fear; Śiśupāla (the ruler of the Cedis) and other kings (like him), through hatred; the Vṛṣṇis (the kinsmen of Lord Śrī Kṛṣṇa), through kinship; you (the Pāṇḍava brothers), through attachment and we (the sage Nārada and others), through devotion, O lord ! (30) Vena (stood no chance of attaining to the Lord inasmuch as he) did not fall under any of the five categories (mentioned in verse 29) of those contemplating on the Lord. Hence by any means whatsoever one should fix one's mind on Śrī Kṛṣṇa (the all-enchanting Supreme Deity). (31) Śiśupāla (the ruler of the Cedis), your maternal aunt's son, as well as Dantavaktra (son of another maternal aunt of yours), O Yudhiṣṭhira (son of Pāṇḍu), were (no other than) the two foremost attendants (Jaya and Vijaya) of Lord Viṣṇu, (that had been) hurled down from their (divine) abode (Vaikuṇṭha) under the curse of the Brāhmaṇa sages. (32)

युधिष्ठिर उवाच

कीदृशः कस्य वा शापो हरिदासाभिमर्शनः। अश्रद्धेय इवाभाति हरेरेकान्तिनां भवः ।३३।
देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम्। देहसम्बन्धसम्बद्धमेतदाख्यातुमर्हसि ।३४।

Yudhiṣṭhira said : What kind of and whose curse was it that prevailed (even) against the servants of Lord Śrī Hari ? The incarnation of those exclusively devoted to Śrī Hari appears as something incredible. (33) Be pleased to narrate the episode connected with the corporeal existence of the denizens of Vaikuṇṭhapura (the abode of Lord Viṣṇu), devoid (as they are) of a (material) body, Indriyas and life-breath. (34)

नारद उवाच

एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदृच्छया। सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ।३५।
पञ्चषड्वायनार्भाभाः पूर्वेषामपि पूर्वजाः। दिग्वाससःशिशून् मत्वा द्वाःस्थौ तान् प्रत्यषेधताम् ।३६।
अशपन् कुपिता एवं युवां वासं न चार्हथः। रजस्तमोभ्यां रहिते पादमूले मधुद्विषः।
पापिष्ठामासुरीं योनिं बालिशौ यातमाश्वतः ।३७।

एवं शप्तौ स्वभवनात् पतन्तौ तैः कृपालुभिः । प्रोक्तौ पुनर्जन्मभिर्वां त्रिभिर्लोकाय कल्पताम् ।३८।

Nārada replied : (While) traversing the three spheres (heaven, earth and the intermediate region), the sage Sanandana and his (three) brothers, sons of Brahmā (the creator), once went to the realm (Vaikuṇṭha) of Lord Viṣṇu by the Lord's (own) will. (35) Though born before the elders (in Brahmā's creation, Marīci and others), they look like children of five to six years of age and have no covering on their body except the quarters. Accounting them infants, the two gate-keepers (Jaya and Vijaya) stopped them. (36) Full of anger, they (the sages) cursed them thus : "You do not even deserve to dwell at the soles of (much less serve) the feet of Lord Viṣṇu (the Slayer of the demon Madhu), which are free from (all tinge of) Rajas (passion) and Tamas (ignorance). Therefore, enter you at once, O fools, the most sinful demoniac womb !" (37) Cursed in the aforesaid words, the two gate-keepers (of Vaikuṇṭha) were, while falling down from their abode, addressed once more (as follows) by the merciful sages (Sanaka and others): "Let this imprecation make for your return to your realm at the end of three incarnations." (38)

जज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ । हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ।३९।
हतो हिरण्यकशिपुर्हरिणा सिंहरूपिणा । हिरण्याक्षो धरोद्धारे बिभ्रता सौकरं वपुः ।४०।
हिरण्यकशिपुः पुत्रं प्रह्लादं केशवप्रियम् । जिघांसुरकरोन्नाना यातना मृत्युहेतवे ।४१।
सर्वभूतात्मभूतं तं प्रशान्तं समदर्शनम् । भगवत्तेजसा स्पृष्टं नाशक्नोद्धन्तुमुद्यमैः ।४२।

They were born as Hiraṇyakaśipu and Hiraṇyākṣa (the two sons of Diti), the adored of the Daityas and the Dānavas (alike). Hiraṇyakaśipu was the elder; while Hiraṇyākṣa, the younger, was born afterwards. (39) Hiraṇyakaśipu was slain by Śrī Hari, who had taken the form of a lion (Lord Nṛsiṁha); and Hiraṇyākṣa was killed by Him even as He assumed the body of a boar for the sake of lifting up the earth (from water). (40) Anxious to get rid of his son, Prahrāda, the beloved of Lord Viṣṇu (the Protector of both Brahmā and Śiva), Hiraṇyakaśipu inflicted on him tortures of various kinds in order to bring about his death, but could not kill with (all) his devices that perfectly tranquil boy, who had identified himself with all living beings, looked upon all with the same eye, and was invested with a divine glory. (41-42)

ततस्तौ राक्षसौ जातौ केशिन्यां विश्रवःसुतौ । रावणः कुम्भकर्णश्च सर्वलोकोपतापनौ ।४३।
तत्रापि राघवो भूत्वा न्यहनच्छापमुक्तये । रामवीर्यं श्रोष्यसि त्वं मार्कण्डेयमुखात् प्रभो ।४४।
तावेव क्षत्रियौ जातौ मातृष्वस्रात्मजौ तव । अधुना शापनिर्मुक्तौ कृष्णचक्रहतांहसौ ।४५।
वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् । नीतौ पुनर्हरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ।४६।

Then (in the next birth) they were born as a pair of Rākṣasas (ogres), the tormenters of all the worlds, Rāvaṇa and Kumbhakarṇa (by name), sons of the sage Viśravā by Keśinī. (43) In order to redeem them from the curse the Lord slew them in that birth too, assuming the form of Śrī Rāma (a scion of Raghu). You will hear about the valour of Śrī Rāma from the lips of the sage Mārkaṇḍeya, O king ! (44) Those very Rākṣasas (Rāvaṇa and Kumbhakarṇa) were born (again) in the Kṣatriya race as Śiśupāla and Dantavaktra (sons of your maternal aunts). Their sins (in the shape of their impure bodies that were guilty of offence against the Lord) having been destroyed by the discus (Sudarśana) of Lord Śrī Kṛṣṇa, they have now (at the end of three incarnations) been redeemed from the curse (of Sanaka and his three brothers). (45) Having (first) been exalted to the state of absorption into the immortal Lord (Śrī Kṛṣṇa) through contemplation intensified by constant enmity, they (eventually) returned to the (divine) presence of Śrī Hari as attendants of Lord Viṣṇu. (46)

युधिष्ठिर उवाच

विद्वेषो दयिते पुत्रे कथमासीन्महात्मनि। ब्रूहि मे भगवन्येन प्रह्लादस्याच्युतात्मता ।४७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादचरितोपक्रमे प्रथमोऽध्यायः। १।

Yudhiṣṭhira submitted : How did intense hatred come to be developed (in the mind of Hiraṇyakaśipu) towards his high-souled and beloved son (Prahrāda)? (Also) tell me, O glorious sage, the circumstances under which exclusive devotion to the immortal Lord sprang up in the heart of Prahrāda. (47)

Thus ends the first discourse, forming part of the Introduction to the story of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

Hiraṇyakaśipu rids his mother (Diti) of her grief (caused by the death of his younger brother, Hiraṇyākṣa)

नारद उवाच

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना। हिरण्यकशिपू राजन् पर्यतप्यद्रुषा शुचा। १।
आह चेदं रुषा घूर्णः सन्दष्टदशनच्छदः। कोपोज्ज्वलद्भ्यां चक्षुर्भ्यां निरीक्षन् ध्रूम्रमम्बरम्। २।
करालदंष्ट्रोग्रदृष्ट्या दुष्प्रेक्ष्यभ्रुकुटीमुखः। शूलमुद्यम्य सदसि दानवानिदमब्रवीत्। ३।
भो भो दानवदैतेया द्विमूर्धंस्त्र्यक्ष शम्बर। शतबाहो हयग्रीव नमुचे पाक इल्वल। ४।
विप्रचित्ते मम वचः पुलोमन् शकुनादयः। शृणुतानन्तरं सर्वे क्रियतामाशु मा चिरम्। ५।
सपत्नैर्घातितः क्षुद्रैर्भ्राता मे दयितः सुहृत्। पार्ष्णिग्राहेण हरिणा समेनाप्युपधावनैः। ६।
तस्य त्यक्तस्वभावस्य घृणेर्मायावनौकसः। भजन्तं भजमानस्य बालस्येवास्थिरात्मनः। ७।
मच्छूलभिन्नग्रीवस्य भूरिणा रुधिरेण वै। रुधिरप्रियं तर्पयिष्ये भ्रातरं मे गतव्यथः। ८।
तस्मिन् कूटेऽहिते नष्टे कृत्तमूले वनस्पतौ। विटपा इव शुष्यन्ति विष्णुप्राणा दिवौकसः। ९।
तावद्यात भुवं यूयं विप्रक्षत्रसमेधिताम्। सूदयध्वं तपोयज्ञस्वाध्यायव्रतदानिनः ।१०।
विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान्। देवर्षिपितृभूतानां धर्मस्य च परायणम् ।११।
यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः। तं तं जनपदं यात सन्दीपयत वृश्चत ।१२।

Nārada replied: On his (younger) brother (Hiraṇyākṣa) having been slain thus (through seeming partiality towards the gods) by Śrī Hari, who had assumed the form of a boar, Hiraṇyakaśipu (the elder brother), O king (Yudhiṣṭhira), felt agonized with anger and grief.(1) Whirling with rage, he closely bit his lips; nay, with his eyes burning through anger he gazed intently at the sky, which looked misty (due to the smoke issuing from those fiery eyes as it were) and spoke thus. (2) With a frowning aspect, terrible to look at because of his fearful teeth and fierce glances, and raising up his trident, he spoke as follows to the Dānavas (assembled) in his court. (3) O Dānavas and Daityas, hullo Dwimūrdhā (lit., a two-headed monster), Tryakṣa (a demon with three eyes), Śambara, Śatabāhu (a demon with a hundred arms), Hayagrıva (one endowed with a horse's head), Namuci, Pāka, Ilwala, Vipracitti,

Pulomā, Śakuna and others, listen all to my word and then let it to be carried out at once; there should be no delay. (4-5) My beloved and devoted (younger) brother (Hiraṇyākṣa) has been caused by the petty enemies (the gods) to be slain at the hands of Hari (the god Viṣṇu), who, though impartial, has been won over to their side through services (rendered to Him). (6) With the copious blood of that god—who, though all effulgence (in essence), assumed the semblance of a wild animal (boar) through a deceptive trick and has relinquished his (very) nature (impartial character), nay, who follows anyone who adores him and is (therefore) fickle-minded as a child—when his head has been severed by my spear, I shall gratify (the spirit of) my blood-thirsty brother and be (thus) relieved of my agony. (7-8) When that wily adversary* (in the person of Viṣṇu) has been disposed of, the gods (the denizens of heaven), whose (very) life is Viṣṇu, will wither away like the boughs on a tree whose roots have been cut off. (9) Meanwhile resort you to the earth, made prosperous by the Brāhmaṇas (the sacerdotal class) and the Kṣatriyas (the ruling and warrior class) and exterminate those engaged in austerities, sacrificial performances and the study of the Vedas, observing sacred vows and practising charity. (10) God Viṣṇu depends for his existence on the rituals of the twice-born, being Yajña (worship) personified and an embodiment of righteousness. He is the ultimate resort of the gods, the Ṛṣis (seers), the manes and other living beings and the final goal of righteousness. (11) Repair to each such territory where there are Brāhmaṇas (lit., the twice-born), cows, the (four) Varṇas (grades of society) and (four) Āśramas (stages in life) and rituals. Set fire to them and cut them (their trees etc.) to pieces. (12)

इति ते भर्तृनिर्देशमादाय शिरसाऽऽदृताः । तथा प्रजानां कदनं विदधुः कदनप्रियाः ।१३।
पुरग्रामव्रजोद्यानक्षेत्रारामाश्रमाकरान् । खेटखर्वटघोषांश्च ददहुः पत्तनानि च ।१४।
केचित्खनित्रैर्बिभिदुः सेतुप्राकारगोपुरान्। आजीव्यांश्चिच्छिदुर्वृक्षान् केचित्परशुपाणयः ।
प्रादहन् शरणान्यन्ये प्रजानां ज्वलितोल्मुकैः ।१५।
एवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः । दिवं देवाः परित्यज्य भुवि चेरुरलक्षिताः ।१६।

Reverently bowing to the aforementioned command of their lord (Hiraṇyakaśipu), the demons (who were fond of bloodshed) began to oppress the people accordingly. (13) They burnt towns and villages, cow-pens and gardens, corn-fields and parks, hermitages and mines, farmers' hamlets, villages at the foot of mountains and stations of herdsmen and (even) cities. (14) Some (of them) demolished with spades bridges, defensive walls and city-gates; while others, with axes in their hands, cut down (fruit-bearing) trees which served as a means of livelihood (to the people). And (still) others burnt down the dwellings of the people with flaming brands. (15) When the people were thus oppressed again and again by the followers of Hiraṇyakaśipu (the lord of the Daityas), the gods deserted heaven and wandered over the earth unperceived (by the demons). (16)

हिरण्यकशिपुर्भ्रातुः सम्परेतस्य दुःखितः । कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्त्वयत् ।१७।
शकुनिं शम्बरं धृष्टं भूतसंतापनं वृकम्। कालनाभं महानाभं हरिश्मश्रुमथोत्कचम् ।१८।
तन्मातरं रुषाभानुं दितिं च जननीं गिरा। श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ।१९।

Having offered water and other oblations to (the spirit of) his deceased (younger) brother (Hiraṇyākṣa), Hiraṇyakaśipu, who felt (very) miserable (himself), comforted his brother's sons—Śakuni, Śambara, Dhṛṣṭa, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca. (17-18) Knowing as he did what was appropriate to a particular time and place,

* The expression 'कूटेहिते' (which has been split up in the above translation as कूटे + अहिते) may also be taken as a compound word and interpreted as 'कूटं ईहितं यस्य सः' (a fellow whose actions are of a puzzling nature).

he addressed the following to (them as also to) their mother (and his own sister-in-law), Ruṣābhānu, as well as to Diti, his (own) mother, in soft words, O lord of men ! (19)

हिरण्यकशिपुरुवाच

अम्बाम्ब हे वधूः पुत्रा वीरं मार्हथ शोचितुम्। रिपोरभिमुखे श्लाघ्यः शूराणां वध ईप्सितः ।२०।
भूतानामिह संवासः प्रपायामिव सुव्रते। दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ।२१।
नित्य आत्माव्ययः शुद्धः सर्वगः सर्ववित्परः। धत्तेऽसावात्मनो लिङ्गं मायया विसृजन्गुणान् ।२२।
यथाम्भसा प्रचलता तरवोऽपि चला इव। चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः ।२३।
एवं गुणैर्भ्राम्यमाणे मनस्यविकलः पुमान्। याति तत्साम्यतां भद्रे ह्यलिङ्गो लिङ्गवानिव ।२४।
एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना। एष प्रियाप्रियैर्योगो वियोगः कर्मसंसृतिः ।२५।
सम्भवश्च विनाशश्च शोकश्च विविधः स्मृतः। अविवेकश्च चिन्ता च विवेकास्मृतिरेव च ।२६।
अत्राप्युदाहरन्तीममितिहासं पुरातनम्। यमस्य प्रेतबन्धूनां संवादं तं निबोधत ।२७।

Hiraṇyakaśipu said : Mother, O mother, sister-in-law and sons ! You ought not to lament the hero (Hiraṇyākṣa). The death of the brave in front of their enemy is praiseworthy and (as such) coveted (by them). (20) The dwelling together in this world of created beings (first) collected at one place (under one roof) and (then) separated by Providence on account of their (past) actions, is (just) like the gathering of men in a shed (on the roadside) containing a reservoir of water (for the wayfarers), O virtuous mother ! (21) The soul is eternal (deathless) free from decay, taintless, omnipresent, all-knowing and transcendent. It assumes bodies (of various kinds), procuring the (numerous) objects of senses by its own Māyā (ignorance). (22) (Just) as due to (proximity to) a running stream the trees (standing motionless on its edge and reflected in it) appear as though moving and (even) as due to one's rotating eyes the earth (around) appears to revolve, so when the mind is agitated by the (three) Guṇas (modes of Prakṛti), the soul, which is really unagitated (free from the morbid feelings of grief etc.), acquires homogeneity indeed with the mind, O blessed one, so that, though (really) detached from body etc,. it appears as if endowed with a body and so on. (23-24) To identify with the body the self, which has no connection (whatsoever) with a body—this is the perversion of the soul. (And) it is from such identification that there ensues its union with agreeable objects and separation from disagreeable ones and vice versa, (egoistic) action and (consequent) transition from one embodied state to another, birth and death, grief of various kinds, mentioned in the scriptures, want of discrimination between matter and spirit and so on, anxiety and forgetting the aforementioned distinction (even though having known it once). (25-26) On this subject the wise narrate the following ancient legend too in the form of a dialogue between Yama (the god of retribution) and the relations of a deceased person. (Please) listen to it. (27)

उशीनरेष्वभूद्राजा सुयज्ञ इति विश्रुतः। सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत ।२८।
विशीर्णरत्नकवचं विभ्रष्टाभरणस्रजम्। शरनिर्भिन्नहृदयं शयानमसृगाविलम् ।२९।
प्रकीर्णकेशं ध्वस्ताक्षं रभसा दष्टदच्छदम्। रजःकुण्ठमुखाम्भोजं छिन्नायुधभुजं मृधे ।३०।

In the Uśīnara territory there lived an illustrious king Suyajña by name. He was killed by the enemies in a battle and his kith and kin sat around him even as he lay on the field of battle, stained with blood and biting his lips in anger, his jewelled armour smashed, his ornaments and wreaths of flowers fallen off (from his person), his heart pierced through with an arrow, his hair thrown about (in disorder), his eyes sunk deep, his lotus face covered with dust and his weapons and arms cut into pieces. (28—30)

उशीनरेन्द्रं विधिना तथा कृतं पतिं महिष्यः प्रसमीक्ष्य दुःखिताः ।
हताः स्म नाथेति करैरुरो भृशं घ्नन्त्यो मुहुस्तत्पदयोरुपापतन् ।३१।
रुदत्य उच्चैर्दयिताङ्घ्रि पङ्कजं सिञ्चन्त्य अस्रैः कुचकुङ्कुमारुणैः ।
विस्रस्तकेशाभरणाः शुचं नृणां सृजन्त्य आक्रन्दनया विलेपिरे ।३२।
अहो विधात्राकरुणेन नः प्रभो भवान् प्रणीतो दृगगोचरां दशाम् ।
उशीनराणामसि वृत्तिदः पुरा कृतोऽधुना येन शुचां विवर्धनः ।३३।
त्वया कृतज्ञेन वयं महीपते कथं विना स्याम सुहृत्तमेन ते ।
तत्रानुयानं तव वीर पादयोः शुश्रूषतीनां दिश यत्र यास्यसि ।३४।
एवं विलपतीनां वै परिगृह्य मृतं पतिम् । अनिच्छतीनां निर्हारमर्कोऽस्तं संन्यवर्तत ।३५।
तत्र ह प्रेतबन्धूनामाश्रुत्य परिदेवितम् । आह तान् बालको भूत्वा यमः स्वयमुपागतः ।३६।

Closely observing their husband, the lord of the Uśīnaras, reduced to such a (pitiable) plight by Providence, the queens felt (much) distressed. Violently beating their breast with their hands again and again and exclaiming "We are lost. O lord !" they dropped down beside his feet. (31) Weeping loudly and bathing the lotus-feet of their beloved husbend with their tears, tinted reddish with the saffron paste on their breasts, and causing grief in the heart of men, the ladies wailed piteously, their locks and jewels loosened and displaced : (32) "Alas, by the pitiless Providence, O lord, you have been reduced to a state (of existence) beyond the range of our sight ! Once the life-giver (support) of the Uśīnaras (the inhabitants of this land), you have now been made by Him the augmenter of their woes. (33) How can we, O ruler of the earth, live without you, our dearest friend, who were disposed to appreciate whatever was done to you (by way of service)? (Therefore,) permit us, servants of your feet, O brave one, to follow you to the place where you will go." (34) While they lamented as aforesaid, clutching their dead husband and unwilling to have him carried out for cremation, the sun actually sank below the horizon. (35) On hearing the lament of the relations of the deceased monarch, it is said, Yama (the god or retribution) himself appeared there in the form of a child and addressed them (as follows). (36)

यम उवाच

अहो अमीषां वयसाधिकानां विपश्यतां लोकविधिं विमोहः ।
यत्रागतस्तत्र गतं मनुष्यं स्वयं सधर्मा अपि शोचन्त्यपार्थम् ।३७।
अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।
अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ।३८।
य इच्छयेशः सृजतीदमव्ययो य एव रक्षत्यवलुम्पते च यः ।
तस्याबलाः क्रीडनमाहुरीशितुश्चराचरं निग्रहसङ्ग्रहे प्रभुः ।३९।
पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ।४०।

Yama said : Oh the infatuation of these, my superiors in age, who clearly perceive the course of the world (the inevitability of death for everyone that is born) ! Though themselves alike in nature (equally mortal), they bewail in vain the man who has returned to the source (the Unmanifest) whence he came ! (37) Ah, most blessed are we that have no anxiety (whatsoever) and who are not being devoured by wolves and other carnivorous animals, though weak and forsaken here (in this world full of woes) by our parents (who were

recognized as responsible for our protection) ! For, He alone is the protector (everywhere), who protects us in the (mother's) womb (where there is nobody to look after us excepting the Lord). (38) The wise, O ladies, call the animate and inanimate creation a (mere) plaything in the hands of that (very) Lord who creates it by (sheer) will, who alone, all-powerful as He is, protects it and who, though imperishable (Himself) destroys it. He (alone) is competent to maintain and dissolve it. (39) A thing protected by destiny remains intact even though dropped on the road; while that which is consigned to destruction by (an evil) fate perishes even though staying at home. A forlorn creature watched over by Providence survives (even) in the forest : while he whose doom is decreed by Providence will not survive though guarded at home. (40)

भूतानि तैस्तैर्निजयोनिकर्मभिर्भवन्ति काले न भवन्ति सर्वशः ।
न तत्र हात्मा प्रकृतावपि स्थितस्तस्या गुणैरन्यतमो निबध्यते ।४१।
इदं शरीरं पुरुषस्य मोहजं यथा पृथग्भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः कालेन जातो विकृतो विनश्यति ।४२।
यथानलो दारुषु भिन्न ईयते यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते तथा पुमान् सर्वगुणाश्रयः परः ।४३।

The bodies (of living beings) of every description come into being and perish at the appointed time due to a variety of Karmas determining their species. The spirit, however, which is altogether different (from the body), is not bound by the laws relating to the body even though dwelling in it. (41) This body is born (as something identical with the spirit) due to the ignorance of the Jīva, though (as a matter of fact) it is different (from the Jīva) because it is perceived (as such) and is material (too) as a house. Like an object made up of aqueous, earthy or fiery atoms, the body, which is made up of the atoms of water, earth and fire (put together) gets transformed in course of time and (ultimately) perishes. (42) (Just) as fire (though) existing in pieces of wood is observed to be distinct (from them as having the capacity to burn and illuminate things), nay, (even) as the air, though existing (everywhere) in the body, appears as existing separately (in the different parts of the body such as the mouth and nostrils), and (just) as ether, though pervading everywhere, does not cling to any substance, so the spirit, (which is) the foundation of all products of matter (such as the body and the senses) is distinct (from them). (43)

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ । यः श्रोता योऽनुवक्तेह स न दृश्येत कर्हिचित् ।४४।
न श्रोता नानुवक्तायं मुख्योऽप्यत्र महानसुः । यस्त्विहेन्द्रियवानात्मा स चान्यः प्राणदेहयोः ।४५।
भूतेन्द्रियमनोलिङ्गान् देहानुच्चावचान् विभुः । भजत्युत्सृजति ह्यन्यस्तच्चापि स्वेन तेजसा ।४६।
यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्म निबन्धनम् । ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ।४७।
वितथाभिनिवेशोऽयं यद् गुणेष्वर्थदृग्वचः । यथा मनोरथः स्वप्नः सर्वमैन्द्रियकं मृषा ।४८।
अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः । नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ।४९।

Indeed, O fools, here lies (the body called) Suyajña, that you lament. He (however) who was the hearer and the speaker in this body could never be seen even before. (44) Nor is the great vital principle—(which inspires all the Indriyas and) which is (therefore said to be) the foremost—the hearer or the speaker. As for the soul, which (while remaining) in a body is endowed with the senses (perceives the various sense-objects through the different senses), is (altogether) different from the (said) vital principle as well as from the body (both of which are devoid of consciousness). (45) The (aforementioned) all-pervading spirit, that is different from the body, accepts (as identical with it) bodies (of various kinds)—(both) high

and low and characterized by the (five subtle) elements, the Indriyas (the five senses of perception and the five organs of action) and the mind—and (in the long run) even actually gives up such identification by force of its own discrimination. (46) Action proves to be a source of bondage only so long as the soul stands identified with a subtle body. From such identification follow the perversion of the (all-blissful) Soul and (the attendant) misery, which are (however both) conceived in illusion (and not real). (47) To look upon the (three) Guṇas (their products in the shape of pleasure and pain arising from the contact of the senses with their objects) or speak of them as real—this is a false prepossession. Like a fanciful conception or a dream every sensuous pleasure is unreal. (48) Hence the knowers of Truth grieve neither for that which is abiding nor for that which is transient in this world. Nor can the nature of those who are given to grieving be changed. (49)

लुब्धको विपिने कश्चित्पक्षिणां निर्मितोऽन्तकः । वितत्य जालं विदधे तत्र तत्र प्रलोभयन् ।५०।
कुलिङ्गमिथुनं तत्र विचरत्समदृश्यत । तयोः कुलिङ्गी सहसा लुब्धकेन प्रलोभिता ।५१।
सासज्जत शिचस्तन्त्यां महिषी कालयन्त्रिता । कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।
स्नेहादकल्पः कृपणः कृपणां पर्यदेवयत् ।५२।
अहो अकरुणो देवः स्त्रियाऽऽकरुणया विभुः । कृपणं मानुशोचन्त्या दीनया किं करिष्यति ।५३।
कामं नयतु मां देवः किमर्धेनात्मनो हि मे । दीनेन जीवता दुःखमनेन विधुरायुषा ।५४।
कथं त्वजातपक्षांस्तान् मातृहीनान् बिभर्म्यहम् । मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः ।५५।
एवं कुलिङ्गं विलपन्तमारात् प्रियावियोगातुरमश्रुकण्ठम् ।
स एव तं शाकुनिकः शरेण विव्याध कालप्रहितो विलीनः ।५६।
एवं यूयमपश्यन्त्य आत्मापायमबुद्धयः । नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ।५७।

A certain fowler, who had been created (by God) as a (veritable) death (as it were) for birds, spread his net in a forest and employing (all sorts of) allurements, caught them wherever he could. (50) A pair of fork-tailed shrikes was seen moving about there. Of them the female bird was precipitately allured by the fowler. (51) Subject to the control of Time, the said female bird got entangled in the meshes of the net. Sore afflicted to see her thus involved in (mortal) danger, yet incapable (of doing anything), the helpless male bird bewailed (the lot of) his miserable mate out of affection (as follows):— (52) "Oh, what will the mighty yet merciless Providence do with my wretched wife, pitiable in everyway and grieving for my miserable self ? (53) Rather let the Deity take me (as well); (for) what is the use to me of this wretched half body, surviving miserably and dragging a desolate existence (when the other half in the form of my mate has been snatched away by Him)? (54) My youngs of poor luck (keenly) await in the nest (the return of) their mother. How shall I (be able to) nourish those motherless little ones still unfledged?" (55) Hidden close by and impelled by Death, the same fowler pierced with an arrow the male shrike (too), sore with separation from its beloved mate and wailing thus, its throat choked with tears. (56) Not foreseeing your own death and lamenting your husband in this way, you foolish women will not (be able to) get him back even in hundreds of years. (57)

हिरण्यकशिपुरुवाच

बाल एवं प्रवदति सर्वे विस्मितचेतसः । ज्ञातयो मेनिरे सर्वमनित्यमयथोत्थितम् ।५८।
यम एतदुपाख्याय तत्रैवान्तरधीयत । ज्ञातयोऽपि सुयज्ञस्य चक्रुर्यत्साम्परायिकम् ।५९।
ततः शोचत मा यूयं परं चात्मानमेव च । क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।
स्वपराभिनिवेशेन विनाज्ञानेन देहिनाम् ।६०।

Hiraṇyakaśipu went on : While the child was thus discoursing, all the relations of king Suyajña felt astonished and realized everything as transient and unreal. (58) Having narrated this (legend), Yama (the god of retribution) disappeared on that very spot. The relations of Suyajña too performed what was conducive to his future (other-worldly) good.(59) Hence don't you grieve for another nor even for yourselves. Apart from the preconceived notion distinguishing one's own self from another, which is nothing but ignorance, what distinction is there between one's own self and another or again between one's own possession and that belonging to another in the eyes of embodied souls in this world ? (60)

नारद उवाच

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सुस्रुषा। पुत्रशोकं क्षणात्त्यक्त्वा तत्त्वे चित्तमधारयत्।६१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे दितिशोकापनयनं नाम द्वितीयोऽध्यायः।२।

Nārada continued : Hearing this speech of Hiraṇyakaśipu (the lord of the Daityas), Diti (his mother) along with her daughter-in-law (the widow of Hiraṇyākṣa, his younger brother) instantly gave up sorrowing for her son (Hiraṇyākṣa) and fixed her mind on the (highest) truth.(61)

Thus ends the second discourse entitled "Diti rid of her sorrow",
in Book Seven of the great and glorious Bhāgavata-Purāṇa,
otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

Hiraṇyakaśipu asks a number of boons (of Brahmā, who is pleased with his austerities)

नारद उवाच

हिरण्यकशिपू राजन्नजेयमजरामरम्। आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत। १।
स तेपे मन्दरद्रोण्यां तपः परमदारुणम्। ऊर्ध्वबाहुर्नभोदृष्टिः पादाङ्गुष्ठाश्रितावनिः। २।
जटादीधितिभी रेजे संवर्तार्क इवांशुभिः। तस्मिंस्तपस्तप्यमाने देवाः स्थानानि भेजिरे। ३।
तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः। तिर्यगूर्ध्वमधोलोकानतपद्विष्वगीरितः। ४।
चुक्षुभुर्नद्युदन्वन्तः सद्वीपाद्रिश्चचाल भूः। निपेतुः सग्रहास्तारा जज्वलुश्च दिशो दश। ५।
तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः। धात्रे विज्ञापयामासुर्देवदेव जगत्पते। ६।
दैत्येन्द्रतपसा तप्ता दिवि स्थातुं न शक्नुमः। तस्य चोपशमं भूमन् विधेहि यदि मन्यसे।
लोका न यावन्नङ्क्ष्यन्ति बलिहारास्तवाभिभूः। ७।
तस्यायं किल सङ्कल्पश्चरतो दुश्चरं तपः। श्रूयतां किं न विदितस्तवाथापि निवेदितः। ८।
सृष्ट्वा चराचरमिदं तपोयोगसमाधिना। अध्यास्ते सर्वधिष्ण्येभ्यः परमेष्ठी निजासनम्। ९।
तदहं वर्धमानेन तपोयोगसमाधिना। कालात्मनोश्च नित्यत्वात्साधयिष्ये तथाऽऽत्मनः।१०।
अन्यथेदं विधास्येऽहमयथापूर्वमोजसा। किमन्यैः कालनिर्धूतैः कल्पान्ते वैष्णवादिभिः।११।
इति शुश्रुम निर्बन्धं तपः परममास्थितः। विधत्स्वानन्तरं युक्तं स्वयं त्रिभुवनेश्वर।१२।

तवासनं द्विजगवां पारमेष्ठ्यं जगत्पते। भवाय श्रेयसे भूत्यै क्षेमाय विजयाय च।१३।

Nārada resumed : Hiraṇyakaśipu, O king (Yudhiṣṭhira), (now) wished to make himself invincible, free from old age and death and the sole monarch of the three worlds, having no rival. (1) In the valley of Mount Mandara he practised asceticism of the severest type, keeping (both) his arms lifted up and his gaze fixed on the sky, and touching the ground with his great toes. (2) With the (dazzling) splendour of his matted locks he shone as the sun with its rays at the time of final dissolution. While he was (thus) practising austerities, the gods (that had been dislodged from their home took advantage of his absence and) returned to their (respective) abodes. (3) The smoky fire of asceticism sprung from the crown of his head spread on all sides and began to scorch the higher and the lower worlds as well as the intermediate region. (4) The rivers and the oceans swelled; the earth with its (seven) main divisions and mountains shook; stars and planets shot out (from their respective positions) and (all) the ten directions flamed forth. (5) Scorched by that fire, the gods left heaven and went to the realm of Brahmā and submitted to the creator (as follows):—"Tormented by the asceticism of Hiraṇyakaśipu (the chief of the demons), O god of gods, O lord of the universe, we can no longer stay in heaven. (Pray,) devise some remedy against it, O perfect one, if you think fit, before the worlds that bear tributes to you perish, O universal lord ! (6-7) The following is his avowed purpose in practising the austerities so hard to perform. Although it is not unknown to you, yet listen to what is being submitted (by us). (8) 'Having evolved this mobile (animate) and immobile (inanimate) creation by virtue of his devotion to asceticism and Yoga (contemplation), Brahmā (the supreme deity) occupies his abode (Satyaloka), higher than all (other) spheres. (9) Through increasing devotion to austerities and Yoga (concentration of mind) and because time and the soul are eternal, I shall likewise secure that very position for myself. (10) By (sheer) strength of asceticism I shall change the world order (by exalting sin and depreciating virtue and by driving away the gods and the Ṛṣis to the subterranean regions and placing the demons in the higher spheres) so completely as to make it (look altogether) different from what it was before. What shall I do with other spheres such as the realms of Viṣṇu and so on, which are destroyed by Time at the end of a Kalpa* (the period covering the entire life of the three worlds)?' (11) We hear of his resolution in this behalf and it is with this intention that he has undertaken austerities of the severest type. (Kindly) do yourself at once what is advisable (under the circumstances), O lord of the three spheres ! (12) Your supremely exalted position, O lord of the universe, is conducive to the growth, happiness, prosperity, protection and triumph of the Brāhmaṇas and the cows. (If he succeeds in replacing you, there is no hope for the Brāhmaṇas and the cows.)" (13)

इति विज्ञापितो देवैर्भगवानात्मभूर्नृप। परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम्।१४।
न ददर्श प्रतिच्छन्नं वल्मीकतृणकीचकैः। पिपीलिकाभिराचीर्णमेदस्त्वङ्मांसशोणितम्।१५।
तपन्तं तपसा लोकान् यथाभ्रापिहितं रविम्। विलक्ष्य विस्मितः प्राह प्रहसन् हंसवाहनः।१६।

Thus addressed by the gods, O king (Yudhiṣṭhira), and accompanied by the sage Bhṛgu, Dakṣa and others, the glorious Brahmā (the self-born) went to the hermitage of Hiraṇyakaśipu (the lord of the Daityas). (14) (At first) he did not find the Daitya, who was covered all over with ant-hills, grass and bamboos and whose fat, skin, flesh and blood had been consumed by ants. (15) Brahmā (who was mounted on a swan) was (later) amazed to see him scorching

* Even though the divine abode of Lord Viṣṇu and other manifestations of the Supreme Deity are all eternal, Hiraṇyakaśipu regards them as limited by time because of his perverted intellect, which showed him everything upside down.

the worlds with his asceticism, like the sun wholly screened by clouds, and spoke laughingly (as follows). (16)

ब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप। वरदोऽहमनुप्राप्तो ब्रियतामीप्सितो वरः।१७।
अद्राक्षमहमेतत्ते हृत्सारं महदद्भुतम्। दंशभक्षितदेहस्य प्राणा ह्यस्थिषु शेरते।१८।
नैतत्पूर्वर्षयश्चक्रुर्न करिष्यन्ति चापरे। निरम्बुर्धारयेत्प्राणान् को वै दिव्यसमाः शतम्।१९।
व्यवसायेन तेऽनेन दुष्करेण मनस्विनाम्। तपोनिष्ठेन भवता जितोऽहं दितिनन्दन।२०।
ततस्तः आशिषः सर्वा ददाम्यसुरपुङ्गव। मर्त्यस्य ते अमर्त्यस्य दर्शनं नाफलं मम।२१।

Brahmā said : Arise, arise, O son of Kaśyapa ! May good betide you; you have achieved your purpose through austerities. (It is therefore that) I, the bestower of boons, have come over to you ! Any boon desired by you may (now) be asked. (17) I have witnessed this extraordinary and marvellous stamina of yours, that your body having been eaten away by gnats, your life actually hangs on your bones (alone). (18) Neither did the former sages practise such asceticism nor will the coming ones do it. Indeed, who can support life without water for a hundred celestial years (or 36,000 human years)? (19) Through this perseverance of yours, (which is) hard to practise even for those who have controlled their mind. I have been conquered by you, intent as you are on austerities, O delighter (son) of Diti. (20) Therefore, I bestow on you all your desired blessings, O chief of the demons. My sight, immortal as I am, cannot go in vain for you, a mortal. (21)

नारद उवाच

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः। कमण्डलुजलेनौक्षद्दिव्येनामोघराधसा।२२।
स तत्कीचकवल्मीकात् सहओजोबलान्वितः। सर्ववयवसम्पन्नो वज्रसंहननो युवा।
उत्थितस्तप्तहेमाभो विभावसुरिवैधसः।२३।
स निरीक्ष्याम्बरे देवं हंसवाहमवस्थितम्। ननाम शिरसा भूमौ तद्दर्शनमहोत्सवः।२४।
उत्थाय प्राञ्जलिः प्रह्व ईक्षमाणो दृशा विभुम्। हर्षाश्रुपुलकोद्भेदो गिरा गद्गदयाऽगृणात्।२५।

Nārada continued : Having spoken thus, Brahmā (the first-born deity) sprinkled the demon, whose body had been eaten away by ants, with the water of his Kamaṇḍalu (a water-pot made of wood or the hard shell of a coconut)—water which was supernal (in substance and of unfailing virtue. (22) From the ant-hill covered by bamboos, he then emerged like fire from fuel, endowed with potency of mind, keenness of the senses and strength of body, perfect in all limbs, possessed of an adamantine frame, youthful and brilliant as molten gold.(23) Perceiving the god Brahmā (who was mounted on a swan) standing in the air, the demon greeted him with his head resting on the ground, transported with joy at his sight. (24) (Then) rising with joined palms in a suppliant posture and gazing at the powerful god with unwinking eyes, he offered (his) praises in faltering words (as follows) with tears of joy (in his eyes) and hair standing on end. (25)

हिरण्यकशिपुरुवाच

कल्पान्ते कालसृष्टेन योऽन्धेन तमसाऽऽवृतम्। अभिव्यनग् जगदिदं स्वयंज्योतिः स्वरोचिषा।२६।

आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति। रजःसत्त्वतमोधाम्ने पराय महते नमः ।२७।
नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये। प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ।२८।
त्वमीशिषे जगतस्तस्थुषश्च प्राणेन मुख्येन पतिः प्रजानाम्।
चित्तस्य चित्तेर्मनइन्द्रियाणां पतिर्महान् भूतगणाशयेशः ।२९।
त्वं सप्ततन्तून् वितनोषि तन्वा त्रय्या चातुर्होत्रकविद्यया च।
त्वमेक आत्माऽऽत्मवतामनादिरनन्तपारः कविरन्तरात्मा ।३०।
त्वमेव कालोऽनिमिषो जनानामायुर्लवाद्यावयवैः क्षिणोषि।
कूटस्थ आत्मा परमेष्ठ्यजो महांस्त्वं जीवलोकस्य च जीव आत्मा ।३१।
त्वत्तः परं नापरमप्यनेजदेजच्च किञ्चिद् व्यतिरिक्तमस्ति।
विद्याः कलास्ते तनवश्च सर्वा हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः ।३२।
व्यक्तं विभो स्थूलमिदं शरीरं येनेन्द्रियप्राणमनोगुणांस्त्वम्।
भुङ्क्षे स्थितो धामनि पारमेष्ठ्ये अव्यक्त आत्मा पुरुषः पुराणः ।३३।
अनन्ताव्यक्तरूपेण येनेदमखिलं ततम्। चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ।३४।
यदि दास्यस्यभिमतान् वरान्मे वरदोत्तम। भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ।३५।
नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः। न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ।३६।
व्यसुभिर्वासुमद्भिर्वा सुरासुरमहोरगैः। अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् ।३७।
सर्वेषां लोकपालानां महिमानं यथाऽऽत्मनः। तपोयोगप्रभावाणां यन्न रिष्यति कर्हिचित् ।३८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे हिरण्यकशिपोर्वरयाचनं नाम तृतीयोऽध्यायः ।३।

Hiraṇyakaśipu said : Hail to the all-pervading Supreme, the Ground of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas (the principles of harmony, activity and inertia respectively), who—self-effulgent as He is—manifests (again) by His native splendour this universe, enveloped at the end of a Kalpa (the life-time of the three worlds) in blinding Tamoguṇa evolved by Time, and who by His own Self—associated with the (aforesaid) three Guṇas—creates, protects and destroys it. (26-27) Salutations to the First Cause, who is an embodiment of both (scriptural) knowledge and wisdom and who has (objectively) manifested Himself in the form of the vital airs, the Indriyas (the five senses of perception and the five organs of action), the mind and intellect and the (five gross) elements (which are modifications of the five subtle elements). (28) (It is) You (who) rule over the mobile (animate) and immobile (inanimate) creation with the Prāṇa (the life-breath), the foremost of the five vital airs, and are (thus) the lord of created beings. (Nay,) You are the Controller of their reason and consciousness (the modification of reason) as well as of the mind and the Indriyas and are (thus) supreme, being the ruler of the (five gross) elements and their properties (viz., sound, touch, sight, taste and smell), the internal senses (viz., the mind, intellect, reason and ego) as well as of (their) cravings. (29) Through Your body in the form of the three Vedas and the science of rituals conducted with the help of four officiating priests (viz., Hotā, Adhwaryu, Udgātā and Brahmā) You popularize the seven types of sacrificial performances (namely, Agniṣṭoma, Atyagniṣṭoma, Uktha, Ṣoḍaśī, Atirātra, Āptoryāma and Vājapeya). You are the Soul as well as the Inner Controller of (all) embodied beings; for You are omniscient, indivisible, without beginning or end and unlimited (in space). (30) You alone are the unwinking Time and (as such) shorten the duration of life of (all) men by Your divisions

such as a Lava (the sixteenth part of the twinkling of an eye). (Nay,) You are the immutable Self, occupying the most exalted position, birthless and all-pervading, the Life-giver and Controller of the (entire) animate creation. (31) There is nothing apart from You, cause or effect, mobile or immobile; nay, all the branches of knowledge (such as the Vedas and Upavedas) and sciences auxiliary to the Vedas (Grammar and so on) are Your bodies; for You are (no other than) Brahma (the Infinite) holding the (entire) universe (in the form of a golden egg) within You, existing beyond Prakṛti (consisting of the three Guṇas). (32) This visible universe, O all-pervading Lord, is (nothing but) Your physical Body, with which You enjoy the objects of the senses, the vital airs and the mind, though continuing in Your most exalted state; while You are (as a matter of fact) the unmanifest Spirit and the most ancient Person (the Inner Controller of all). (33) Hail to that almighty Lord (viz., Yourself), endowed with the faculties of illumination and obscuration (both), by whom in His infinite and unmanifest state all this stands pervaded. (34) If you will confer on me (my) desired blessings, O Chief among the bestowers of boons, let not my death occur at the hands of (any of the) living beings created by You, O Lord. (35) Let there be no (fear of) death (to me) indoors or outdoors, by day or by night, even from anyone else (than those beings of Your creation) and even through weapons, neither on earth nor in the air and neither from men nor from animals. Nor should I meet my death at the hands of animate or inanimate beings, gods, demons or great serpents. (Also be pleased to) grant me the boon of having no adversary in battle as well as undisputed lordship over (all) embodied beings, (towering) glory like Your own in the midst of all the guardians of the spheres and unfailing mystic powers enjoyed by those who have risen to pre-eminence through austerities and concentration of mind. (36—38)

Thus ends the third discourse entitled "Hiraṇyakaśipu asks a number of boons (of Brahmā)", in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Hiraṇyakaśipu's atrocities and Prahrāda's virtues recounted

नारद उवाच

एवं वृतः शतधृतिर्हिरण्यकशिपोरथ। प्रादात्तत्तपसा प्रीतो वरांस्तस्य सुदुर्लभान्। १।

Nārada began again : Thus solicited and pleased with the asceticism of Hiraṇyakaśipu, Brahmā then conferred on him boons which are most difficult to obtain. (1)

ब्रह्मोवाच

तातेमे दुर्लभाः पुंसां यान् वृणीषे वरान् मम। तथापि वितराम्यङ्ग वरान् यदपि दुर्लभान्। २।

Brahmā said : These boons, my child, which you seek of me, cannot be easily secured by living beings. Nevertheless, I confer (on you), O dear one, those very boons though (so) difficult to obtain. (2)

ततो जगाम भगवानमोघानुग्रहो विभुः। पूजितोऽसुरवर्येण स्तूयमानः प्रजेश्वरैः। ३।

एवं लब्धवरो दैत्यो बिभ्रद्धेममयं वपुः। भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुस्मरन्। ४।

स विजित्य दिशः सर्वा लोकांश्च त्रीन् महासुरः । देवासुरमनुष्येन्द्रान् गन्धर्वगरुडोरगान् । ५ ।
सिद्धचारणविद्याध्रानृषीन् पितृपतीन् मनून् । यक्षरक्षःपिशाचेशान् प्रेतभूतपतीनथ । ६ ।
सर्वसत्त्वपतीञ्जित्वा वशमानीय विश्वजित् । जहार लोकपालानां स्थानानि सह तेजसा । ७ ।
देवोद्यानश्रिया जुष्टमध्यास्ते स्म त्रिविष्टपम् । महेन्द्रभवनं साक्षान्निर्मितं विश्वकर्मणा ।
त्रैलोक्यलक्ष्म्यायतनमध्युवासाखिलर्द्धिमत् । ८ ।
यत्र विद्रुमसोपाना महामारकता भुवः । यत्र स्फाटिककुड्यानि वैदूर्यस्तम्भपङ्क्तयः । ९ ।
यत्र चित्रविताना पद्मरागासनानि च । पयःफेननिभाः शय्या मुक्तादामपरिच्छदाः । १० ।
कूजद्भिर्नूपुरैर्देव्यः शब्दयन्त्य इतस्ततः । रत्नस्थलीषु पश्यन्ति सुदतीः सुन्दरं मुखम् । ११ ।
तस्मिन्महेन्द्रभवने महाबलो महामना निर्जितलोक एकराट् ।
रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः प्रतापितैरूर्जितचण्डशासनः । १२ ।
तमङ्ग मत्तं मधुनोरुगन्धिना विवृत्तताम्राक्षमशेषधिष्ण्यपाः ।
उपासतोपायनपाणिभिर्विना त्रिभिस्तपोयोगबलौजसां पदम् । १३ ।
जगुर्महेन्द्रासनमोजसा स्थितं विश्वावसुस्तुम्बुरुरस्मदादयः ।
गन्धर्वसिद्धा ऋषयोऽस्तुवन्मुहुर्विद्याधरा अप्सरसश्च पाण्डव । १४ ।
स एव वर्णाश्रमिभिः क्रतुभिर्भूरदक्षिणैः । इज्यमानो हविर्भागानग्रहीत् स्वेन तेजसा । १५ ।
अकृष्टपच्या तस्यासीत् सप्तद्वीपवती मही । तथा कामदुघा द्यौस्तु नानाश्चर्यपदं नभः । १६ ।
रत्नाकराश्च रत्नौघांस्तत्पत्न्यश्चोहुरूर्मिभिः । क्षारसीधुघृतक्षौद्रदधिक्षीरामृतोदकाः । १७ ।
शैला द्रोणीभिराक्रीडं सर्वर्तुषु गुणान् द्रुमाः । दधार लोकपालानामेक एव पृथग्गुणान् । १८ ।
स इत्थं निर्जितककुबेकराड् विषयान् प्रियान् । यथोपजोषं भुञ्जानो नातृप्यदजितेन्द्रियः । १९ ।

The glorious and mighty Brahmā of unfailing grace thereupon returned (to his abode), worshipped by Hiraṇyakaśipu (the foremost of the demons) and being (still) extolled by the lords of created beings. (3) Having thus secured boons (desired by him) and acquiring a golden (effulgent) form, the demon (Hiraṇyakaśipu) nursed a grudge against the Lord, constantly recollecting as he did the death (at His hands) of his (younger) brother (Hiraṇyākṣa).(4) Having completely subjugated all the (four) quarters as well as the three spheres (heaven, earth and the intermediate region) and having conquered and brought under control the gods and demons, rulers of men, Gandharvas (celestial musicians), birds of the species known by the name of Garuḍa (secretary bird) and serpents, Siddhas (a class of demigods endowed with mystic powers from their very birth), Cāraṇas (celestial bards) and Vidyādharas (heavenly artistes), Ṛṣis (seers), the chiefs of the manes, Manus (progenitors of mankind, each presiding over a Manvantara), the lords of the Yakṣas (another class of demigods), Rākṣasas (ogres) and Piśācas (goblins), the leaders of the Pretas (evil spirits) and Bhūtas (ghosts) as well as the rulers of all other species of living beings, the great Asura (Hiraṇyakaśipu), who had (thus) conquered the (whole) universe, now usurped the thrones of guardians of the (various) spheres along with their glory. (5—7) He established himself in heaven, (which is) enriched with the beauty of the celestial garden (known by the name of Nandana), and took up his residence in the palace of the mighty Indra, built by Viśwakarmā (the architect of the gods) himself, the abode of the wealth of all the three worlds and rich in all luxuries, where there are stairs of corals, floors of most precious emeralds, walls of crystals and rows of pillars of cat's-eyes, canopies of various designs and

wonderful workmanship, thrones of rubies and beddings white as the foam of milk and fringed with festoons of pearls, and where celestial ladies possessed of charming teeth and producing a sweet sound with their jingling anklets here and there see their pretty faces (reflected) in the pavements of precious stones. (8—11) In that palace of the great Indra revelled the mighty and proud Hiraṇyakaśipu, who had conquered (all) the worlds and was (now) their sole monarch, (nay,) whose feet were respectfully tended by gods and others severely oppressed by him and who ruled with a strong and iron hand. (12) Upon him, O dear one—who remained inebriate with a strong-smelling wine and whose coppery eyes ever kept rolling (through intoxication), (nay,) who was a reservoir of austerity, Yoga (concentration of mind) and strength of body and acuteness of the senses—waited with presents (of various kinds) in their hands all the protectors of the worlds barring (of course) three (viz., Brahmā, Viṣṇu and Śiva). (13) Him, who had occupied the throne of the great Indra by (sheer) force, glorified (the celebrated Gandharvas) Viśwāvasu and Tumburu and singers such as myself (Nārada). (Nay, other) Gandharvas and Siddhas as well as seers, Vidyādharas and Apsarās (celestial nymphs), O son of Pāṇḍu, extolled him again and again.(14) Propitiated by men belonging to the different Varṇas (grades of society) and Āśramas (stages in life) through sacrifices with liberal gifts, he alone appropriated (all) the sacrificial offerings by his own might. (15) The earth consisting of its seven Dwīpas (principal divisions) yielded to him (all) its produce unploughed; even so heaven showered (on him) everything desired; while the sky presented many a wonderful phenomenon. (16) The (seven) oceans (lit., reservoirs of precious stones of various kinds), full of salt water, wine, clarified butter, sugar-cane juice, curds, milk and pure water respectively, as well as the rivers falling into them (which are spoken of as so many wives of the oceans in view of the fact that each of the seven oceans is presided over by a male deity who has a number of wives each presiding over a river) bore (to him) heaps of jewels on their waves. (17) Mountains provided him with a pleasure-ground in the shape of their valleys, while trees bore him (excellent) flowers and fruits in all seasons. (And) he singly possessed (usurped) all the distinctive qualities (functions) of the guardians of the (various) spheres. (18) Having thus conquered (all) the (four) quarters, the demon (who was the undisputed sovereign of all the three worlds) did not feel satiated even though enjoying as he pleased his beloved objects, since he had not been able to subdue his senses and mind. (19)

एवमैश्वर्यमत्तस्य दृप्तस्योच्छास्त्रवर्तिनः । कालो महान् व्यतीयाय ब्रह्मशापमुपेयुषः ।२०।
तस्योग्रदण्डसंविग्नाः सर्वे लोकाः सपालकाः । अन्यत्रालब्धशरणाः शरणं ययुरच्युतम् ।२१।
तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः । यद्गत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः ।२२।
इति ते संयतात्मानः समाहितधियोऽमलाः । उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः ।२३।
तेषामाविरभूद्वाणी अरूपा मेघनिःस्वना । सन्नादयन्ती ककुभः साधूनामभयङ्करी ।२४।
मा भैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः । मद्दर्शनं हि भूतानां सर्वश्रेयोपपत्तये ।२५।
ज्ञातमेतस्य दौरात्म्यं दैतेयापसदस्य च । तस्य शान्तिं करिष्यामि कालं तावत्प्रतीक्षत ।२६।
यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु । धर्मे मयि च विद्वेषः स वा आशु विनश्यति ।२७।
निर्वैराय प्रशान्ताय स्वसुताय महात्मने । प्रह्लादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम् ।२८।

In this way a considerable time slipped past Hiraṇyakaśipu, who, having been subjected to an execration by the Brāhmaṇas (Sanaka and his three brothers), was (not only) arrogant and drunk with power and pelf, but violated (the injunctions of) the Śāstras (holy books). (20) Unnerved by his stern rule and finding no shelter elsewhere, the inhabitants of all the worlds along with their guardian deities resorted to the immortal Lord (Viṣṇu) for protection. (21)

(They prayed as follows :-) "Salutation be to that quarter where resides the almighty Śrī Hari, the Universal Spirit, and on reaching which the pure-hearted recluses of tranquil mind do not return (to the mortal plane)." (22) With their mind and intellect (duly) controlled and rid of (all) impurities, they waited upon Lord Viṣṇu (the Controller of the senses) with the aforesaid prayer, remaining without sleep and subsisting on air (alone all the time). (23) A voice without (any trace of the speaker's) form and deep as the rumbling of clouds, was heard by them, filling the quarters with its echo and bringing with it assurances of safety to the righteous :(24) "Do not be afraid, O jewels among gods; may good betide you all ! My sight (as well as the hearing of My voice) is undoubtedly conducive to the attainment of all blessings for created beings. (25) The wickedness (tyranny) of this vile demon is (already) known (to Me) and I shall put an end to it. (Please) wait till then. (26) When hatred develops in the mind of an individual towards the gods, the Vedas, the bovine race, the Brāhmaṇas and (other) pious souls, nay, towards righteousness and Myself, the fellow surely perishes before long. (27) When the demon seeks to harm his own high-souled son, Prahrāda, who is free from animosity and extremely calm, I shall slay him, even though he is powerful by virtue of boons (bestowed on him by Brahmā)." (28)

नारद उवाच

इत्युक्ता लोकगुरुणा तं प्रणम्य दिवौकसः । न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ।२९।

Nārada continued : Thus addressed by Lord Viṣṇu (the Preceptor of the universe), and bowing down to Him, the denizens of heaven, who were (now) free from anxiety, returned and accounted the demon (already) slain. (29)

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः । प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ।३०।
ब्रह्मण्यः शीलसम्पन्नः सत्यसन्धो जितेन्द्रियः । आत्मवत्सर्वभूतानामेकः प्रियसुहृत्तमः ।३१।
दासवत्संनतार्याङ्घ्रिः पितृवद्दीनवत्सलः । भ्रातृवत्सदृशे स्निग्धो गुरुष्वीश्वरभावनः ।
विद्यार्थरूपजन्माढ्यो मानस्तम्भविवर्जितः ।३२।
नोद्विग्नचित्तो व्यसनेषु निःस्पृहः श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।
दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः ।३३।
यस्मिन्महद्गुणा राजन् गृह्यन्ते कविभिर्मुहुः । न तेऽधुनापिधीयन्ते यथा भगवतीश्वरे ।३४।
यं साधुगाथासदसि रिपवोऽपि सुरा नृप । प्रतिमानं प्रकुर्वन्ति किमुतान्ये भवादृशाः ।३५।
गुणैरलमसंख्येयैर्माहात्म्यं तस्य सूच्यते । वासुदेवे भगवति यस्य नैसर्गिकी रतिः ।३६।

Four most marvellous sons were born to that ruler of the Daityas. Prahrāda, (who was) a votary of exalted souls, was pre-eminent among them (all) in point of virtues. (30) Devoted to the Brāhmaṇas, rich in amiability and true to his word, he had his senses under control and was the unique beloved friend and the greatest well-wisher of all living beings as their own self. (31) Like a servant he bowed low at the feet of the venerable; like a father, he was kind to the poor; he was affectionate like a brother to his equals and looked upon his elders as God Himself. Though endowed with learning, wealth, personal charm and high birth, he was altogether free from pride and arrogance. (32) Always unperturbed at heart in the midst of calamities, he had no craving for sense, objects seen or heard of, since he looked upon them as unreal. He had not only controlled his senses, breath, body and intellect, but he had thoroughly conquered his desires (too); though a demon (by birth), he had relinquished the characteristics of a demon. (33) The qualities of exalted souls (present) in him, O king (Yudhiṣṭhira), are constantly imbibed by the wise and are not obscured even now (at this distant date), any more than the excellences present in the Lord. (34) Even gods, his

enemies, O king, treat him as a model (of virtue) in their assemblies holding discourses on the lives of pious souls ! What wonder, then, that others, like you should do it ? (35) It is futile (indeed) to recount his excellences which are innumerable. The greatness of Prahrāda, in whom could be seen a natural affinity for Lord Vāsudeva, is (only) hinted at (in the following words). (36)

न्यस्तक्रीडनको बालो जडवत्तन्मनस्तया । कृष्णग्रहगृहीतात्मा न वेद जगदीदृशम् ।३७।
आसीनः पर्यटन्नश्नन् शयानः प्रपिबन् ब्रुवन् । नानुसन्धत्त एतानि गोविन्दपरिरम्भितः ।३८।
क्वचिद्रुदति वैकुण्ठचिन्ताशबलचेतनः । क्वचिद्धसति तच्चिन्ताह्लाद उद्गायति क्वचित् ।३९।
नदति क्वचिदुत्कण्ठो विलज्जो नृत्यति क्वचित् । क्वचित्तद्भावनायुक्तस्तन्मयोऽनुचकार ह ।४०।
क्वचिदुत्पुलकस्तूष्णीमास्ते संस्पर्शनिर्वृतः । अस्पन्दप्रणयानन्दसलिलामीलितेक्षणः ।४१।
स उत्तमश्लोकपदारविन्दयोर्निषेवयाकिञ्चनसङ्गलब्धया ।
तन्वन् परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनान्यमनःशमं व्यधात् ।४२।
तस्मिन्महाभागवते महाभागे महात्मनि । हिरण्यकशिपू राजन्नकरोदघमात्मजे ।४३।

Having laid aside playthings even as a child, Prahrāda, who looked like a dunce by reason of his mind being (fully) absorbed in the Lord, and whose soul was possessed by Lord Śrī Kṛṣṇa as though by some spirit, did not view the world as such (as it appears to worldly men, but as full of Śrī Kṛṣṇa). (37) Sitting or walking, eating or drinking, lying down or speaking, he was never conscious of these acts, finding himself constantly folded in the arms of Lord Govinda (the Protector of cows). (38) Now he would cry (in agony at the sudden disappearance of the Lord), his mind overwhelmed with the thought of Lord Viṣṇu; now (when the Lord appeared again) he laughed and full of delight at His thought he would now sing His praises at the pitch of his voice. (39) Now he shrieked with open throat and now he would dance casting all bashfulness to the winds (as it were). Now imagining himself to be (none else than) the Lord and completely merged in Him, he imitated His doings. (40) Enraptured by the thought of having become one with Him, he would now sit mute with the hair on his body standing erect and his half-closed eyes brimful with tears of joy brought by constant love. (41) By devoted service to the lotus-feet of the Lord of excellent renown, obtained as a reward of the fellowship of devotees claiming nothing as their own, he not only brought supreme felicity to himself but also soothed the mind of others (other Daitya boys who were his fellow-students), miserable through evil inclination (attachment to the pleasures of sense). (42) It was such an illustrious and high-souled son, a great devotee of the Lord, O Yudhiṣṭhira, that Hiraṇyakaśipu sought to harm. (43)

युधिष्ठिर उवाच

देवर्ष एतदिच्छामो वेदितुं तव सुव्रत । यदात्मजाय शुद्धाय पितादात् साधवे ह्यघम् ।४४।
पुत्रान् विप्रतिकूलान् स्वान् पितरः पुत्रवत्सलाः । उपालभन्ते शिक्षार्थं नैवाघमपरो यथा ।४५।
किमुतानुवशान् साधूंस्तादृशान् गुरुदेवतान् । एतत् कौतूहलं ब्रह्मन्नस्माकं विधम प्रभो ।
पितुः पुत्राय यद् द्वेषो मरणाय प्रयोजितः ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादचरिते चतुर्थोऽध्यायः ।४।

Yudhiṣṭhira submitted : O celestial sage of excellent vows, we are anxious to know from you wherefore Hiraṇyakaśipu (Prahrāda's father) actually inflicted suffering on his innocent and righteous son (Prahrāda). (44) Fathers fond of their sons do admonish their refractory sons in order to correct them; but in no case do they persecute them as an enemy would. Much less would they oppress obedient and pious sons like Prahrāda, who look upon

their father as a deity. (Pray,) remove this curiosity of ours, O holy one, as to how the hatred of the father for his son was directed towards the latter's death, my lord ! (45-46)

Thus ends the fourth discourse forming part of the narrative of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

Hiraṇyakaśipu attempts the life of Prahrāda

नारद उवाच

पौरोहित्याय भगवान् वृतः काव्यः किलासुरैः । शण्डामर्कौ सुतौ तस्य दैत्यराजगृहान्तिके । १ ।
तौ राज्ञा प्रापितं बालं प्रह्लादं नयकोविदम् । पाठयामासतुः पाठ्यानन्यांश्चासुरबालकान् । २ ।
यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनु पपाठ च । न साधु मनसा मेने स्वपरासद्ग्रहाश्रयम् । ३ ।
एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव । पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान् । ४ ।

Nārada began again : We are told that the glorious sage Kāvya (Śukrācārya) was chosen by the demons to (fill) the office of their priest. (Hence) his two sons, Śaṇḍa and Amarka, lived close to the palace of Hiraṇyakaśipu (the ruler of the Daityas). (1) They taught (all) subjects that were worth teaching to Prahrāda—who had been sent (to their house) by the king (Hiraṇyakaśipu) and, though (yet) a child, was skilled in reasoning—as well as to other children of the Asuras. (2) He listened to and immediately reproduced what was taught to him by his teacher there; but at heart he did not approve of it, based as it was on the false notion distinguishing a friend from a foe. (3) Placing his son (Prahrāda) on his lap, one day, Hiraṇyakaśipu (the ruler of the Asuras), O Yudhiṣṭhira (son of Pāṇḍu), addressed him :— "Tell me, my child, what you regard as good (for you)." (4)

प्रह्लाद उवाच

तत्साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात् ।
हित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्धरिमाश्रयेत । ५ ।

Prahrāda replied : For (all) embodied souls whose mind is ever disturbed with the false ideas of 'I' and 'mine', I hold this to be good, O chief of demons, that having abandoned one's home, which degrades one's soul, and is just like a well whose mouth is hidden, one should go to the woods and take refuge in Śrī Hari. (5)

नारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः । जहास बुद्धिर्बालानां भिद्यते परबुद्धिभिः । ६ ।
सम्यग्विधार्यतां बालो गुरुगेहे द्विजातिभिः । विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा । ७ ।

Nārada continued : On hearing the words of his son (Prahrāda), full of faith in Lord Viṣṇu (who belonged to the hostile party), the demon (Hiraṇyakaśipu) laughed and said :—"The intellect of youngsters is perverted by the machinations of others. (6) Let the child be properly guarded, so that his intellect may not be perverted by Brāhmaṇas devoted to Viṣṇu and living incognito at the preceptor's residence." (7)

गृहमानीतमाहूय प्रह्लादं दैत्ययाजकाः । प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः । ८ ।
वत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा । बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः । ९ ।
बुद्धिभेदः परकृत उताहो ते स्वतोऽभवत् । भण्यतां श्रोतुकामानां गुरूणां कुलनन्दन । १० ।

Summoning Prahrāda, who had (now) been brought back (from the royal palace) to their residence, the (family) priests of the Daityas praised him (by way of encouraging him and winning his confidence) and duly questioned him in a soft language and in coaxing words (as follows):—(8) Child Prahrāda, may good betide you: speak the truth and do not tell a lie. Whence this perversion of your intellect, which is not to be found in other boys (your companions)? (9) (Please) tell (us) your teachers, anxious as we are to hear (the truth), O delight of your race, whether the aberration of your mind has been brought about by others or it has come about by itself. (10)

प्रह्लाद उवाच

स्वः परश्चेत्यसद्ग्राहः पुंसां यन्माययाकृतः । विमोहितधियां दृष्टस्तस्मै भगवते नमः । ११ ।
स यदानुव्रतः पुंसां पशुबुद्धिर्विभिद्यते । अन्य एष तथान्योऽहमिति भेदगतासती । १२ ।
स एष आत्मा स्वपरेत्यबुद्धिभिर्दुरत्ययानुक्रमणो निरूप्यते ।
मुह्यन्ति यद्वर्त्मनि वेदवादिनो ब्रह्मादयो ह्येष भिनत्ति मे मतिम् । १३ ।
यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ । तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया । १४ ।

Prahrāda replied : Hail to that almighty Lord, by whose Māyā (delusive potency) has been brought about the false notion that he is ons's own and he is another, which is observed (only) in men whose mind is deluded (by that Māyā). (11) When He is propitious, (it is then alone that) the false notion in men, embracing the distinction that "another is he and another am I", which is generally found in beasts, is dispelled. (12) That (supreme) Spirit Itself is described (by the wise) as one whose ways cannot be easily comprehended by those that are labouring under the misapprehension that "he is my own and he is another", and in whose quest even (great) exponents of the Veda such as Brahmā (the creator) get bewildered. Indeed it is He who is responsible for (changing my outlook and making it universal). (13) (Just) as iron, O holy one, moves of itself (without any ostensible cause or purpose) in the vicinity of a magnet, so is my mind unaccountably drawn towards Lord Viṣṇu (who holds the discus, Sudarśana, in one of His four hands). (14)

नारद उवाच

एतावद्ब्राह्मणायोक्त्वा विरराम महामतिः । तं निर्भर्त्स्यार्थ कुपितः स दीनो राजसेवकः । १५ ।
आनीयतामरे वेत्रमस्माकमयशस्करः । कुलङ्गारस्य दुर्बुद्धेश्चतुर्थोऽस्योदितो दमः । १६ ।
दैतेयचन्दनवने जातोऽयं कण्टकद्रुमः । यन्मूलोन्मूलपरशोर्विष्णोर्नालायितोऽर्भकः । १७ ।
इति तं विविधोपायैर्भीषयंस्तर्जनादिभिः । प्रह्लादं ग्राहयामास त्रिवर्गस्योपपादनम् । १८ ।
तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयचतुष्टयम् । दैत्येन्द्रं दर्शयामास मातृमृष्टमलङ्कृतम् । १९ ।
पादयोः पतितं बालं प्रतिनन्द्याशिषासुरः । परिष्वज्य चिरं दोर्भ्यां परमामाप निर्वृतिम् । २० ।
आरोप्याङ्कमवघ्राय मूर्धन्यश्रुकलाम्बुभिः । आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर । २१ ।

Nārada went on : Having said this much to the Brāhmaṇa (his preceptor), Prahrāda (who was possessed of a lofty mind) stopped speaking. Reprimanding him, that poor Brāhmaṇa (who was a servant of the king) then angrily said :— (15) "O bring (me) a cane! The boy is bringing us into disrepute. The fourth expedient of punishment (alone) has been prescribed (in the Śāstras) for this silly chap, who is proving to be the (very) ruin of his race. (16) He is

born a veritable thorny bush in the forest of Diti's sons, who are like so many sandal trees. (Nay,) the urchin has served as a handle to the axe, in the form of Viṣṇu, cutting at the root of that forest." (17) Thus intimidating him with threats and various other expedients, the preceptor taught Prahrāda only texts dealing with the first three objects of human pursuit (viz., earthly possessions, gratification of the senses and religious merit). (18) Thinking that the boy had mastered the four expedients worth knowing (viz., expostulation, gift, coercion and sowing seeds of dissension), the preceptor later on ushered the boy, when he had been washed and adorned by the mother, into the presence of Hiraṇyakaśipu (the ruler of the Daityas). (19) Greeting with benedictions the child fallen at his feet, the demon kept him folded in his arms for a long time and derived supreme gratification (thereby). (20) (Then) placing the infant on his lap and smelling its head (out of affection) and bathing it with tears (of joy), he spoke as follows to the boy, whose face was beaming (with delight), O Yudhiṣṭhira. (21)

हिरण्यकशिपुरुवाच

प्रह्लादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम्। कालेनैतावताऽऽयुष्मन् यदशिक्षद् गुरोर्भवान्।२२।

Hiraṇyakaśipu said : Prahrāda dear, repeat (to me) something excellent that you have learnt from your teacher all this time, O long-lived one, and which you have fully mastered.(22)

प्रह्लाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।२३।
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा। क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम्।२४।
निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा। गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः।२५।
ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयतासता। असारं ग्राहितो बालो मामनादृत्य दुर्मते।२६।
सन्ति ह्यसाधवो लोके दुर्मैत्राश्छद्मवेषिणः। तेषामुदेत्यघं काले रोगः पातकिनामिव।२७।

Prahrāda replied : (1) To hear the names, praises and stories of Lord Viṣṇu and (2) chant them, (3) to remember Him (as well as His names and stories), (4) to wait upon Him, (5) to offer worship and (6) salutation to Him, (7) to dedicate one's actions to Him, (8) to cultivate friendship with Him and (9) to offer one's own body as well as one's dependants and belongings to Him—if Devotion marked by these nine features is practised by a man as something already offered direct to Lord Viṣṇu, I reckon that (such Devotion) to be the highest (form of) learning. (23-24) Hearing this observation of his son (Prahrāda), Hiraṇyakaśipu then spoke to the son of his preceptor (Śukrācārya) as follows, his lips quivering through rage:— (25) "O vile Brāhmaṇa, having espoused the enemy's cause and disregarding me what is this nonsense that the child has been taught by your wicked self, O fool ? (26) Indeed there are in this world impious souls who have assumed a deceptive garb and whose friendship is of a vicious (most unreliable) type. Like the malady* of the sinful, their mischief comes to light (only) at the proper time." (27)

गुरुपुत्र उवाच

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो।
नैसर्गिकीयं मतिरस्य राजन् नियच्छ मन्युं कददाः स्म मा नः।२८।

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* We find the following Smṛti-text quoted in the commentary of Śrīdhara Swāmī :-

ब्रह्महा क्षयरोगी स्यात् सुरापः श्यावदन्तकः। स्वर्णहारी तु कुनखी दुश्चर्मा गुरुतल्पगः॥

"The murderer of a Brāhmaṇa suffers (in a future incarnation) from the fell disease of consumption; a (habitual) drunkard comes to have discoloured teeth; he who has (ever) stolen gold comes to have diseased nails and he who has violated the bed of his own teacher is afflicted with leprosy (after he has suffered tortures in hell and is born again as a human being)."

The preceptor's son replied : This son of yours, O enemy of Indra, is saying something which has neither been taught by me nor by anyone else. This view is natural with him, O king! (Pray,) curb your anger and do not lay the blame at our door. (28)

नारद उवाच

गुरुणैवं प्रतिप्रोक्तो भूय आहासुरः सुतम्। न चेद्गुरुमुखीयं ते कुतोऽभद्रासती मतिः ।२९।

Nārada resumed : Thus replied to by the preceptor, the demon addressed his son (Prahrāda) again: "If this vicious idea of your's has not been imbibed from the mouth of your preceptor, whence has it come, O inauspicious one?" (29)

प्रह्राद उवाच

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम्।
अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वितचर्वणानाम् ।३०।
न ते विदुः स्वार्थगतिं हि विष्णुं दुराशया ये बहिरर्थमानिनः।
अन्धा यथान्धैरुपनीयमाना वाचीशतन्त्यामुरुदाम्नि बद्धाः ।३१।
नैषां मतिस्तावदुरुक्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदर्थः।
महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ।३२।

Prahrāda submitted : The mind of those who are devoted to their home (worldly activity), (nay,) who (repeatedly) fall into the hell-like whirlpool of transmigration because of their unsubdued senses and are engaged in enjoying over and over again the pleasures they have already enjoyed (in this as well as in previous lives), does not get attached to Lord Śrī Kṛṣṇa either by itself or through (the exhortation of) others or (even) through mutual efforts. (30) Indeed they whose mind is impure (attached to the pleasures of sense) and who, like the blind led by another blind man, esteem (only) those regarding the external (worldly) objects as their (only) aim (in life) are unable to realize Lord Viṣṇu, the goal of those who recognize Him as the supreme object. (On the other hand,) through actions (done from interested motives) they remain bound (like so many oxen) to the rope of the Lord, in the shape of His Word (the Veda), with numerous (individual) strings in the shape of different denominations (Brāhmaṇa and so on).(31) The mind of these (people) fails to approach the feet of Lord Viṣṇu (possessed of infinite strength)—the object of approaching which is to get rid of evil (in the form of transmigration)—so long as it does not seek a bath in the dust of feet of exalted souls who claim nothing as their own. (32)

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा। अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ।३३।
आहामर्षरुषाविष्टः कषायीभूतलोचनः । वध्यतामाश्वयं वध्यो निःसारयत नैर्ऋताः ।३४।
अयं मे भ्रातृहा सोऽयं हित्वा स्वान् सुहृदोऽधमः। पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति ।३५।
विष्णोर्वा साध्वसौ किं नु करिष्यत्यसमञ्जसः। सौहृदं दुस्त्यजं पित्रोरहाद्यः पञ्चहायनः ।३६।
परोऽप्यपत्यं हितकृद्यथौषधं स्वदेहजोऽप्यामयवत्सुतोऽहितः।
छिन्द्यात्तदङ्गं यदुतात्मनोऽहितं शेषं सुखं जीवति यद्विवर्जनात् ।३७।
सर्वैरुपायैर्हन्तव्यः सम्भोजशयनासनैः। सुहल्लिङ्गधरः शत्रुर्मुनेर्दुष्टमिवेन्द्रियम् ।३८।

Hiraṇyakaśipu, whose intellect had been blinded by wrath, threw his son (Prahrāda) from his lap to the ground as soon as the latter stopped after uttering the aforesaid words. (33) Possessed by indignation and anger, and with bloods-shot eyes he exclaimed, "Let this boy be killed at once, deserving of death as he is ! Turn him out, O Rākṣasas ! (34) (Surely) he is responsible for the death of my brother (Hiraṇyākṣa); (for) it is this vile fellow who,

abandoning his own kith and kin, worships like a servant the feet of Viṣṇu, the slayer of his uncle. (35) Indeed, what good turn will this wicked boy do to Viṣṇu either—the boy who yet an infant of five years has spurned the love of his parents, (so) hard to renounce ? (36) Even an enemy (who is) beneficent as a medicine is a (veritable) son; while an inimical son, though begotten by one's own body, should be shunned as a disease. (Nay,) one should amputate even that limb which is injurious to one's body (as a whole) and by removing which the rest of the body may servive in good health.(37) He should (therefore) be got rid of by all (possible) means—through (poisoned) food or (by disposing of him) when he is lying asleep or sitting (unguarded). (For) like the corrupt mind of a hermit he is our enemy, though masquerading as a friend." (38)

नैर्ऋतास्ते समादिष्टा भर्त्रा वै शूलपाणयः । तिग्मदंष्ट्रकरालास्यास्ताम्रश्मश्रुशिरोरुहाः ।३९।
नदन्तो भैरवान्नादांश्छिन्धि भिन्धीति वादिनः । आसीनं चाहनन् शूलैः प्रह्लादं सर्वमर्मसु ।४०।
परे ब्रह्मण्यनिर्देश्ये भगवत्यखिलात्मनि । युक्तात्मन्यफला आसन्नपुण्यस्येव सत्क्रियाः ।४१।
प्रयासेऽपहते तस्मिन् दैत्येन्द्रः परिशङ्कितः । चकार तद्वधोपायान्निर्बन्धेन युधिष्ठिर ।४२।
दिग्गजैर्दन्दशूकैश्च अभिचारावपातनैः । मायाभिः संनिरोधैश्च गरदानैरभोजनैः ।४३।
हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि । न शशाक यदा हन्तुमपापमसुरः सुतम् ।
चिन्तां दीर्घतमां प्राप्तस्तत्कर्तुं नाभ्यपद्यत ।४४।
एष मे बह्वसाधूक्तो वधोपायाश्च निर्मिताः । तैस्तैर्द्रोहैरसद्धर्मैर्मुक्तः स्वेनैव तेजसा ।४५।
वर्तमानोऽविदूरे वै बालोऽप्यजडधीरयम् । न विस्मरति मेऽनार्यं शुनःशेप इव प्रभुः ।४६।
अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः । नूनमेतद्विरोधेन मृत्युर्मे भविता न वा ।४७।

Actually commanded by the master (Hiraṇyakaśipu), those demons, who had sharp teeth, fearful faces and coppery beards and hair and had spikes in their hands, struck Prahrāda, who was sitting (still), with spears in all (his) vital parts, emitting hideous yells and shouting "Cut him down ! Rend him asunder !!" (39-40) Like the commendable acts of an unlucky fellow, their blows proved of no avail against Prahrāda, whose mind was *en rapport* with the immutable and indefinable Supreme Deity, the Soul of the universe. (41) On that effort having been foiled, Hiraṇyakaśipu (the ruler of the demons) felt greatly alarmed and resorted with pertinacity to (various) devices of despatching the boy, O Yudhiṣṭhira ! (42) When (however) the demon failed to get rid of his sinless boy by means of the elephants guarding the (four) quarters, serpents and destructive spells, by hurling him down (from great heights), employing conjuring tricks, confining him (in caves etc.) and administering poison, (nay,) by starving him, exposing him to frost, winds, fire and floods and even crushing him under rocks, and could not lay his hands on any (other) means to dispose of him, he was plunged in the deepest anxiety. (43-44) (He said to himself,) "The boy was reproached by me in a number of ways and devices were (also) employed to kill him. But (lo !) he escaped (unhurt) from all those mischiefs and destructive spells by virtue of his own glory. (45) Though standing close to me and a child yet, the fellow is really undaunted in mind and powerful (too). Like Śunaḥśepa* he will not forget my wrongs (and is sure to retaliate sooner or later). (46) Possessed of infinite glory and fearing none, he is immortal (to all appearance). My death will surely follow as a result of hostility to him. Or else it may not occur (at all). (47)

इति तं चिन्तया किञ्चिन्म्लानश्रियमधोमुखम् । शण्डामर्कावौशनसौ विविक्त इति होचतुः ।४८।

*Śunaḥśepa was the second son of a sage, Ajigarta by name. Having been sold by his parents in favour of the famous king Hariścandra, the boy joined his father's enemy, the celebrated Viśwāmitra, and adopted the latter's line as his parentage.

जितं त्वयैकेन जगत्त्रयं भ्रुवोर्विजृम्भणत्रस्तसमस्तधिष्ण्यपम् ।
न तस्य चिन्त्यं तव नाथ चक्ष्महे न वै शिशूनां गुणदोषयोः पदम् ।४९।
इमं तु पाशैर्वरुणस्य बद्ध्वा निधेहि भीतो न पलायते यथा ।
बुद्धिश्च पुंसो वयसाऽऽर्यसेवया यावद् गुरुर्भार्गव आगमिष्यति ।५०।

To him, who sat with his face downward, his splendour having been blasted to some extent by his anxious thought as aforementioned, Śaṇḍa and Amarka, the sons of the sage Uśanā (Śukrācārya, the preceptor of the demon race), as the tradition goes, spoke thus in private:—(48) "You have conquered single-handed all the three worlds, whose guardians are frightened by the (mere) play of your eyebrows. Such as you are, we see nothing for you to be anxious about, O lord ! Indeed the behaviour of children is no topic for judgment as good or bad. (49) Until, however, your preceptor (and our father), Śukrācārya (son of Bhṛgu), comes back, (please) keep the boy bound with the cords of Varuṇa (the god of water) so that he may not abscond through fear. A man's reason returns with (advanced) age as well as through the service of exalted souls." (50)

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् । धर्मा ह्यस्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ।५१।
धर्ममर्थं च कामं च नितरां चानुपूर्वशः । प्रह्लादायोचतू राजन् प्रश्रितावनताय च ।५२।
यथा त्रिवर्गं गुरुभिरात्मने उपशिक्षितम् । न साधु मेने तच्छिक्षां द्वन्द्वारामोपवर्णिताम् ।५३।
यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु । वयस्यैर्बालकैस्तत्र सोपहूतः कृतक्षणैः ।५४।
अथ तान् श्लक्ष्णया वाचा प्रत्याहूय महाबुधः । उवाच विद्वांस्तन्निष्ठां कृपया प्रहसन्निव ।५५।
ते तु तद्गौरवात्सर्वे त्यक्तक्रीडापरिच्छदाः । बाला न दूषितधियो द्वन्द्वारामेरितेहितैः ।५६।
पर्युपासत राजेन्द्र तन्न्यस्तहृदयेक्षणाः । तानाह करुणो मैत्रो महाभागवतोऽसुरः ।५७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते पञ्चमोऽध्यायः ।५।

Having accepted the advice of the sons of his preceptor (Śukrācārya), saying "Let it be so," Hiraṇyakaśipu spoke as follows : "As a matter of fact, such duties (alone) should be taught to him as are proper to kings leading the life of a householder." (51) To Prahrāda, who was not only modest but meek as well, O king (Yudhiṣṭhira), they always taught in the proper order only Dharma (the code of right conduct), Artha (the ways and means of producing and enhancing wealth), and Kāma (the correct way of enjoying the pleasures of sense). (52) Prahrāda, (however,) did not approve of the (aforesaid) three objects of human pursuit even when properly taught to him by his teachers, much less the teaching imparted by those who feasted their mind upon the objects of sense through feelings of attachment and aversion etc.(53) (One day,) when the preceptor was away (from the school) in connection with his household duties, he (Prahrāda) was called there (for play) by the boys of his own age, who had (now) found time to make merry. (54) Answering their call in sweet words, Prahrāda (who was very wise and) who was aware of their devotion (to himself), then kindly addressed them as though smiling. (55) Laying aside (their) playthings out of respect for him, however, all those boys, whose judgment had not (yet) been vitiated by the precepts and actions of those who delighted in sense-enjoyments through feelings of attachment and aversion etc., sat round him, O king of kings, with their heart and eyes fixed on him; and the Asura (Prahrāda), who was an eminent votary of the Lord and who was (most) compassionate and friendly (towards them), spoke to them (as follows). (56-57)

Thus ends the fifth discourse, forming part of the narrative of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Puraṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोऽध्यायः

Discourse VI

Prahrāda's teaching to the demon boys

प्रह्राद उवाच

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह। दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम्। १।
यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम्। यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत्। २।
सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम्। सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः। ३।
तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम्। न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम्। ४।
ततो यतेत कुशलः क्षेमाय भयमाश्रितः। शरीरं पौरुषं यावन्न विपद्येत पुष्कलम्। ५।
पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः। निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः। ६।
मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः। जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशतिः। ७।
दुरापूरेण कामेन मोहेन च बलीयसा। शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि। ८।

Prahrāda said : In this (human) life a wise man should practise virtues conducive to God-Realization in his very childhood; (for) birth as a human being alone bestows on us our desired object, (viz., lasting happiness), and (yet) such birth is obtained with (great) difficulty and is transient too. (1) The only course advisable for a man in this world is to betake himself to the feet of Lord Viṣṇu; for He is the ruler and the beloved friend, nay, the very Self of all created beings. (2) Like suffering, sensual pleasure (too), O Daityas, is obtained by embodied beings in every birth by force of destiny without any effort through (mere) connection with a body. (3) No effort for (the acquisition of) such pleasure should (therefore) be made; (for) from such effort follows mere waste of (one's) life. (Moreover,) in that way one does not attain to the lotus-feet of Lord Viṣṇu (the Bestower of Liberation), the Source of supreme bliss. (4) Therefore, having fallen into (the whirlpool of) transmigration (the root of all fear), a clever man should strive for (the attainment of) blessedness while the human body is yet sound and does not perish. (5) Indeed a hundred years is reckoned to be the (full) length of a man's life. Half of it (viz., fifty years) is of no use to a man who has not been able to subdue his mind; for, consigned to blinding ignorance (in the form of sleep) he remains lying down (in idleness) during the night. (6) (Out of the remaining fifty years) twenty elapse in (the form of) infancy, when the fellow remains steeped in ignorance, and in (the form of) boyhood, when he remains absorbed in play; and (another) twenty years roll by in (utter) helplessness, when his body is in the grip of senility. (7) The rest (of his life) actually passes away in (gross) negligence, when the man remains attached to his home through desire which cannot be easily sated and through overwhelming infatuation. (8)

को गृहेषु पुमान्सक्तमात्मानमजितेन्द्रियः। स्नेहपाशैर्दृढैर्बद्धमुत्सहेत विमोचितुम्। ९।
को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः। यं क्रीणात्यसुभिः प्रेष्ठैस्तस्करः सेवको वणिक्। १०।

कथं प्रियाया अनुकम्पिताया: सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च स्नेहसित: शिशूनां कलाक्षराणामनुरक्तचित्त: ।११।
पुत्रान्स्मरंस्ता दुहितॄर्हृदय्या भ्रातॄन् स्वसॄर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च वृत्तीश्च कुल्या: पशुभृत्यवर्गान् ।१२।
त्यजेत कोशस्कृदिवेहमान: कर्माणि लोभादवितृप्तकाम: ।
औपस्थ्यजैह्व्यं बहु मन्यमान: कथं विरज्येत दुरन्तमोह: ।१३।
कुटुम्बपोषाय वियन् निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्त: ।
सर्वत्र तापत्रयदु:खितात्मा निर्विद्यते न स्वकुटुम्बराम: ।१४।
वित्तेषु नित्याभिनिविष्टचेता विद्वांश्च दोषं परवित्तहर्तु: ।
प्रेत्येह चाथाप्यजितेन्द्रियस्तदशान्तकामो हरते कुटुम्बी ।१५।
विद्वानपीत्थं दनुजा: कुटुम्बं पुष्णन्स्वलोकाय न कल्पते वै ।
य: स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा विमूढ: ।१६।
यतो न कश्चित् क्व च कुत्रचिद् वा दीन: स्वमात्मानमलं समर्थ: ।
विमोचितुं कामदृशां विहारक्रीडामृगो यन्निगडो विसर्ग: ।१७।
ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं स मुक्तसङ्गैरिषितोऽपवर्ग: ।१८।

What man whose senses have not (yet) been conquered can hope to liberate his own self, attached to his home and bound with the powerful cords of affection ? (9) Who indeed can give up the thirst for wealth, which is coveted more than life itself and which a thief as well as a servant and a merchant purchases even in exchange for his most beloved life? (10) With his mind attached to his relatives and bound by the affection of lisping children, how can a man forgo the private company and sweet friendly counsel of his sympathetic wife? (11) Remembering his sons and those beloved daughters (living at their father-in-law's place), brothers and sisters as well as his helpless (decrepit) parents, and dwellings provided with abundant articles of attractive furniture, hereditary vocations, animals and servants, how can he renounce them ? (Nay,) pursuing actions (of different categories) out of greed (for rewards of various kinds) like a silk-worm (which builds a nest in which it gets imprisoned due to its leaving no outlet from it) and thinking highly of the pleasures relating to sex and the palate, how can he feel disgusted with them, his desires remaining (still) unsated and his infatuation knowing no bounds? (12-13) Fond of his family, the careless fellow does not perceive his life wearing away in the endeavour to maintain his family nor his (real) purpose (in the shape of God-Realization) frustrated; and even though his mind remains afflicted by the three kinds of agony everywhere, he never gets sick of them. (14) Though knowing the sin attaching here as well as hereafter to the man misappropriating others' wealth, the householder whose mind is ever intent on (accumulating) riches nevertheless takes away others' wealth, his senses being uncontrolled and his desires unsatisfied. (15) Indeed he who has a differential outlook, regarding this as his own and that as belonging to another, is not able to realize the Self while maintaining his family in the aforesaid manner, O scions of Danu, even though he may be learned (in the scriptures). (On the other hand,) he is likely to enter the dark region (of hell) even like a deluded person. (16) Since none who is extremely passionate and a (veritable) toydeer for the diversion of lustful women, in whom are forged fetters in the form of offspring, is ever and anywhere capable of liberating his soul, therefore,

avoiding from a respectable distance, O Daityas, the company of the Daityas, who have set their mind on the objects of senses, take refuge in Lord Nārāyaṇa, the most ancient Deity; (for) He (alone) is the final beatitude sought for (even) by those who have given up attachment (for everything). (17-18)

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः। आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ।१९।
परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु। भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ।२०।
गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा। एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ।२१।
प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम्। व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः ।२२।
केवलानुभवानन्दस्वरूपः परमेश्वरः। मायया न्तर्हितैश्वर्य ईयते गुणसर्गया ।२३।
तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम्। आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ।२४।
तुष्टे च तत्र किमलभ्यमनन्त आद्ये किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।
धर्मादयः किमगुणेन च काङ्क्षितेन सारंजुषां चरणयोरुपगायतां नः ।२५।
धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग ईक्षा त्रयी नयदमौ विविधा च वार्ता ।
मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ।२६।
ज्ञानं तदेतदमलं दुरवापमाह नारायणो नरसखः किल नारदाय ।
एकान्तिनां भगवतस्तदकिञ्चनानां पादारविन्दरजसाऽऽप्लुतदेहिनां स्यात् ।२७।
श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम्। धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् ।२८।

Indeed there is not much exertion to him who is engaged in propitiating the immortal Lord, O children of the Asuras, He being the very Self of all created beings and present everywhere in this world. (19) In (all) created beings, high and low, commencing from the immobile creation (the vegetable kingdom) and culminating in Brahmā (the creator), nay, in (all) material products as well as in the (five) gross elements, in the (three) Guṇas (modes of Prakṛti), in Prakṛti (Primordial Matter, which is nothing but a state of equilibrium of the three Guṇas) as well as in the Mahat-tattva etc., (which constitute a mixture of the three Guṇas in uneven proportions) exists the one and only one transcendent Spirit, the almighty and imperishable God. (20-21) Though really indescribable and undifferentiated Himself, He can be hinted at as all-pervading in the form of the subject and as pervaded in the form of the objective universe. (22) The supreme Lord consisting of absolute consciousness and bliss, He is realized as having His divinity concealed by Māyā (His deluding potency), which gives rise to the material creation. (23) Therefore, giving up the demoniac disposition, show compassion and friendliness to all created beings, whereby is pleased Lord Viṣṇu (who is beyond sense-perception). (24) When that infinite Being, the Cause of all, is pleased, what is there that cannot be attained? And what is the use of our worrying over religious merit etc., which are attained in this world of their own accord (without any effort) through modification of the three Guṇas (in the form of destiny moulded by one's past actions); and what is the use of hankering after final beatitude (which lies beyond the three Guṇas) to us who enjoy the nectar of His (lotus) feet and are (ever) singing His praises? (25) The triad which has been spoken of (in the Vedas) as the three objects of human pursuit—viz., religious merit, worldly riches and sensuous enjoyment—as well as the science of Self-Realization, the science of rituals, logic and political science and the diverse means of earning one's livelihood—all this subject-matter of the Veda I regard as true, (only) if it enables one to offer one's self to the supreme Person, one's Inner Controller. (26) (The divine sage) Nārāyaṇa, the (eternal) Companion (and Brother) of (the sage) Nara (His divine Counterpart), it is said, taught this

well-known and pure wisdom—which cannot be easily attained—to (the sage) Nārada. It can (however) be (easily) attained by (all) embodied beings who have bathed themselves in the dust of the lotus-feet of those exclusively devoted to the Lord, and claiming nothing as their own. (27) This knowledge with the immediate apprehension of truth as well as the pure (innocent) cult of Devotion to the Lord was received by me in the past through hearing from the mouth of the sage Nārada, who has seen the Lord (with his own eyes). (28)

दैत्यपुत्रा ऊचुः

प्रह्राद त्वं वयं चापि नर्तेऽन्यं विद्महे गुरुम्। एताभ्यां गुरुपुत्राभ्यां बालानामपि हीश्वरौ ।२९।
बालस्यान्तःपुरस्थस्य महत्सङ्गो दुरन्वयः। छिन्धि नः संशयं सौम्य स्याच्चेद्विश्रम्भकारणम् ।३०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्रादानुचरिते षष्ठोऽध्यायः ।६।

The sons of the Daityas said : Prahrāda, you as well as we know no other teacher except these two sons of Śukra (the preceptor of the Daityas) and indeed these two have been our masters ever since we were mere infants. (29) (And) association with an exalted soul (like Nārada) was (most) difficult when you were an infant (shut up) within (the four walls of) the gynaeceum. Resolve our doubt, O gentle one, if there is any (valid) ground for giving credence to your words. (30)

Thus ends the sixth discourse, forming part of the Narrative of Prahrāda in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

(Prahrāda's) teaching to the Daityas' sons

नारद उवाच

एवं दैत्यसुतैः पृष्टो महाभागवतोऽसुरः। उवाच स्मयमानस्तान्स्मरन् मदनुभाषितम्। १ ।

Nārada resumed : Questioned thus by the Daityas' sons, the Asura (Prahrāda), that great devotee of the Lord, smilingly addressed them (as follows), calling to mind my teaching (to him). (1)

प्रह्राद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम्। युद्धोद्यमं परं चक्रुर्विबुधा दानवान्प्रति । २ ।
पिपीलिकैरहिरिव दिष्ट्या लोकोपतापनः। पापेन पापोऽभक्षीति वादिनो वासवादयः । ३ ।
तेषामतिबलोद्योगं निशम्यासुरयूथपाः। वध्यमानाः सुरैर्भीता दुद्रुवुः सर्वतोदिशम्। ४ ।
कलत्रपुत्रमित्राप्तान्गृहान्पशुपरिच्छदान् । नावेक्षमाणास्त्वरिताः सर्वे प्राणपरीप्सवः । ५ ।
व्यलुम्पन् राजशिबिरममरा जयकाङ्क्षिणः। इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत्। ६ ।
नीयमानां भयोद्विग्नां रुदतीं कुररीमिव। यदृच्छयाऽऽगतस्तत्र देवर्षिर्ददृशे पथि । ७ ।
प्राह मैनां सुरपते नेतुमर्हस्यनागसम्। मुञ्च मुञ्च महाभाग सतीं परपरिग्रहम्। ८ ।

Prahrāda began : Our father (Hiraṇyakaśipu) having left for Mount Mandara to practise austerities (and having been eaten away by white ants), Indra and the other gods launched a great military campaign against the Dānavas, saying: "Fortunately (for us) the evil one

(Hiraṇyakaśipu), the scourge of the world, has been eaten away by his own sin as a serpent by ants." (2-3) Perceiving their mighty undertaking and being struck by the gods, the terror-stricken Asura generals, who were all anxious to save their life, hastily fled in every direction, paying no heed to their wife and children, friends and relations, houses, animals and other household goods. (4-5) Desirous of victory, the gods looted the king's residence; while Indra (the ruler of the gods) even seized the queen, my mother. (6) Nārada (the celestial sage), who came there by chance, saw her being taken on the road, trembling with fear and crying like a female osprey. (7) He peremptorily said, "You should not take this innocent lady, O lord of divinities ! Leave, leave, O blessed one, the good woman, who is another's wedded wife."(8)

इन्द्र उवाच

आस्तेऽस्या जठरे वीर्यमविषह्यं सुरद्विषः । आस्यतां यावत्प्रसवं मोक्ष्येऽर्थपदवीं गतः । ९ ।

Indra replied : There is in her womb (in the form of an embryo) the formidable seed of Hiraṇyakaśipu (the enemy of the gods). Let her (therefore) stay (in my captivity) till (the time of) delivery. I shall let her go when I have achieved my object (by killing the new-born babe).(9)

नारद उवाच

अयं निष्किल्बिषः साक्षाऽन्महाभागवतो महान् । त्वया न प्राप्स्यते संस्थामनन्तानुचरो बली । १० ।
इत्युक्तस्तां विहायेन्द्रो देवर्षेर्मानयन्वचः । अनन्तप्रियभक्त्यैनां परिक्रम्य दिवं ययौ । ११ ।

Nārada said : He (the child in her womb) is not only (absolutely) sinless but a great devotee of the Lord and eminent by his own qualities. This mighty servant of Lord Viṣṇu will not meet his death at your hands. (10) Thus addressed (by Nārada) and accepting the advice of the celestial sage, Indra left her (my mother) and going round her (as a mark of respect) out of devotion to me (the beloved of the eternal Lord), returned to heaven. (11)

ततो नो मातरमृषिः समानीय निजाश्रमम् । आश्वास्येहोष्यतां वत्से यावत् ते भर्तुरागमः । १२ ।
तथेत्यवात्सीद् देवर्षेरन्ति साप्यकुतोभया । यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत । १३ ।
ऋषिं पर्यचरत् तत्र भक्त्या परमया सती । अन्तर्वत्नी स्वगर्भस्य क्षेमायेच्छाप्रसूतये । १४ ।

Then the sage took our mother with due honour to his own hermitage and, comforting her, said, "Stay here, my daughter, till the return of your husband." (12) She too signified her assent in the words "So be it !" and lived near the celestial sage, free from all fear, so long as my father (the ruler of the Daityas) did not cease from his terrible austerities. (13) For the well-being of her embryo (myself) and in order to deliver it at the desired moment (after the return of her husband) the virtuous and pregnant lady waited upon the sage in that hermitage with supreme devotion. (14)

ऋषिः कारुणिकस्तस्याः प्रादादुभयमीश्वरः । धर्मस्य तत्त्वं ज्ञानं च मामप्युद्दिश्य निर्मलम् । १५ ।
तत्तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोदधे । ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः । १६ ।
भवतामपि भूयान्मे यदि श्रद्दधते वचः । वैशारदी धीः श्रद्धातः स्त्रीबालानां च मे यथा । १७ ।
जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः । फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना । १८ ।
आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृतः । १९ ।
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् । २० ।
स्वर्णं यथा ग्रावसु हेमकारः क्षेत्रेषु योगैस्तदभिज्ञ आप्नुयात् ।
क्षेत्रेषु देहेषु तथाऽऽत्मयोगैरध्यात्मविद् ब्रह्मगतिं लभेत । २१ ।

In order to assuage her grief and for my sake too the compassionate and powerful sage imparted (to her instruction in) both the essence of religion (in the shape of Devotion to the Lord) and pure wisdom (discrimination between the Self and non-Self). (15) That teaching, however, disappeared from the mind of my mother due to (the inordinate) length of time (that has since elapsed) and because of her womanly nature. Its memory has not (however) left me, the favoured of the sage, even to this moment. (16) That devotion and wisdom can take root in you too if you give credence to my words. Through faith such sense as is proficient in uprooting the feeling of identification with the body etc. can appear even in women and children as it has dawned on me. (17) Through the agency of Time, which is by its very nature capable of bringing about transformation, the six well-known states of being commencing with birth (viz., birth, existence, growth, ripeness, decay and destruction) are seen in relation to the body (so long as it is connected with a soul) and not in relation to the soul, just as they are observed in the fruits of a tree (so long as they exist on the tree, and not in the tree itself, which stands comparatively longer). (18) The Spirit is eternal, free from decay, taintless, one (without a second), the knowing subject, the ground (of everything), changeless, self-seeing (self-effulgent), the cause (of the universe), all-pervading, unattached and having no sheath (of Māyā). (19) With the help of these twelve transcendent characteristics of the Self a wise man should give up the false notion of 'I' and 'mine'—sprung from ignorance—with reference to the body and persons and things connected with the body. (20) Just as a goldsmith acquainted with the process (smelting etc.), of extracting gold from its ore is able through those processes to find gold in the ore existing in gold mines, so is a man well-versed in the science of the Spirit able to discover the (true) nature of Brahma in the bodies (of the various Jīvas)—which are so many fields (as it were)—through the (diverse) processes of ascertaining the true nature of the Self. (21)

अष्टौ प्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः । विकाराः षोडशाचार्यैः पुमानेकः समन्वयात् ।२२।
देहस्तु सर्वसंघातो जगत् तस्थुरिति द्विधा । अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत् त्यजन् ।२३।
अन्वयव्यतिरेकेण विवेकेनोशताऽऽत्मना । सर्गस्थानसमाम्नायैर्विमृशद्भिरसत्वरैः ।२४।
बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति वृत्तयः । ता येनैवानुभूयन्ते सोऽध्यक्षः पुरुषः परः ।२५।
एभिस्त्रिवर्णैः पर्यस्तैर्बुद्धिभेदैः क्रियोद्भवैः । स्वरूपमात्मनो बुध्येद् गन्धैर्वायुमिवान्वयात् ।२६।
एतद्द्वारो हि संसारो गुणकर्मनिबन्धनः । अज्ञानमूलोऽपार्थोऽपि पुंसः स्वप्न इवेष्यते ।२७।

(Out of the total number of categories into which the entire creation has been ultimately resolved) by teachers (of the science of the Spirit, the sage Kapila and others) eight (viz., Prakṛti or primordial Matter, the Mahat-tattva or the principle of cosmic intelligence, the ego and the five subtle elements) have been declared to be the causes; three (viz., Sattva, Rajas and Tamas) are as a matter of fact only modes of Prakṛti (and therefore not distinct from it); sixteen (viz., the five senses of perception, the five organs of action, the mind and the five gross elements) are modifications and the Spirit is spoken of as one because of its connection with all (as their witness). (22) Of course, the body, (which is) a concatenation of all (these), is of two kinds—mobile (animate) and immobile (inanimate). It is here (in the body) that discarding everything else as 'not this', the Spirit, should be sought for by men coolly reflecting on the creation, continued existence and dissolution of the universe with a mind purified (rendered acute) through reasoning (both) on the lines of Anvaya (the all-pervasiveness of the Spirit) and Vyatireka (the distinctness of the Spirit from everything else). (23-24) Wakefulness, dream and deep sleep—these are the (three) functions of the intellect. (And) he alone by whom they are (directly) cognized is the transcendent Spirit, the witness (of all material phenomena). (25) By means of these modifications of the intellect,

(which are) products of the three Guṇas (Sattva, Rajas and Tamas respectively) and the result of actions, and which are rejected (as attributes of Matter) one should ascertain the essential character of the Spirit (which is connected with these states) through its association with the intellect (as the very ground of the latter), even as one comes to know (the presence of) the air through the (different) odours (that are borne through it). (26) In fact, metempsychosis, which is perpetuated by the (three) Guṇas (modes of Prakṛti) and actions prompted by them, is brought about through the intellect. Though rooted in ignorance and (therefore) unreal, it is postulated as a dream. (27)

तस्माद्भवद्भिः कर्तव्यं कर्मणां त्रिगुणात्मनाम्। बीजनिर्हरणं योगः प्रवाहोपरमो धियः ।२८।
तत्रोपायसहस्राणामयं भगवतोदितः। यदीश्वरे भगवति यथा यैरञ्जसा रतिः ।२९।
गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च। सङ्गेन साधुभक्तानामीश्वराराधनेन च ।३०।
श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम्। तत्पादाम्बुरुहध्यानात् तल्लिङ्गेक्षार्हणादिभिः ।३१।
हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः। इति भूतानि मनसा कामैस्तैः साधु मानयेत् ।३२।
एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे। वासुदेवे भगवति यया संलभते रतिम् ।३३।

Therefore, the (very) seed (in the form of nescience) of actions prompted by the three Guṇas (Sattva, Rajas and Tamas) ought to be burnt by you. This is (what they call) Yoga (the highest achievement), which stops the functioning of the intellect. (28) Of the thousands of devices helpful to it, this alone has been recommended by the Lord, viz., the practice of virtues through which love may be duly and easily developed for the almighty Lord. (29) This can be accomplished by serving one's preceptor and by offering (to him) with devotion all that is got by one, nay, through the fellowship of pious devotees and worship of God, through reverence for stories of the Lord; by celebrating His virtues and exploits, through contemplation on His lotus-feet and through the sight and worship of His images and so on. (30-31) (Nay,) one should (as far as possible) duly gratify (the various) living beings with their objects of desire under the belief that the almighty Lord Śrī Hari is present in all created beings. (32) In this way devotion to the all-powerful Lord Vāsudeva is practised by those who have subdued the six senses (including the mind, the internal sense)—devotion through which one fully develops love (for Him). (33)

निशम्य कर्माणि गुणानतुल्यान् वीर्याणि लीलातनुभिः कृतानि।
यदातिहर्षोत्पुलकाश्रुगद्गदं प्रोत्कण्ठ उद्गायति रौति नृत्यति ।३४।
यदा ग्रहग्रस्त इव क्वचिद्धसत्याक्रन्दते ध्यायति वन्दते जनम्।
मुहुः श्वसन्वक्ति हरे जगत्पते नारायणेत्यात्ममतिर्गतत्रपः ।३५।
तदा पुमान्मुक्तसमस्तबन्धनस्तद्भावभावानुकृताशयाकृतिः।
निर्दग्धबीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ।३६।
अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रशातनम्।
तद् ब्रह्म निर्वाणसुखं विदुर्बुधास्ततो भजध्वं हृदये हृदीश्वरम् ।३७।
कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत् सतः।
स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः ।३८।
रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः।
सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ।३९।

एवं हि लोकाः क्रतुभिः कृता अमी क्षयिष्णवः सातिशया न निर्मलाः ।
तस्माददृष्टश्रुतदूषणं परं भक्त्यैकयेशं भजतात्मलब्धये ।४०।

When, on hearing (accounts) of His (brilliant) achievements, incomparable virtues and heroic deeds wrought through His (various) forms assumed for sport, the devotee sings loudly with an open throat and in a voice choked with tears, shouts and dances, his hair standing on end due to excessive delight, nay, when he, like one possessed by an evil spirit, now laughs, now weeps, now sits in meditation, now greets the people and now, devoid of shame, exclaims: "O Hari ! O Lord of the universe !! O Nārāyaṇa !!!" with his mind fixed on the Lord (his very Self) and heaving a sigh every now and then, all his bonds get loosened at that time and his ignorance and latent desires are burnt; and his mind and body being attuned to Him through contemplation on His pastimes, the man attains to Lord Viṣṇu (who is above sense-perception) by recourse to the highest device of Devotion. (34—36) The wise recognize (mental) communion with Lord Viṣṇu as a (sure) means in this world of putting a stop to the cycle of birth and death in the case of an embodied soul of impure mind and they (further) recognize it as identical with the bliss of absorption into Brahma. Therefore, worship that Ruler of your heart in (the very lotus of) your heart. (37) What extraordinary exertion, O demon boys, is involved in the worship of Śrī Hari, one's own Self and friend, (nay) present in one's own heart like the space there? What is to be gained through efforts for the acquisition of objects of senses, such efforts being common to all embodied creatures ? (38) Riches, wife, animals, sons and other relations, houses, land, elephants, treasury and luxuries (of various kinds)—(nay,) all kinds of wealth and enjoyments are momentary and fleeting. What delight can they afford to a mortal? (39) Similarly the well-known (ethereal) worlds earned by means of sacrifices are (also) perishable and excelled by other (higher) worlds and are not free from impurities either (because exciting envy in the minds of others). Therefore, with a view to Self-Realization, worship, with absolute devotion, the supreme Lord, in whom no fault is seen or (even) heard of. (40)

यदध्यर्थ्येह कर्माणि विद्वन्मान्यसकृन्नरः । करोत्यतो विपर्यासममोघं विन्दते फलम् ।४१।
सुखाय दुःखमोक्षाय सङ्कल्प इह कर्मिणः । सदाऽऽप्नोतीहया दुःखमनीहायाः सुखावृतः ।४२।
कामान्कामयते काम्यैर्यदर्थमिह पूरुषः । स वै देहस्तु पारक्यो भङ्गुरो यात्युपैति च ।४३।
किमु व्यवहितापत्यदारागारधनादयः । राज्यं कोशगजामात्यभृत्यात्मा ममतास्पदाः ।४४।
किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः । अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ।४५।
निरूप्यतामिह स्वार्थः कियान्देहभृतोऽसुराः । निषेकादिष्ववस्थासु क्लिश्यमानस्य कर्मभिः ।४६।
कर्माण्यारभते देही देहेनात्मानुवर्तिना । कर्मभिस्तनुते देहमुभयं त्वविवेकतः ।४७।
तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः । भजतानीहयाऽऽत्मानमनीहं हरिमीश्वरम् ।४८।
सर्वेषामपि भूतानां हरिरात्मेश्वरः प्रियः । भूतैर्महद्भिः स्वकृतैः कृतानां जीवसंज्ञितः ।४९।
देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव च । भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ।५०।

(Besides) a man accounting himself wise (also) invariably obtains results which are quite the opposite of the object aiming at which he performs actions in this world time and again.(41) The aim of a man given to action here is to secure happiness and freedom from misery. But he who was (formerly) filled with joy due to desirelessness ever reaps misery through desire (afterwards). (42) The very body for which the Jīva (an embodied soul) hankers after enjoyments through actions performed from interested motives actually belongs to others (in that it is sure to be devoured by dogs and jackals, crows and vultures, if left uncared for after death) and (is something that) hugs the soul and (having served it for a fixed time) departs (leaves it). (43) How much more so are one's progeny, wife, house,

wealth and so on or (in the case of a sovereign) one's kingdom, treasury, elephants, ministers, servants and friends, that are connected with the Jīva only indirectly (through the body) and are treated as one's own (and not the very self) ! (44) Of what avail can these trifling things—which are sure to disappear with the body and are (veritable) evils, though appearing as something worth seeking—be to the soul, the very ocean of eternal bliss ? (45) (Just) consider what interest (enjoyment) can there be in this world, O demon boys, to the embodied soul, suffering through its (past) actions in all the stages commencing from conception (till death)? (46) With the body as its (obedient) servant the embodied soul undertakes actions (of various kinds, both good and evil) and with (the aforesaid) actiǒns moulds a (future) body (and the circle goes on from birth to birth) inasmuch as both (actions as well as the body) proceed from ignorance. (47) Therefore, worship through desirelessness the desireless and almighty Śrī Hari, your very Self, on whom (our) riches, enjoyments and pious acts depend.(48) Lord Śrī Hari is the (very) Self, Ruler, beloved friend and Inner Controller of all living beings (whose bodies have been) fashioned by gross elements evolved (in their turn) by Himself. (49) Taking shelter under the feet of Lord Viṣṇu (the Bestower of Liberation), a god, demon, human being or Yakṣa and even a Gandharva (a celestial musician) bids fair to become blessed as I. (50)

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ।५१।
न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ।५२।
ततो हरौ भगवति भक्तिं कुरुत दानवाः । आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ।५३।
दैतेया यक्षरक्षांसि स्त्रियः शूद्रा व्रजौकसः । खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः ।५४।
एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ।५५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यपुत्रानुशासनं नाम सप्तमोऽध्यायः ।७।

Neither birth as a member of the twice-born classes, god or Ṛṣi nor character nor versatility nor charity nor austerity nor the performance of sacrifices nor purity (of mind and body) nor sacred vows are conducive to the pleasure of Lord Mukunda, O Asura boys ! Śrī Hari is propitiated through unalloyed Devotion (alone). All else is empty show. (51-52) Therefore, practise devotion, O Dānavas, to the almighty Lord Śrī Hari, the Soul of all created beings, by treating every creature as though it were your very self. (53) For there are (many) Daityas, Yakṣas and ogres, womenfolk, Śūdras (members of the labouring and artisan classes), cowherds, birds, beasts and those living by sin that have attained immortality (through Devotion). (54) Exclusive devotion to Lord Govinda (the Protector of cows)—which is the same as beholding Him in every creature—this alone has been declared to be the highest interest (goal) of man in this world. (55)

Thus ends the seventh discourse, entitled " (Prahrāda's) Teaching to the Daityas' sons", forming part of the Narrative of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

Lord Nṛsiṁha extolled on the death of the demon king (at His hands)

नारद उवाच

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम्। जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम्। १ ।
अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम्। आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद् यथा। २ ।
श्रुत्वा तदप्रियं दैत्यो दुःसहं तनयानयम्। कोपावेशचलद्गात्रः पुत्रं हन्तुं मनो दधे। ३ ।

Nārada resumed : On hearing his (Prahrāda's) exhortation all the Daityas' sons forthwith accepted it because of its faultlessness, but not the teaching of their preceptor. (1) Alarmed to perceive their mind intent on (the realization of) a single purpose (viz., devotion to the Lord), the preceptor's son thereupon quickly and correctly reported the matter to the king.(2) Hearing of that unwelcome misdemeanour on the part of his son (Prahrāda), which was hard to bear, Hiraṇyakaśipu made up his mind to dispose of his son, his limbs shaking under the impulse of anger. (3)

क्षिप्त्वा परुषया वाचा प्रह्लादमतदर्हणम्। आहेक्षमाणः पापेन तिरश्चीनेन चक्षुषा। ४ ।
प्रश्रयावनतं दान्तं बद्धाञ्जलिमवस्थितम्। सर्पः पदाहत इव श्वसन्प्रकृतिदारुणः। ५ ।
हे दुर्विनीत मन्दात्मन्कुलभेदकराधम। स्तब्धं मच्छासनोद्भूतं नेष्ये त्वाद्य यमक्षयम्। ६ ।
क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः। तस्य मेऽभीतवन्मूढ शासनं किम्बलोऽत्यगाः। ७ ।

Reproaching in a harsh language Prahrāda—who was not only (thoroughly) disciplined but was bent low with modesty and standing with joined palms and (as such) was (altogether) undeserving of such treatment—and regarding him with a wicked and crooked eye, the demon, who was cruel by nature, spoke (as follows), hissing (all the time) like a serpent struck with the foot:—(4-5) "O unruly, stupid wretch, causing discord in our family, I shall despatch you this (very) day to the abode of Yama (the god of death)—you, who have grown (so) obstinate and have slipped away from my authority ! (6) By whose might, O fool, have you violated, like an undaunted person, the authority of one, viz., myself, before whom, when angry, (all) the three worlds, including their guardians, shake (with fear)?" (7)

प्रह्लाद उवाच

न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम्।
परेऽवरेऽमी स्थिरजङ्गमा ये ब्रह्मादयो येन वशं प्रणीताः। ८ ।
स ईश्वरः काल उरुक्रमोऽसावोजःसहःसत्त्वबलेन्द्रियात्मा।
स एव विश्वं परमः स्वशक्तिभिः सृजत्यवत्यत्ति गुणत्रयेशः। ९ ।
जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः।
ऋतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत् समर्हणम्।१०।
दस्यून्पुरा षण्ण विजित्य लुम्पतो मन्यन्त एके स्वजिता दिशो दश।
जितात्मनो ज्ञस्य समस्य देहिनां साधोः स्वमोहप्रभवाः कुतः परे।११।

Prahrāda replied : He is unquestionably the strength not only of mine but yours as well,

O king, nay, of other powerful beings (too). It is He by whom (all) these (creatures), (both) high and low, animate and inanimate, commencing from Brahmā (the creator), have been held under sway. (8) He is the (supreme) Ruler; He, the mighty Kāla (Time-Spirit) and the (very) embodiment of organic and mental powers, physical strength and fortitude. The supreme Controller of the three Guṇas (modes of Prakṛti), it is He alone who creates, protects and devours (dissolves) the universe by means of His potencies (in the form of Rajas, Sattva and Tamas). (9) Abandon you this demoniac disposition of yours and keep your mind equipoised. There are no enemies other than an unsubdued and errant mind. For that (viz., maintaining the poise of the mind) constitutes the eminent and correct procedure of worshipping the Infinite. (10) Some regard the four quarters, the four intermediate points, the sky overhead and the subterranean regions below as conquered by themselves, without first having curbed the six marauding thieves (in the shape of the five senses of perception and the mind). (Indeed) whence can there be enemies, born of one's own ignorance, in the eye of the knowing and pious soul who has conquered his mind and is (thus) alike to all embodied beings ? (11)

हिरण्यकशिपुरुवाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकत्थसे। मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विप्लवा गिरः ।१२।
यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः। क्वासौ यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ।१३।
सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते। गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ।१४।
एवं दुरुक्तैर्मुहुरर्दयन्रुषा सुतं महाभागवतं महासुरः ।
खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडातिबलः स्वमुष्टिना ।१५।
तदैव तस्मिन् निनदोऽतिभीषणो बभूव येनाण्डकटाहमस्फुटत् ।
यं वै स्वधिष्ण्योपगतं त्वजादयः श्रुत्वा स्वधामाप्ययमङ्ग मेनिरे ।१६।
स विक्रमन् पुत्रवधेप्सुरोजसा निशम्य निर्ह्रादमपूर्वमद्भुतम् ।
अन्तःसभायां न ददर्श तत्पदं वितत्रसुर्येन सुरारियूथपाः ।१७।

Hiraṇyakaśipu replied : "Evidently you are keen to die, now that you are bragging too much. For the words of those who are anxious to die, O slow-witted one, are sure to be incoherent. (12) Where is that Lord of the universe other than me, that has (just) been mentioned by you, O wretched one? If it is urged that he is (present) everywhere, wherefore is he not seen in the pillar (over there)? (13) I being all-in-all, here do I sever your head from your trunk, a braggart that you are. Let Hari, who is the asylum sought for by you, protect you today." (14) Thus tormenting again and again his son (Prahrāda), that eminent devotee of the Lord, with abusive words (uttered) in anger, the great and mighty demon (Hiraṇyakaśipu) sprang from his exalted seat, taking his sword, and knocked the pillar with his fist. (15) That very moment there rose in that pillar a most terrific crash, as a result of which the shell of the cosmic egg cracked (as it were) and on hearing which, as it reached the spheres of Brahmā (the creator) and others, they for their part actually suspected the dissolution of their very abodes, O dear Yudhiṣṭhira ! (16) Displaying his valour in his anxiety to get rid of his son (Prahrāda), he heard that unprecedented and weird sound; but he did not descry inside the court the source of that sound, due to which the leaders of the Asuras (the enemies of the gods) had got frightened. (17)

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं न मानुषम् ।१८।

स सत्त्वमेनं परितोऽपि. पश्यन् स्तम्भस्य मध्यादनु निर्जिहानम्।
नायं मृगो नापि नरो विचित्रमहो किमेतन्नृमृगेन्द्ररूपम्।१९।
मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम्।
प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भिताननम्।२०।
करालदंष्ट्रं करवालचञ्चलक्षुरान्तजिह्वं भ्रुकुटीमुखोल्बणम्।
स्तब्धोर्ध्वकर्णं गिरिकन्दराद्भुतव्यात्तास्यनासं हनुभेदभीषणम्।२१।
दिविस्पृशत्कायमदीर्घपीवरग्रीवोरुवक्षःस्थलमल्पमध्यमम् ।
चन्द्रांशुगौरैश्छुरितं तनूरुहैर्विष्वग्भुजानीकशतं नखायुधम्।२२।
दुरासदं सर्वनिजेतरायुधप्रवेकविद्रावितदैत्यदानवम्।
प्रायेण मेऽयं हरिणोरुमायिना वधः स्मृतोऽनेन समुद्यतेन किम्।२३।

In order to substantiate the utterance of His servant and His presence in all objects, the Lord appeared in the (aforementioned) pillar of the court, assuming a queer form, which was neither of a beast nor of a human being. (18) Thus looking intently on all sides, he (Hiraṇyakaśipu) beheld a being issuing forthwith from the interior of the pillar and said to himself, "He is neither a beast nor a human being. Oh, what may be this strange creature, bearing the form of a man-lion?"(19) Before (the eyes of) Hiraṇyakaśipu, who was (busy) musing on that most terrible figure, visibly stood the Lord in the form of a man-lion. It had fierce eyes shining as molten gold and a face swollen with its dazzling hair and manes. (20) It had fearful teeth and a tongue waving like a sword and sharp as the blade of a razor, and looked (all the more) frightful because of its frowning aspect. It had erect and motionless ears and a gaping mouth and nostrils amazing as a mountain-cave, and excited terror with the parting of its jaws. (21) The body touched the (very) skies and it had a short thick neck, a broad chest and a slender waist; it was covered all over with hair white as moonbeams, was endowed with multitudes of arms extending on all sides and had claws that served as weapons. (22) Hard to approach (because of its terrible aspect), it had driven away the Daityas and the Dānavas with all its own and other choicest weapons (such as the thunderbolt). "Surely enough this is (nothing but) an expedient thought out for my death by Hari, who is adept in many a conjuring trick. But what can be done by him, though fully prepared?" (23)

एवं ब्रुवंस्त्वभ्यपतद् गदायुधो नदन् नृसिंहं प्रति दैत्यकुञ्जरः।
अलक्षितोऽग्नौ पतितः पतङ्गमो यथा नृसिंहौजसि सोऽसुरस्तदा।२४।
न तद् विचित्रं खलु सत्त्वधामनि स्वतेजसा यो नु पुरापिबत् तमः।
ततोऽभिपद्याभ्यहनन्महासुरो रुषा नृसिंहं गदयोरुवेगया।२५।
तं विक्रमन्तं सगदं गदाधरो महोरगं तार्क्ष्यसुतो यथाग्रहीत्।
स तस्य हस्तोत्कलितस्तदासुरो विक्रीडतो यद्वदहिर्गरुत्मतः।२६।
असाध्वमन्यन्त हतौकसोऽमरा घनच्छदा भारत सर्वधिष्ण्यपाः।
तं मन्यमानो निजवीर्यशङ्कितं यद्धस्तमुक्तो नृहरिं महासुरः।
पुनस्तमासज्जत खड्गचर्मणी प्रगृह्य वेगेन जितश्रमो मृधे।२७।
तं श्येनवेगं शतचन्द्रवर्त्मभिश्चरन्तमच्छिद्रमुपर्यधो हरिः।
कृत्वाट्टहासं खरमुत्स्वनोल्बणं निमीलिताक्षं जगृहे महाजवः।२८।

विष्वक् स्फुरन्तं ग्रहणातुरं हरिर्व्यालो यथाऽऽखुं कुलिशाक्षतत्वचम् ।
द्वार्यूर आपात्य ददार लीलया नखैर्यथाहिं गरुडो महाविषम् ।२९।
संरम्भदुष्प्रेक्ष्यकराललोचनो व्यात्ताननान्तं विलिहन्स्वजिह्वया ।
असृग्लवाक्तारुणकेसराननो यथान्त्रमाली द्विपहत्यया हरिः ।३०।
नखाङ्कुरोत्पाटितहृत्सरोरुहं विसृज्य तस्यानुचरानुदायुधान् ।
अहन् समन्तान्नखशस्त्रपार्ष्णिभिर्दोर्दण्डयूथोऽनुपथान् सहस्रशः ।३१।

Thus murmuring and arming himself with a mace, Hiraṇyakaśipu (who was a veritable elephant among the Daityas) rushed roaring towards Nṛsiṁha (the Lord appearing in the form of a man-lion). Fallen into the nimbus of Lord Nṛsiṁha at that time, the said demon vanished like a moth fallen into a flame. (24) Indeed it was no wonder that the demon (who was darkness personified) should have disappeared into that Embodiment of Sattva (unmixed with Rajas and Tamas), who had of yore (at the dawn of creation) actually swallowed up the darkness (in the form of Tamoguṇa, which was responsible for the dissolution of the universe) by His own effulgence. Then, coming near, the mighty demon angrily assailed Nṛsiṁha with his mace of tremendous force. (25) Nṛsiṁha (who was no other than Lord Viṣṇu, the Wielder of a mace) seized him even as he paced forward, mace in hand, just as Garuḍa (the son of Tārkṣya, nicknamed Kaśyapa) would catch hold of a huge serpent. At that time the demon slipped from His hand, even as a serpent would from the clutches of Garuḍa sporting with it. (26) The divinities, including the guardians of all the spheres whose abodes had been usurped (by him) and who stood behind a curtain of clouds, O Yudhiṣṭhira (a scion of Bharata), regarded this as something not good. Believing Lord Nṛsiṁha, from whose hand he had (just) escaped, to be afraid of his own prowess, the great Asura, who knew no fatigue in battle, encountered Him with vehemence, tightly grasping his sword and buckle. (27) Giving forth a shrill peal of laughter, rendered (more) terrific by a roar (that accompanied it), Śrī Hari, who was possessed of extraordinary impetuousity, seized the demon, who was darting up and down with the swiftness of a hawk, brandishing his sword in many ways so as to leave no weak point, but whose eyes had (now) closed (due partly to his enemy's roar and laughter and partly to His dazzling splendour). (28) Throwing down, at the entrance (of the hall) on His thighs, the demon—who was impatient at having been caught and was wriggling all over, and whose skin had remained unscratched (even) by (Indra's thunderbolt)—(just) as a serpent would knock down a rat, Lord Nṛsiṁha tore him with His claws in (mere) sport even as Garuḍa (the king of the birds) would tear a most venomous snake. (29) Licking with His tongue the corners of His gaping mouth, the Lord, whose frightful eyes were difficult to gaze at due to fury and whose manes and countenance had turned reddish, stained as they were with drops of blood, and who wore a garland of (the demon's) entrails, shone as a lion would by having killed an elephant. (30) Casting off the demon, whose lotus-like heart had been split open by His pointed claws, the Lord, endowed as He was with a multitude of stout arms, slew with His nails, weapons and heels his bodyguards that had followed Him on every side in thousands with uplifted arms. (31)

सटावधूता जलदाः परापतन् ग्रहाश्च तद्दृष्टिविमुष्टरोचिषः ।
अम्भोधयः श्वासहता विचुक्षुभुर्निर्ह्रादभीता दिगिभा विचुक्रुशुः ।३२।
द्यौस्तत्सटोत्क्षिप्तविमानसङ्कुला प्रोत्सर्पत क्ष्मा च पदातिपीडिता ।
शैलाः समुत्पेतुरमुष्य रंहसा तत्तेजसा खं ककुभो न रेजिरे ।३३।

ततः सभायामुपविष्टमुत्तमे नृपासने संभृततेजसं विभुम् ।
अलक्षितद्वैरथमत्यमर्षणं प्रचण्डवक्त्रं न बभाज कश्चन ।३४।

Shaken by His hair, clouds began to scatter away and the planets were robbed of their lustre by His (very) glances. Tossed by His breath, the oceans grew turbulent and, frightened by His roar, the elephants guarding the quarters trumpeted. (32) The firmament was overcrowded with aerial cars thrown up (from below) by His hair and, sore pressed by His feet, the earth was shaken from its foundations. Mountains flew as a result of His rapid movement, while the sky and the quarters were eclipsed by His splendour. (33) Nobody dared approach the almighty Lord, who had then taken His seat on the excellent royal throne in the court and had collected His (consummate) brilliance (in that person), (nay,) who was (yet) furious, even though no adversary was visible, and wore a most dreadful countenance.(34)

निशम्य लोकत्रयमस्तकज्वरं तमादिदैत्यं हरिणा हतं मृधे ।
प्रहर्षवेगोत्कलिताननाः मुहुः प्रसूनवर्षैर्ववृषुः सुरस्त्रियः ।३५।
तदा विमानावलिभिर्नभस्तलं दिदृक्षतां सङ्कुलमास नाकिनाम् ।
सुरानका दुन्दुभयोऽथ जघ्निरे गन्धर्वमुख्या ननृतुर्जगुः स्त्रियः ।३६।
तत्रोपव्रज्य विबुधा ब्रह्मेन्द्रगिरिशादयः । ऋषयः पितरः सिद्धा विद्याधरमहोरगाः ।३७।
मनवः प्रजानां पतयो गन्धर्वाप्सरचारणाः । यक्षाः किम्पुरुषास्तात वेताला: सिद्धकिन्नराः ।३८।
ते विष्णुपार्षदाः सर्वे सुनन्दकुमुदादयः । मूर्ध्नि बद्धाञ्जलिपुटा आसीनं तीव्रतेजसम् ।
ईडिरे नरशार्दूलं नातिदूरचराः पृथक् ।३९।

Hearing that the celebrated Hiraṇyakaśipu (the first and foremost son of Diti), the headache of (all) the three worlds, had been killed in a combat by Lord Śrī Hari, celestial women, whose faces were blooming with an outburst of joy, sent down showers of flowers upon Him again and again. (35) At that time the sky was crammed with rows of aerial cars of heavenly beings eager to have a look (at the Lord). The tabors and drums of the gods were then sounded; while the foremost of the Gandharvas (celestial musicians) sang and their wives (the celestial nymphs) danced. (36) Resorting to that place (the court of Hiraṇyakaśipu), gods like Brahmā (the creator), Indra (the ruler of the gods) and Lord Śiva (who lives on Mount Kailāsa), Ṛṣis (seers), manes, Siddhas (a class of demigods endowed with mystic powers from their very birth), Vidyādharas (heavenly artistes), mighty Nāgas (serpent-demons, having a human face with a serpent-like lower end), the Manus (progenitors of mankind, each presiding over a whole Manvantara), Prajāpatis (the lords of creation), Gandharvas, Apsarās and Cāraṇas (heavenly bards), Yakṣas (attendants of Kubera, the god of riches), Kimpuruṣas (another class of demigods), Vetālas (celestial minstrels) and accomplished Kinnaras (a class of demigods with a human figure and the head of a horse and celebrated as musicians), as well as all those attendants of Lord Viṣṇu such as Sunanda and Kumuda severally hymned Lord Nṛsiṁha (the Man-Lion) of dazzling splendour, seated there, with the hollows of their palms joined together on the head and remaining at a short distance (from Him), O dear one ! (37—39)

ब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये विचित्रवीर्याय पवित्रकर्मणे ।
विश्वस्य सर्गस्थितिसंयमान् गुणैः स्वलीलया संदधतेऽव्ययात्मने ।४०।

Brahmā said : I bow down to please the infinite Lord of wonderful prowess and holy deeds, whose potency is hard to fathom, (nay,) who duly carries on by way of His sport through the (three) Guṇas (Sattva etc.) the creation, preservation and dissolution of the

universe and is (yet) undecaying by nature. (40)

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽल्पकः। तत्सुतं पाह्युपसृतं भक्तं ते भक्तवत्सल।४१।

Śrī Rudra said : The end of a Kalpa (a thousand revolutions of the four Yugas) is the (proper) time for (venting) Your anger and (if it was directed towards Hiraṇyakaśipu,) this puny demon has (already) been slain. (Pray,) protect his son (Prahrāda), a devotee of Yours, who has approached You (for shelter), O lover of (Your) devotees ! (41)

इन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा दैत्याक्रान्तं हृदयकमलं त्वद्गृहं प्रत्यबोधि।

कालग्रस्तं कियदिदमहो नाथ शुश्रूषतां ते मुक्तिस्तेषां न हि बहुमता नारसिंहापरैः किम्।४२।

Indra said : It is Your own shares (in the sacrificial offerings) that have been recovered by You, O supreme Lord, while protecting us; (for, seated in the hearts of us gods, it is You who enjoy all sacrificial offerings) ! (Nay,) the lotus of our heart, which is Your abode (You being our Inner Controller), and which had till now been possessed by this demon, has been opened by You. Oh, of what account is this (sovereignty of the three worlds)— which is (soon) going to be devoured by Time—in the eyes of those who are eager to serve You ? (Even) Liberation is not thought much of by them, O Lord Narasiṁha; of what use (then) are other objects (of human pursuit to them)? (42)

ऋषय ऊचुः

त्वं नस्तपः परममात्थ यदात्मतेजो येनेदमादिपुरुषात्मगतं ससर्ज।

तद् विप्रलुप्तममुनाद्य शरण्यपाल रक्षागृहीतवपुषा पुनरन्वमंस्थाः।४३।

The Ṛṣis said : By this body assumed for the sake of protection (of Your devotees), O Guardian of those needing shelter, You have once more countenanced this day (the practice of) that supreme austerity (in the form of meditation) which You enjoined upon us, (nay,) which is Your own glory and by (recourse to) which, O most ancient Person, You evolved this (cosmos)—that lay merged in You—and which had been stopped by this fellow. (43)

पितर ऊचुः

श्राद्धानि नोऽधिबुभुजे प्रसभं तनूजैर्दत्तानि तीर्थसमयेऽप्यपिबत् तिलाम्बु।

तस्योदरान्नखविदीर्णवपाद् य आर्च्छत् तस्मै नमो नृहरयेऽखिलधर्मगोप्त्रे।४४।

The manes said : This fellow forcibly appropriated and enjoyed the reverential offerings (in the shape of balls of boiled rice etc.) given by our sons (and their descendants) and even drank the water with sesame seeds offered by them at the time of bath in sacred waters. Hail to that Lord Nṛsiṁha, the Protector of all righteousness, who recovered those offerings (as it were) from his abdomen, the omentum of which was split open by His claws. (44)

सिद्धा ऊचुः

यो नो गतिं योगसिद्धामसाधुरहारषीद् योगतपोबलेन।

नानादर्पं तं नखैर्निर्ददार तस्मै तुभ्यं प्रणताः स्मो नृसिंह।४५।

The Siddhas said : You tore with Your claws this demon, proud of his numerous achievements, who, impious as he was, snatched by dint of Yoga (breath-control) and asceticism our mystic powers acquired through concentration of mind. To You as such we reverently bow, O Nṛsiṁha ! (45)

विद्याधरा ऊचुः

विद्यां पृथग्धारणयानुराद्धां न्यषेधदज्ञो बलवीर्यदृप्तः ।

स येन संख्ये पशुवद्धतस्तं मायानृसिंहं प्रणताः स्म नित्यम् ।४६।

The Vidyādharas said : Proud of his bodily strength and valour, this fool banned (the practice of) our art (of becoming invisible and so on) cultivated (by us) through concentration of mind on diverse objects. We ever bow low to the Lord, appearing in the form of a man-lion by way of sport, by whom the fellow has been killed in an encounter even as a beast. (46)

नागा ऊचुः

येन पापेन रत्नानि स्त्रीरत्नानि हृतानि नः । तद्वक्षःपाटनेनासां दत्तानन्द नमोऽस्तु ते ।४७।

The Nāgas said : Our salutation be to You, O Lord, who have afforded delight to our wives (who are jewels among women) by splitting open the breast of this wicked fellow, by whom they had been abducted and our jewels (too) wrested ! (47)

मनव ऊचुः

मनवो वयं तव निदेशकारिणो दितिजेन देव पतिभूतसेतवः ।

भवता खलः स उपसंहृतः प्रभो करवाम ते किमनुशाधि किङ्करान् ।४८।

The Manus said : We are Manus—(ever) disposed to do Your bidding—the bounds of morality fixed by whom were set at nought, O god of gods, by this demon. That wicked fellow has been made short work of byYou, O Lord ! What can we do for You (now) ? (Pray,) instruct (us,) Your servants. (48)

प्रजापतय ऊचुः

प्रजेशा वयं ते परेशाभिसृष्टा न येन प्रजा वै सृजामो निषिद्धाः ।

स एष त्वया भिन्नवक्षा नु शेते जगन्मङ्गलं सत्त्वमूर्तेऽवतारः ।४९।

The Prajāpatis said : We are Prajāpatis (lords of created beings) evolved by You, O supreme Ruler ! This fellow, prohibited by whom we procreate no more progeny, surely lies (before us) with his bosom split open by You. Your descent, O Embodiment of Sattva (unmixed with Rajas and Tamas), is conducive to the good of the world. (49)

गन्धर्वा ऊचुः

वयं विभो ते नटनाट्यगायका येनात्मसाद् वीर्यबलौजसा कृताः ।

स एष नीतो भवता दशामिमां किमुत्पथस्थः कुशलाय कल्पते ।५०।

The Gandharvas said : We, O almighty Lord, are Your dancers and singers in dramatic performances. This fellow, by whom we were brought into subjection by dint of valour, physical strength and organic power, has been reduced to this plight by You ! Can one who has taken to evil ways attain happiness? (50)

चारणा ऊचुः

हरे तवाङ्घ्रिपङ्कजं भवापवर्गमाश्रिताः । यदेष साधुहृच्छयस्त्वयासुरः समापितः ।५१।

The Cāraṇas said : We have (once more freely) taken shelter under Your lotus-feet, which rid one of transmigration, now that this demon a thorn in the heart of pious souls, has been disposed of by You. (51)

यक्षा ऊचुः

वयमनुचरमुख्याः कर्मभिस्ते मनोज्ञैस्त इह दितिसुतेन प्रापिता वाहकत्वम् ।

स तु जनपरितापं तत्कृतं जानता ते नरहर उपनीतः पञ्चतां पञ्चविंश ।५२।

The Yakṣas said : We, who are well-known as the chief among Your servants by virtue

of (our) agreeable actions, had hitherto been reduced to the position of mere palanquin-bearers by Hiraṇyakaśipu (Diti's son). He, however, has (now) been put to death by You, O Narasiṁha, the Controller of the twenty-four categories* , knowing as You did the agony caused to the people by him. (52)

किम्पुरुषा ऊचुः

वयं किम्पुरुषास्त्वं तु महापुरुष ईश्वरः। अयं कुपुरुषो नष्टो धिक्कृतः साधुभिर्यदा ।५३।

The Kimpuruṣas said : We are Kimpuruṣas (insignificant creatures), while You are the almighty Supreme Person. This wretched fellow was no more (even) when he was reproached by pious souls. (53)

वैतालिका ऊचुः

सभासु सत्रेषु तवामलं यशो गीत्वा सपर्यां महतीं लभामहे।
यस्तां व्यनैषीद् भृशमेष दुर्जनो दिष्ट्या हतस्ते भगवन्यथाऽऽमयः ।५४।

The Vaitālikas said : Celebrating as we did Your untarnished glory in assemblies and sacrificial sessions, we used to receive great honours (and handsome fees). This extremely wicked fellow, who had stopped it, has luckily been got rid of by You, O Lord, even as a malady. (54)

किन्नरा ऊचुः

वयमीश किन्नरगणास्तवानुगा दितिजेन विष्टिममुनानु कारिताः।
भवता हरे स वृजिनोऽवसादितो नरसिंह नाथ विभवाय नो भव ।५५।

The Kinnaras said : We, hosts of Kinnaras, (who are) Your servants, O Master, were constantly made to do unpaid labour by this Hiraṇyakaśipu (son of Diti). That wicked fellow, O Hari, has been slain by You. Make for our prosperity (henceforward), O Lord Narasiṁha.(55)

विष्णुपार्षदा ऊचुः

अद्यैतद्धरिनररूपमद्भुतं ते दृष्टं नः शरणद सर्वलोकशर्म।
सोऽयं ते विधिकर ईश विप्रशप्तस्तस्येदं निधनमनुग्रहाय विद्मः ।५६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यराजवधे नृसिंहस्तवो नामाष्टमोऽध्यायः ।८।

The attendants of Lord Viṣṇu said : It is but today that this weird form of Yours, half lion, half man, which is a source of happiness to all the world, has been beheld by us, O Lord affording protection (to all) ! This demon was (none but) Your servant, cursed by the Brāhmaṇas (Sanaka and others). (Hence) we know this death of his as an instrument of Your grace (on him). (56)

Thus ends the eighth discourse, entitled "Lord Nṛsiṁha extolled on the death of Hiraṇyakaśipu (the demon king)", forming part of the Narrative of Prahrāda in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

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* Mūla Prakṛti (Primordial Matter), the Mahat-tattva (the principle of cosmic intelligence), Ahaṅkāra (the Ego), the five subtle elements, the ten Indriyas and the mind and the five gross elements: these are the twenty-four categories into which the whole range of objective existence has been broadly divided by the Sāṅkhya system of philosophy. God or the Spirit, who controls all these, is the tweny-fifth. This classification has been followed more or less by the other systems too.

अथ नवमोऽध्यायः

Discourse IX

A Eulogy of the Lord (by Prahrāda)

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः । नोपैतुमशकन्मन्युसंरम्भं सुदुरासदम् । १ ।
साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महदद्भुतम् । अदृष्टश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता । २ ।
प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके । तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् । ३ ।
तथेति शनकै राजन्महाभागवतोऽर्भकः । उपेत्य भुवि कायेन ननाम विधृताञ्जलिः । ४ ।
स्वपादमूले पतितं तमर्भकं विलोक्य देवः कृपया परिप्लुतः ।
उत्थाप्य तच्छीर्ष्ण्यदधात् कराम्बुजं कालाहिवित्रस्तधियां कृताभयम् । ५ ।
स तत्करस्पर्शधुताखिलाशुभः सपद्यभिव्यक्तपरात्मदर्शनः ।
तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यत्तनुः क्लिन्नहृदश्रुलोचनः । ६ ।
अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः । प्रेमगद्गदया वाचा तन्न्यस्तहृदयेक्षणः । ७ ।

Nārada resumed : (Extolling the Lord) thus all the gods and other (heavenly) beings, led by Brahmā (the creator) and Rudra (Lord Śiva), dared not go near Him, possessed as He was by anger and (hence) most difficult to approach. (1) Śrī (the Lord's own Consort and the goddess of beauty and prosperity) was personally sent by the gods (to appease Him). Perceiving that great wonder and full of misgiving (however), She dared not go near, the form having neither been seen nor heard of (by Her) before. (2) Brahmā (then) sent Prahrāda, standing close by, with the words; "Approach, dear one, and pacify the Lord, who has waxed angry at your father." (3) Uttering the words "So be it", and slowly drawing near, O king (Yudhiṣṭhira), the great child devotee (Prahrāda) bowed down with his body (lying prostrate) on the ground and his palms joined together. (4) Overwhelmed with compassion on seeing the infant fallen at the soles of His feet, and lifting it, the Lord placed on its head His lotus hand, which has (ever) brought security to those whose mind is terribly afraid of the serpent in the shape of Time. (5) All (traces of) evil (in the shape of dormant desires or impressions left on the mind by good or evil actions of past lives) having been wiped out by the (most auspicious and sacred) touch of His hand and direct knowledge of the Supreme Spirit instantly revealed to him, Prahrāda felt (supremely) gratified and with the hair of his body standing on end, his heart moistened (with love) and tears (of joy) in his eyes, he installed (an image of) His lotus-feet in his heart. (6) Perfectly composed, he extolled Śrī Hari with a concentrated mind and in a voice choked with emotion, his heart and eyes fixed on Him. (7)

प्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतानमतयो वचसां प्रवाहैः ।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः । ८ ।
मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान्गजयूथपाय । ९ ।
विप्राद् द्विषड्गुणयुतादरविन्दनाभपादारविन्दविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः । १० ।

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः करुणो वृणीते ।
यद् यज्जनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ।११।
तस्मादहं विगतविक्लव ईश्वरस्य सर्वात्मना महि गृणामि यथामनीषम् ।
नीचोऽजया गुणविसर्गमनुप्रविष्टः पूयेत येन हि पुमाननुवर्णितेन ।१२।
सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।
क्षेमाय भूतय उतात्मसुखाय चास्य विक्रीडितं भगवतो रुचिरावतारैः ।१३।
तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ।१४।
नाहं बिभेम्यजित तेऽतिभयानकास्यजिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेसरशङ्कुकर्णान्निर्ह्रादभीतदिगिभादरिभिन्नखाग्रात् ।१५।
त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्रसंसारचक्रकदनाद् ग्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ।१६।
यस्मात् प्रियाप्रियवियोगसयोगजन्मशोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्धियाहं भूमन्भ्रमामि वद मे तव दास्ययोगम् ।१७।
सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससङ्गः ।१८।
बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टस्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ।१९।
यस्मिन्यतो यर्हि येन च यस्य यस्माद् यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः सञ्चोदितस्तदखिलं भवतः स्वरूपम् ।२०।

Prahrāda said : Hosts of gods headed by Brahmā, contemplative souls and wise men too, whose mind is solely devoted to virtue, knowledge and asceticism (products of Sattva) have not succeeded even to this day in propitiating Śrī Hari through streams of prayers abounding in many qualities. Can He (then) be pleased with me, born of a ferocious race (the demon race)? (8) Wealth, pedigree, comeliness of form, asceticism, learning, keenness of the senses, splendour, glory, bodily strength, self-endeavour, intelligence and Yoga (concentration of mind or breath-control), I believe, are not sufficient for the propitiation of the Supreme Person. For (on the other hand) the Lord was pleased with the leader of a herd of (wild) elephants* through (mere) Devotion. (9) I account a pariah (a Cāṇḍāla)—who has dedicated his mind, speech, actions, wealth and life (itself) to Him—far worthier than a Brāhmaṇa that has turned away his face from (the worship of) the lotus-feet of Lord Viṣṇu (who has a lotus sprung from His navel), though endowed with the (aforesaid) twelve attributes. (For) the former redeems his (whole) race, but not the Brāhmaṇa, (who is) full of inordinate pride (and therefore unable to redeem his own soul, much less his race). (10) This all-merciful Lord (present before me), who is sated with the realization of His own (blissful) nature, does not covet honour (worship) at the hands of His ignorant devotee for His own sake. (But He does it for the sake of the devotee himself.) For whatever honour the devotee offers to the almighty Lord redounds upon himself, (even) as the decoration of one's face is (immediately) reflected on its image (in a mirror, which cannot be decorated otherwise). (11)

* Vide Disourses II to IV of Book Eight.

Therefore, with (all) my fear completely gone, I (hereby) celebrate with all my being and to the best of my understanding the greatness of the almighty Lord, by which, when praised, (even) a mean fellow, who has fallen into (the whirlpool of) mundane existence (a product of the three Guṇas or modes of Prakṛti) by force of Avidyā (Nescience), is undoubtedly purified. (12) Indeed all these (gods), Brahmā (the creator) and others, are Your devotees (who remember You with faith and love)—although (at present) they are afraid of You, the embodiment of Sattva (unmixed with Rajas and Tamas)—but not like us (demons, who though constantly thinking of You, look upon You as their enemy), O Lord ! (Besides,) the sport of the almighty Lord (in You) through (various) delightful descents (manifestations) is (only) conducive to the well-being and prosperity of this world as well as to final beatitude.(13) Therefore, be pleased to hold Your anger, now that the demon (who excited it) has been slain by You (for the gratification of pious souls); (for) even a holy man rejoices over the destruction of a scorpion or a snake (which is conducive to its welfare). Nay, all the worlds, relieved as they are (at the death of Hiraṇyakaśipu), await the withdrawal of Your anger. People will recall this form of Yours, O Nṛsiṁha, for being rid of fear (so that there is no more need of Your retaining this angry mood even for ridding Your devotees of fear hereafter). (14) (As for myself) I am not (at all) afraid, O invincible Lord, of Your (weird) form with a most frightful countenance and tongue, eyes (dazzling) like the sun, an overbearing frown and fierce teeth (jaws), manes crimsoned with blood, ears erect as wedges and claws that tear the enemy—the form which is adorned with a garland of intestines and whose roar terrifies the very elephants guarding the four quarters. (15) I am (certainly) afraid, O Lover of the miserable, of the formidable and terrible suffering involved in the cycle of transmigration, bound as I am with (the fetters in the shape of good and evil) actions of my own and thrown (as a consequence of such actions) in the midst of devouring (blood-thirsty) demons, O most shining One ! Pleased with me, when will You call me to the soles of Your feet, the abode of final beatitude? (16) Since, O infinite Lord, I have been wandering through all wombs (forms of birth), identifying myself with the body and other meterial sheaths (which are other than the Self) and scorched with the fire of grief born of separation from one's beloved objects and being placed in unpleasant situations, and since that too which is (universally) regarded as a cure for misery entails suffering, (pray,) tell me the method of serving You (which is the only means of ridding oneself of sorrow and of which I am utterly ignorant). (17) Thus instructed (in the art of service and blessed by You with the rare privilege of serving You) and enjoying the fellowship of enlightened souls that have taken shelter in Your feet, and completely and finally rid (through such fellowship) of attachment and other evils (the products of the three Guṇas or modes of Prakṛti), I shall easily tide over (make light of) obstacles (in the form of worldly calamities), constantly repeating, O Nṛsiṁha, the (soul-enthralling) stories—sung by Brahmā (the creator himself)—of the (innumerable) sports of my beloved Friend and the Supreme Deity in You. (18) The parents are no protectors to a child in this world, O Nṛsiṁha ! a medicine is no remedy for an ailing person; and a vessel is no protection to a person drowning in the ocean (inasmuch as they are all seen to fail in numerous cases). Whatever is approved of here as an easy cure against some evil for an afflicted person proves effective only for the time being (and not forever), O Lord, in the case of embodied beings neglected by You. (19) Whatever being, high or low, and possessing a distinctive nature (Sāttvika and so on), produces or transforms a thing; wherever, from whatever motive, whenever, with whatever instrument, from whatever source and howsoever he does it; (nay,) whatever he produces or transforms, whosesoever the thing (produced or transformed) is and by whomsoever he is prompted (to do so)—all that is You (and nothing other than You). (20)

माया मनः सृजति कर्ममयं बलीयः कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं संसारचक्रमज कोऽतितरेत् त्वदन्यः ।२१।
स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना कालो वशीकृतविसृज्यविसर्गशक्तिः ।
चक्रे विसृष्टमजयेश्वर षोडशारे निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ।२२।
दृष्टा मया दिवि विभोऽखिलधिष्ण्यपानामायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रूविस्फूर्जितेन लुलिताः स तु ते निरस्तः ।२३।
तस्मादमूस्तनुभृतामहमाशिषो ज्ञ आयुः श्रियं विभवमैन्द्रियमाविरिञ्चात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण कालात्मनोपनय मां निजभृत्यपार्श्वम् ।२४।
कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान् कामानलं मधुलवैः शमयन्दुरापैः ।२५।
क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन् जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ।२६।
नैषा परावरमतिर्भवतो ननु स्याज्जन्तोर्यथाऽऽत्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न परावरत्वम् ।२७।
एवं जनं निपतितं प्रभवाहिकूपे कामाभिकाममनु यः प्रपतन् प्रसङ्गात् ।
कृत्वाऽऽत्मसात् सुरर्षिणा भगवन् गृहीतः सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ।२८।
मत्प्राणरक्षणमनन्त पितुर्वधश्च मन्ये स्वभृत्य ऋषिवाक्यमृतं विधातुम् ।
खड्गं प्रगृह्य यदवोचदसद्विधित्सुस्त्वामीश्वरो मदपरोऽवतु कं हरामि ।२९।
एकस्त्वमेव जगदेतदमुष्य यत् त्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं नानेव तैरवसितस्तदनुप्रविष्टः ।३०।
त्वं वा इदं सदसदीश भवांस्ततोऽन्यो माया यदात्मपरबुद्धिरियं ह्यपार्था ।
यद् यस्य जन्म निधनं स्थितिरीक्षणं च तद् वै तदेव वसुकालवदष्टितर्वोः ।३१।

Māyā (Prakṛti or primordial Matter) with her attributes (in the shape of Sattva, Rajas and Tamas) thrown into activity by Kāla (the Time-Spirit), representing the creative will of the Cosmic Being (a part manifestation of Yours), evolves the subtle body (chiefly consisting of the mind), which is a product of Karma (activity), is exceedingly powerful (hard to conquer) and full of (endless) latent desires, and constitutes the wheel of transmigration with sixteen spokes (in the shape of the mind, the ten Indriyas and the five subtle elements) provided by Nescience (which has no beginning). Who that is averse (not devoted) to You can cross over this wheel, O birthless One ? (21) As such You, who have by Your own energy (in the shape of Consciousness) ever kept under full control the properties of intellect (e. g., joy and sorrow, attachment and greed and so on) nay, who as Kāla (the Director of Māyā) have exercised full sway over the powers of both the effects and the causes, may (kindly) draw me, O omnipotent Lord, close to You—me who have been thrown by Nescience into this wheel of sixteen spokes and am being crushed thereby (as a sequel), and who have (now) sought Your protection.(22) The (inordinately) long life, riches and glory in heaven of all the guardians of the (different) worlds—which these (earthly) people (generally) crave for, and which were swept away by a mere play of my father's eyebrows, knit in the course of an angry laugh—have been seen by me. But (even) he has been disposed of by You. (23) Therefore, I do not covet those blessings, sought for by embodied beings—long life, wealth, glory and

sensuous pleasures, including those enjoyed by Brahmā (the creator)—not even mystic powers, crushed by You in the form of the mighty Kāla (Time-Spirit), knowing as I do their real worth. (Only be pleased to) place me by the side of Your servants. (24) How unsubstantial are the enjoyments (of this world), which are (only) pleasant to hear of and are of the nature of a mirage (tantalizing in character); and on the other hand, how frail is this body, the hotbed of all (kinds of) diseases ! (It is absurd to think of enjoying such pleasures through such a body.) Though knowing this, people do not feel disgusted with them, busy as they are quenching the fire of desire with drops of honey (in the shape of trivial and momentary pleasures), (so) difficult to procure. (25) How undeserving of compassion, O Lord, am I, a creature of Rajas, born in this race of demons, characterized by an excess of Tamoguṇa; and how unsparing (on the other hand) is Your mercy, prompted by which You have placed on my head as a token of favour Your lotus hand, placed (heretofore) neither on Brahmā's nor on Śiva's nor again on Lakṣmī's head. (26) Surely such a notion of superiority and inferiority as that found in a worldly creature could not exist in You, the (disinterested) friend, nay, the very Self of the (entire) universe. Yet Your grace, like that of a celestial (wish-yielding) tree, could be secured only through devoted service; and the fruit (enjoyed by Your devotees) varies according to (the measure of) the service rendered by them, superiority or inferiority (of the devotee) having nothing to do with it. (27) Indeed how can I (afford to) give up the service of Your servants (devotees)—the self-same I, who was, O Lord, favoured by the celestial sage (Nārada), after being accepted as his own, in this way (so as to ensure Your grace even during the period of my gestation) while I was about to fall headlong through excessive fondness into the (deep) well of metempsychosis inhabited by a (deadly) python (in the shape of Death), following the example of people hankering after the pleasures of sense (generally sought after) and (already) fallen into it (in quest of such pleasures). (28) The act of rescuing of my life as well as the slaughter of my father was done by You, O immortal Lord, in order to vindicate the words of the sages (Sanaka and his three brothers), Your devotees, when, taking up his sword, my father (Hiraṇyakaśipu), who sought to do violence (to me), said, "If there is any God other than me, let him save you; I (hereby) sever your head !" (29) Indeed You alone constitute this universe, since it is You who exist apart (from the world) at its beginning (before its creation) as well as at its end (after its dissolution) and (hence) at the middle (in the form of the universe too). Having evolved by Your Māyā (creative will) this cosmos (which is a modification of the three Guṇas or modes of Prakṛti—viz., Sattva, Rajas and Tamas), and forthwith entered it (as its Inner Controller). You appear as many (as its Creator, Preserver and Destroyer) through (association with) these Guṇas. (30) This universe, consisting of (both) causes and effects, O Lord, is as a matter of fact the same as You; while You are different from it (existing as You do even before and after it). Because it is so, the notion that he is one's own and he is another is indeed meaningless and illusory. A thing is actually the same as that from which it originates and comes to light, in which it lives and into which it gets dissolved, just as a tree is essentially the same as its seed and a seed is identical with (its cause) earth (which is a product of and therefore identical with odour). (31)

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये शेषेऽऽत्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृगात्मनिपीतनिद्रस्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ।३२।
तस्यैव ते वपुरिदं निजकालशक्त्या सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।
अम्भस्यनन्तशयनाद् विरमत्समाधेर्नाभेरभूत् स्वकणिकावटवन्महाब्जम् ।३३।
तत्सम्भवः कविरतोऽन्यदपश्यमानस्त्वां बीजमात्मनि ततं स्वबहिर्विचिन्त्य ।
नाविन्ददब्दशतमप्सु निमज्जमानो जातेऽङ्कुरे कथमुहोपलभेत बीजम् ।३४।

स त्वात्मयोनिरतिविस्मित आस्थितोऽब्जं कालेन तीव्रतपसा परिशुद्धभावः ।
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं भूतेन्द्रियाशयमये विततं ददर्श ।३५।
एवं सहस्रवदनाङ्घ्रिशिरःकरोरुनासास्यकर्णनयनाभरणायुधाढ्यम् ।
मायामयं सदुपलक्षितसंनिवेशं दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ।३६।
तस्मै भवान्हयशिरस्तनुवं च बिभ्रद् वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वाऽऽनयच्छ्रुतिगणांस्तु रजस्तमश्च सत्त्वं तव प्रियतमां तनुमामनन्ति ।३७।
इत्थं नृतिर्यगृषिदेवझषावतारैर्लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
धर्मं महापुरुष पासि युगानुवृत्तं छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ।३८।

Withdrawing (dissolving) this cosmos into Yourself by Yourself (of Your own free will), You repose in the Deluge water, enjoying the bliss which is Your very nature, and devoid of (all) activity. Having closed Your eyes (in that state) through Yoga (Self-absorption) and set aside sleep by Self-illumination, and existing in Your absolute nature (transcending the three states of wakefulness, dream and deep sleep), You cognize neither Tamas (ignorance, which is characteristic of deep sleep) nor the objects of senses (which are presented to one's mind during the states of wakefulness and dream). (32) This cosmos is an embodiment of that very Lord in You, who spurred into activity, by Your own energy in the shape of the Time-Spirit, the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas, which combine to produce this universe). (For) from Your navel—(even) as You reposed in water on the (cosy) bed of Ananta (the immortal Śeṣa, the serpent-god) and when Your trance came to an end—sprang up, like a banyan tree from a tiny seed, a huge lotus that had lain hidden in You (till then).(33) Sprung from that lotus, Brahmā (the seer)—who failed to perceive anything other than that, and thought You, the seed, though pervading himself, to be outside his body—could not discover You, although he kept diving into the water for a hundred (celestial) years. Oh ! how, on a sprout having shot forth, could one get at the seed ? (34) Utterly amazed (at not finding You) and perched on the lotus (once more), Brahmā (the self-born), whose heart had been thoroughly purified in course of time through intense meditation, eventually discovered You, O Lord, in a most subtle form as pervading his own being—consisting of the (five gross) elements, the (ten) Indriyas (the five senses of perception and the five organs of action) and the inner sense—even as a Yogī would perceive the most subtle odour pervading the earth.(35) Brahmā (the creator) experienced (great) joy on seeing the Lord (in that subtle form) and in the same way on beholding the Supreme Person (the Cosmic Being), a manifestation of His own Māyā (creative will), (who was) endowed with innumerable faces, feet, heads, hands, thighs, noses, mouths, ears, eyes, ornaments and weapons, (and) the disposition of whose (different) limbs was symbolized by (the various spheres of) this (visible) universe. (36) Assuming the form of Lord Hayagrīva (who was endowed with a horse's head) and having slain the two mighty enemies of Veda, Madhu and Kaiṭabha by name, the embodiments of Rajas and Tamas respectively, (who had snatched away the Vedas and were bent upon killing Brahmā,) You restored to Brahmā the Vedic texts, (which are a symbol of Sattva or enlightenment and which taught to him the means of pushing the work of creation). (For) they declare Sattva to be Your most beloved body. (37) In this way You protect the (different) worlds and destroy the enemies of creation through Your (numerous) descents in the form of human beings (such as Śrī Rāma and Śrī Balarāma), beasts (such as the divine Boar), seers (such as the sages Nara and Nārāyaṇa), gods (such as Vāmana, the divine Dwarf), and the (divine) Fish, and maintain (the standards of) virtue prevalent in

the various Yugas, O supreme Person ! (And) because You remain hidden (unmanifest) in the Kali age, hence You as such are called Triyuga (the Lord manifest in the first three Yugas, viz., Satya, Tretā and Dwāpara only). (38)

नैतन्मनस्तव कथासु विकुण्ठनाथ सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः ।३९।
जिह्वैकतोऽच्युत विकर्षति मावितृप्ता शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ।४०।
एवं स्वकर्मपतितं भववैतरण्यामन्योन्यजन्ममरणाशनभीतभीतम् ।
पश्यञ्जनं स्वपरविग्रहवैरमैत्रं हन्तेति पारचर पीपृहि मूढमद्य ।४१।
को न्वत्र तेऽखिलगुरो भगवन्प्रयास उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रह आर्तबन्धो किं तेन ते प्रियजनाननुसेवतां नः ।४२।
नैवोद्विजे पर दुरत्ययवैतरण्यास्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थमायासुखाय भरमुद्वहतो विमूढान् ।४३।
प्रायेण देव मुनयः स्वविमुक्तिकामा मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्ष एको नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ।४४।

This mind (of mine), O Lord of Vaikuṇṭha, does not find sufficient delight in Your stories, vitiated as it is by sins, (nay,) grossly wicked, morbid due to lust and afflicted with joy and grief, fear and (the threefold) craving (for progeny, wealth and fame). With such a mind how can I, a wretched creature, contemplate on Your essential nature ? (39) Not fully gratified, the palate pulls me, O immortal Lord, in one direction (towards dainties); the generative organ drags me in another direction (towards sexual gratification); the tactile sense, the (empty) stomach and the sense of hearing pull me in other directions (viz., towards objects that are pleasant to touch, substantial food and a melodious sound or voice respectively); the olfactory sense drags me in a quite different direction (towards sweet-smelling flowers, scents and so on); while the eyes, which are (very) restless, and the faculties (organs) of action pull me in yet other directions (viz., towards things of beauty and the objects to be attained through the various organs of action). (All) these tear me (even) as a number of co-wives wrench a householder (each to her bedroom). (40) Perceiving (all) these foolish creatures fallen thus in consequence of their own (evil) actions into the Vaitaraṇī* of metempsychosis and exceedingly afraid of birth, death and suffering proceeding from one to another and making friendship with the bodies of their own people and enmity with the bodies of others, (pray,) protect them this very day (by ferrying them across), feeling compassion for them, O Lord (ever) staying on the other side (of that river) ! (41) Oh ! What exertion can there be, O Lord, the Teacher of all, in this work of lifting up (rescuing) these people, to You, who are responsible for the birth, existence (continuance) and dissolution of this universe? Indeed, it is on the ignorant that the grace of the exalted ought to descend, O Befriender of the afflicted ! Such grace will be superfluous to us who are busy serving Your beloved devotees (and will cross the ocean of metempsychosis by serving them). (42) I am not at all afraid, O Supreme, of the (aforesaid) Vaitaraṇī—which is (so) difficult to cross—My mind being immersed in the songs of Your prowess, which are like an extraordinary nectar. I lament (only) those deluded persons whose mind is turned away from such nectar and who

* Vaitaraṇī is the name of a river marking the boundary of the realm of departed spirits, presided over by Yama (the god of retribution). It is described as rushing with great impetuosity, hot, fetid and filled with blood, hair and bones etc.

are carrying (on their shoulders) the burden of maintaining their family etc., for the illusory delight proceeding from the objects of senses. (43) Ascetics desirous of their own liberation, O Lord, generally practise silent meditation in solitude. They are (however) not devoted to the interest of others. I (of course) do not long to be liberated alone, leaving behind these miserable creatures. (For) I find no haven of rest other than You for these people wandering in the forest of transmigration. (44)

यन्मैथुनादि गृहमेधिसुखं हि तुच्छं कण्डूयनेन करयोरिव दुःखदुःखम् ।
तृप्यन्ति नेह कृपणा बहुदुःखभाजः कण्डूतिवन्मनसिजं विषहेत धीरः ।४५।
मौनव्रतश्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ।४६।
रूपे इमे सदसती तव वेदसृष्टे बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचिन्वते त्वां योगेन वह्निमिव दारुषु नान्यतः स्यात् ।४७।
त्वं वायुरग्निरवनिर्विवियदम्बुमात्राः प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
सर्वं त्वमेव सगुणो विगुणश्च भूमन् नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ।४८।
नैते गुणा न गुणिनो महदादयो ये सर्वे मनःप्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वामेवं विमृश्य सुधियो विरमन्ति शब्दात् ।४९।
तत् तेऽर्हत्तम नमःस्तुतिकर्मपूजाः कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ।५०।

That which goes by the name of pleasures enjoyed by a householder, such as copulation, is trivial; for it results in suffering after suffering akin to that caused by the scratching of one (itching) hand with another. (But) though undergoing a lot of trouble, the wretched people (given up to sensual gratification) do not feel sated with these pleasures. (Only) some wise man is able (by Your grace) to curb passion like the itching sensation. (45) A vow of silence, fasting, the hearing of scriptures, asceticism, the study of sacred books, discharging one's sacred obligations, exposition of the scriptures, living in seclusion, the muttering of prayers and concentration of mind, conducive as they are to final beatitude, O Inner Controller, generally only prove to be the means of livelihood of those who have not yet been able to conquer their senses (and are prone to sell these for base gain in the shape of money and sensuous pleasures); whereas they may or may not be so in the case of hypocrites (whose pietism may or may not succeed). (46) Like the seed and the sprout (following in unbroken succession), the Unmanifest (primordial Matter) and the manifest (the visible universe)—these are (but) Your two forms (symbols) made known by the Vedas; (for there is nothing other than You, who are devoid of (a material) form. Through Yoga (the process of Devotion) men who have controlled their mind are directly able to perceive You in both these (forms), as fire in pieces of wood (through attrition), which is not possible by any other means. (47) You are the air, fire, earth, ether and water, the (five) objects of senses (viz., sound, touch, sight, taste and smell), the (five) vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna), the (ten) Indriyas (the five senses of perception and the five organs of action), the mind, the intellect and the ego (or, according to another interpretation, the deities presiding over the Indriyas and the mind). That which is qualified (gross or material) and that which is unqualified (subtle or transcendental)—everything is You and You alone, O infinite One ! Whatever is revealed by mind or speech is no other than You. (48) Neither these Guṇas (modes of Prakṛti, viz., Sattva, Rajas and Tamas) nor the deities who preside over the (three) Guṇas (viz., Viṣṇu, Brahmā and Śiva) nor the categories commencing from Mahat-tattva

(and ending with the Indriyas, that is to say, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the ego, the five subtle and the five gross elements and the ten Indriyas), nor the mind etc. (viz., the mind, intellect and reason), nor (the various) living beings including the gods and human beings, all of whom have a beginning and an end (too), are able to know You in truth, O much-praised One! Thinking thus, men of good sense desist* from the study of the Vedas and other scriptures (and devote themselves exclusively to meditation). (49) Therefore, can a man develop devotion to You, the goal of ascetics of the highest order, except through whole-hearted service to You, O most worshipful One—service consisting of (the following) six limbs, viz., salutation, glorification, worship in the form of offering one's actions to You, waiting on You, concentrating one's mind on Your feet and listening to Your stories? (50)

नारद उवाच

एतावद्वर्णितगुणो भक्त्या भक्तेन निर्गुणः। प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत ।५१।

Nārada resumed : The Lord, who is beyond the three Guṇas (modes of Prakṛti) and whose so many (transcendental) virtues were celebrated with reverence by His devotee (Prahrāda), and who had not only controlled His anger but was (highly) pleased (with the latter), spoke (as follows) to Prahrāda, who was bent low (with respect). (51)

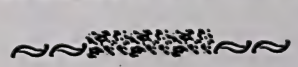
श्रीभगवानुवाच

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम। वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ।५२।
मामप्रीणत आयुष्मन्दर्शनं दुर्लभं हि मे। दृष्ट्वा मां न पुनर्जन्तुरात्मानं तप्तुमर्हति ।५३।
प्रीणन्ति ह्यथ मां धीराः सर्वभावेन साधवः। श्रेयस्कामा महाभागाः सर्वासामाशिषां पतिम् ।५४।
एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः। एकान्तित्वाद् भगवति नैच्छत् तानसुरोत्तमः ।५५।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादचरिते भगवत्स्तवो नाम नवमोऽध्यायः ।९।

The Lord said : O noble Prahrāda, may good betide you! I am pleased with you, O chief of the demons! Ask any boon liked by you; I am wont to gratify the desires of men. (52) To him who is unable to propitiate Me, O long-lived one, I am difficult of perception. (And) having beheld Me (once), a living being has no longer any reason to bewail itself (to grieve). (53) It is for this reason alone that enlightened and pious souls, who are highly fortunate and desirous of blessedness (endeavour to) propitiate Me, the Lord (bestower) of all boons, with all their being. (54) Even on being thus tempted with boons that are so alluring to the world, Prahrāda (the best of the Asuras) did not hanker after them, exclusively devoted as he was to the Lord. (55)

Thus ends the ninth discourse entitled "A Eulogy of the Lord", forming part of the story of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



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* This is borne out by the Lord Himself when He says in the Bhagavadgītā:—

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ (II. 52)

"When your mind will have fully crossed the mire of delusion, you will then grow indifferent to what has been heard and what is yet to be heard about this world and the next."

अथ दशमोऽध्यायः

Discourse X

(The story of) the conquest of Tripura

नारद उवाच

भक्तियोगस्य तत् सर्वमन्तरायतयार्भकः । मन्यमानो हृषीकेशं स्मयमान उवाच ह । १ ।

Nārada began again : Regarding all that (asking boons and so on) as an impediment to the practice of Devotion, the infant (Prahrāda) smilingly addressed Lord Nṛsiṁha (the Ruler of the senses) as follows. (1)

प्रह्राद उवाच

मा मां प्रलोभयोत्पत्त्याऽऽसक्तं कामेषु तैर्वरैः । तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः । २ ।
भृत्यलक्षणजिज्ञासुर्भक्तं कामेष्वचोदयत् । भवान् संसारबीजेषु हृदयग्रन्थिषु प्रभो । ३ ।
नान्यथा तेऽखिलगुरो घटेत करुणात्मनः । यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् । ४ ।
आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः । न स्वामी भृत्यतः स्वाम्यमिच्छन् यो राति चाशिषः । ५ ।
अहं त्वकामस्त्वद्भक्तस्त्वं च स्वाम्यनपाश्रयः । नान्यथेहावयोरर्थो राजसेवकयोरिव । ६ ।
यदि रासीश मे कामान् वरांस्त्वं वरदर्षभ । कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् । ७ ।
इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्मतिः । ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना । ८ ।
विमुञ्चति यदा कामान्मानवो मनसि स्थितान् । तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते । ९ ।
नमो भगवते तुभ्यं पुरुषाय महात्मने । हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने । १० ।

Prahrāda said : Pray, do not tempt me, attached as I am to the pleasures of sense by birth, with boons in the form of those (very) pleasures. Afraid of attachment to them and fed up with them, I have approached You for protection, anxious to secure freedom (from the shackles of birth and death). (2) Eager to ascertain (make known to the world) the characteristics of a (true) devotee, You directed me to the pleasures of sense, the seeds of transmigration, serving as so many knots to bind the heart, O Lord ! (3) Otherwise such a thing would not be possible for You, who are (so) kind-hearted, O Preceptor of the universe! He who seeks (worldly) blessings from You is no servant (of Yours). He is only a business man. (4) One desiring blessings for oneself from a master is no servant in the true sense of the word. And (likewise) he is no master, who grants (such) gifts expecting the recognition of his mastership from his servant. (5) I, however, am Your devotee without any craving; while You are my master having no axe to grind. Unlike the interests of a king and his servant here, our interest (in each other) is not governed by any other (selfish) motive. (6) If You (are inclined to) bestow on me, O Lord, boons sought after by me, O Chief of the bestowers of boons, I solicit from You this boon alone that no more desires may (ever) sprout in my heart.(7) With the (very) appearance of desire the Indriyas (the senses of perception as well as the organs of action), the mind, vital energy, the body, righteousness, firmness, understanding, modesty, wealth, glory, memory and truthfulness disappear. (8) (On the other hand,) when a man gets rid of the desires rooted in the heart, then alone, O lotus-eyed One, he becomes qualified for (attaining) divine glory.* (9) Hail to You, the almighty and

* This is corroborated by the following Śruti text:—

high-souled Śrī Hari, the Inner Controller, the Absolute, the Supreme Spirit, appearing in the form of an extraordinary lion ! (10)

नृसिंह उवाच

नैकान्तिनो मे मयि जात्विहाशिष आशासतेऽमुत्र च ये भवद्विधाः ।
अथापि मन्वन्तरमेतदत्र दैत्येश्वराणामनुभुङ्क्ष्व भोगान् ।११।
कथा मदीया जुषमाणः प्रियास्त्वमावेश्य मामात्मनि सन्तमेकम् ।
सर्वेषु भूतेष्वधियज्ञमीशं यजस्व योगेन च कर्म हिन्वन् ।१२।
भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेष्यसि मुक्तबन्धः ।१३।
य एतत् कीर्तयेन्मह्यं त्वया गीतमिदं नरः । त्वां च मां च स्मरन्काले कर्मबन्धात् प्रमुच्यते ।१४।

Lord Nṛsiṁha replied : Those like you, who are exclusively devoted to Me, never seek (even) from Me benefits in this or the next world. Nevertheless enjoy here during (the whole of) this Manvantara continuously the luxuries of the lords of the Daityas. (11) Taking (great) pleasure in My delightful stories and enthroning in Your heart Me, the one Lord presiding over sacrifices and (equally) present in all creatures, worship you Me, renouncing (all) action by offering it to Me. (12) Exhausting (your) merit by means of enjoyment (of pleasures) and sin by meritorious actions and casting off (your) body in course of time and spreading (in this world) an unsullied fame which will be sung (even) in the celestial regions, you will (eventually) attain to Me, all your bonds being loosened. (13) A man who recites this hymn addressed to Me by you, thinking of you and Me as well as of this narrative will in course of time be completely freed from the bondage of actions. (14)

प्रह्लाद उवाच

वरं वरय एतत् ते वरदेशान्महेश्वर । यदनिन्दत् पिता मे त्वामविद्वांस्तेज ऐश्वरम् ।१५।
विद्धामर्षाशयः साक्षात् सर्वलोकगुरुं प्रभुम् । भ्रातृहेति मृषादृष्टिस्त्वद्भक्ते मयि चाघवान् ।१६।
तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् । पूतस्तेऽपाङ्गसंदृष्टस्तदा कृपणवत्सल ।१७।

Prahrāda submitted : I solicit this boon from You, the Ruler of (all) bestowers of boons, O supreme Lord, that inasmuch as my father, who was ignorant of Your divine glory and whose heart was stung with indignation, spoke ill of You—who are no other than the almighty Lord, the Preceptor of the whole universe—labouring under the false notion that You had been the slayer of his brother (Hiraṇyākṣa), and (further) bore ill-will to me, a devotee of Yours, he, my father, may (kindly) be absolved from that sin, which is so difficult to get rid of and so difficult to cross over, although (I am sure) he was purged (of it) the moment he was compassionately regarded with the outer corner of Your eye, O lover of the afflicted ! (15—17)

श्रीभगवानुवाच

त्रिःसप्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य गृहे जातो भवान्वै कुलपावनः ।१८।
यत्र यत्र च मद्भक्ताः प्रशान्ताः समदर्शिनः । साधवः समुदाचारास्ते पूयन्त्यपि कीकटाः ।१९।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥
(Kaṭhopaniṣad II. iii. 14)

"When all the desires rooted in one's heart are got rid of, a mortal forthwith becomes immortal and attains oneness with Brahma (the Absolute) in this (very) life."

सर्वात्मना न हिंसन्ति भूतग्रामेषु किञ्चन। उच्चावचेषु दैत्येन्द्र मद्भावेन गतस्पृहाः ।२०।
भवन्ति पुरुषा लोके मद्भक्तास्त्वामनुव्रताः। भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् ।२१।
कुरु त्वं प्रेतकार्याणि पितुः पूतस्य सर्वशः। मदङ्गस्पर्शनेनाङ्ग लोकान्यास्यति सुप्रजाः ।२२।
पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः। मय्यावेश्य मनस्तात कुरु कर्माणि मत्परः ।२३।

The Lord said : Your father, O sinless one, was purified along with (as many as) twenty-one past generations* by the very fact that you, the sanctifier of your race, were born in his house, O pious soul ! (18) Wherever there are My devotees, perfectly tranquil, pious and extremely noble in character, viewing all with the same eye, (all) those tracts of land get hallowed, (the desecrated land of) Kīkaṭa (and other such territories including their inhabitants) not excepted. (19) Those whose hankering has (totally) disappeared through devotion to Me, O ruler of the Daityas, persecute none among the multitudes of living beings, high and low, by any means (whatsoever). (20) (Even) persons following your way of life in this world will become My devotees. Indeed you will serve as a model for all My devotees.(21) (Now) perform you the obsequies with respect to your father (Hiraṇyakaśipu), though he has been purified in everyway by the touch of My Person, O beloved one. Having been blessed with a noble son (like you), he will attain to the higher worlds. (22) (Also) occupy the throne of your father (as the ruler of the Daityas) and, fixing your mind on Me, dear son, and (completely) devoted to Me, perform your duties as directed by the exponents of the Vedas.(23)

नारद उवाच

प्रह्लादोऽपि तथा चक्रे पितुर्यत्साम्परायिकम्। यथाऽऽह भगवान्राजन्नभिषिक्तो द्विजोत्तमैः ।२४।
प्रसादसुमुखं दृष्ट्वा ब्रह्मा नरहरिं हरिम्। स्तुत्वा वाग्भिः पवित्राभिः प्राह देवादिभिर्वृतः ।२५।

Nārada continued : Prahrāda too did what was due to his (deceased) father by way of funeral rites in the same way as the Lord had commanded him (to do), O king (Yudhiṣṭhira)! He was (then) crowned (as king) by the foremost of the Brāhmaṇas. (24) Finding Śrī Hari, who was disguised as a man-lion, wearing a serene look as a token of grace, Brahmā, who was surrounded by gods and others, (first) extolled Him by means of sacred hymns and (then) submitted (as follows). (25)

ब्रह्मोवाच

देवदेवाखिलाध्यक्ष भूतभावन पूर्वज। दिष्ट्या ते निहतः पापो लोकसन्तापनोऽसुरः ।२६।
योऽसौ लब्धवरो मत्तो न वध्यो मम सृष्टिभिः। तपोयोगबलोन्नद्धः समस्तनिगमानहन् ।२७।
दिष्ट्यास्य तनयः साधुर्महाभागवतोऽर्भकः। त्वया विमोचितो मृत्योर्दिष्ट्या त्वां समितोऽधुना ।२८।
एतद् वपुस्ते भगवन् ध्यायतः प्रयतात्मनः। सर्वतो गोप्तृ संत्रासान्मृत्योरपि जिघांसतः ।२९।

Brahmā said : O god of gods, supreme Ruler of all, Protector of (all) created beings, my Father ! fortunately (for us) the wicked demon (Hiraṇyakaśipu), the tormentor of the world, has been slain by You. (26) He is the same fellow who having secured a boon from me (to this effect) was not to be killed by living beings of my creation and, proud of his strength derived from austerities and Yoga (concentration of mind), stamped out all virtues inculcated by the Vedas. (27) Luckily enough his son, a pious soul and an eminent devotee, though (yet) an infant, has been delivered by You from (the jaws of) death and it is good that he has now

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* Sprung from the loins of the sage Kaśyapa, son of Marīci, a mind-born son of Brahmā (the creator), Hiraṇyakaśipu was in the third generation from Brahmā. By alleging that he was purified along with twenty-one past generations, the Lord, therefore, evidently refers to the twenty-one generations of his parentage in his previous incarnation (in the preceding Kalpa).

duly attained to You. (28) This (divine) form of Yours, O Lord, is capable of protecting from all dangers, nay, even from Death bent on destruction, anyone who contemplates on It and whose mind is completely subdued. (29)

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पद्मसम्भव । वरः क्रूरनिसर्गाणामहीनाममृतं यथा ।३०।

Lord Nṛsiṁha said : No more boon of this kind ought to be bestowed by you on the Asuras, O Brahmā (sprung from a lotus). A boon conferred on those who are cruel by nature proves harmful as milk given to serpents. (30)

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः । अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ।३१।

ततः सम्पूज्य शिरसा ववन्दे परमेष्ठिनम् । भवं प्रजापतीन्देवान्प्रह्लादो भगवत्कलाः ।३२।

ततः काव्यादिभिः सार्धं मुनिभिः कमलासनः । दैत्यानां दानवानां च प्रह्लादमकरोत् पतिम् ।३३।

प्रतिनन्द्य ततो देवाः प्रयुज्य परमाशिषः । स्वधामानि ययू राजन्ब्रह्माद्याः प्रतिपूजिताः ।३४।

Nārada went on : Having spoken thus, O Yudhiṣṭhira, and worshipped by Brahmā (the highest god), Lord Śrī Hari, who cannot (ordinarily) be seen by all created beings disappeared on that very spot. (31) Then, duly worshipping Brahmā (the creator), Lord Śiva (the Source of the universe), the lords of creation (Marīci and others) and the gods (Indra and others), who are (so many) rays (as it were) of the Lord, Prahrāda made obeisance (to them) with his head (bent low). (32) After that, along with the sages headed by Kāvya (the sage Śukra, the preceptor of the demon race), Brahmā (who has his seat on a lotus) installed Prahrāda as the ruler of the Daityas and the Dānavas. (33) Then, felicitating Prahrāda and invoking the choicest blessings (on him), and honoured (by him) in return, the gods, headed by Brahmā, returned to their (respective) abodes, O king (Yudhiṣṭhira) ! (34)

एवं तौ पार्षदौ विष्णोः पुत्रत्वं प्रापितौ दितेः । हृदि स्थितेन हरिणा वैरभावेन तौ हतौ ।३५।

पुनश्च विप्रशापेन राक्षसौ तौ बभूवतुः । कुम्भकर्णदशग्रीवौ हतौ तौ रामविक्रमैः ।३६।

शयानौ युधि निर्भिन्नहृदयौ रामसायकैः । तच्चित्तौ जहतुर्देहं यथा प्राक्तनजन्मनि ।३७।

ताविहाथ पुनर्जातौ शिशुपालकरूषजौ । हरौ वैरानुबन्धेन पश्यतस्ते समीयतुः ।३८।

एनः पूर्वकृतं यत् तद् राजानः कृष्णवैरिणः । जहुस्त्वन्ते तदात्मानः कीटः पेशस्कृतो यथा ।३९।

यथा यथा भगवतो भक्त्या परमयाभिदा । नृपाश्चैद्यादयः सात्म्यं हरेस्तच्चिन्तया ययुः ।४०।

In this way those two attendants of Lord Viṣṇu (viz., Jaya and Vijaya) were reduced to the state of Daityas (sons of Diti) under the imprecation of the Brāhmaṇas (the sages Sanaka and his three brothers). (And) due to their hostile feeling they were slain by Śrī Hari, present in their heart. Again they appeared as a pair of Rākṣasas (ogres), Kumbhakarṇa (one having ears as big as jars) and Rāvaṇa (a ten-headed monster). They were disposed of by the prowess of Śrī Rāma. (35-36) Lying on the battle-field with their heart torn open by the arrows of Śrī Rāma, they shed their body as in their previous birth, their mind fixed on Him. (37) Further, reborn as Śiśupāla and Dantavaktra (the son of Karūṣa) in this life, the two got merged in Śrī Hari by virtue of their deep-rooted enmity as you have seen (for yourself). (38) Becoming one with Him at the last moment (by fixing their mind on Him), even as a caterpillar gets transformed into a wasp through contemplation on the wasp, princes inimical to Śrī Kṛṣṇa got rid (through such meditation) of whatever sin had been committed (by them) before (their death). (39) Even as devotees attained similarity of form with the Lord (by contemplating on Him) through supreme Devotion characterized by a feeling of identity (with

Him), so did kings such as Śiśupāla (the ruler of Cedi) attain similarity of form with Śrī Hari through contemplation on Him (as their enemy). (40)

आख्यातं सर्वमेतत् ते यन्मां त्वं परिपृष्टवान्। दमघोषसुतादीनां हरेः सात्म्यमपि द्विषाम् ।४१।
एषा ब्रह्मण्यदेवस्य कृष्णस्य च महात्मनः। अवतारकथा पुण्या वधो यत्रादिदैत्ययोः ।४२।
प्रह्लादस्यानुचरितं महाभागवतस्य च। भक्तिर्ज्ञानं विरक्तिश्च याथात्म्यं चास्य वै हरेः ।४३।
सर्गस्थित्यप्ययेशस्य गुणकर्मानुवर्णनम्। परावरेषां स्थानानां कालेन व्यत्ययो महान् ।४४।
धर्मो भागवतानां च भगवान्येन गम्यते। आख्यानेऽस्मिन्समाम्नातमाध्यात्मिकमशेषतः ।४५।
य एतत् पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम्। कीर्तयेच्छ्रद्धया श्रुत्वा कर्मपाशैर्विमुच्यते ।४६।
एतद् य आदिपुरुषस्य मृगेन्द्रलीलां दैत्येन्द्रयूथपवधं प्रयतः पठेत।
दैत्यात्मजस्य च सतां प्रवरस्य पुण्यं श्रुत्वानुभावमकुतोभयमेति लोकम् ।४७।

All that you asked me in detail has (thus) been related to you, namely, the attainment as aforesaid of similarity of form with Śrī Hari by kings such as Śiśupāla (the son of Damaghoṣa), even though His enemies; the sacred story, just told by me, of the descent (in the form of a man-lion) of Lord Śrī Kṛṣṇa, the Supreme person, a votary of the Brāhmaṇas, in which has been described the death of the two most ancient Daityas (Hiraṇyākṣa and Hiraṇyakaśipu); the narrative of Prahrāda, a great devotee of the Lord, as well as (an account of) his Devotion, spiritual enlightenment and dispassion and as a matter of fact the true nature of Śrī Hari, who is responsible for the creation, existence and dissolution of the universe; an account of His excellences and exploits as well as of the great change of abodes, in course of time, of the higher and lower orders of creation (such as the gods and demons and so on), and the cult of the Bhāgavatas (votaries of the Lord), by means of which the Lord is (easily and speedily) reached. (Further) in this chronicle has been discussed at length in all (its) bearings the topic of the Spirit. (41—45) Whoever, on hearing with reverence this sacred narrative, enriched with an account of the prowess of Lord Viṣṇu, recites it (to others) is completely freed from the bonds of Karma. (46) (And) whosoever reads with a concentrated mind this story of the pastime of Lord Viṣṇu (the most ancient Person) figuring as a lion, (mainly) consisting of the destruction of Hiraṇyakaśipu (the ruler of the Daityas), who resembled a mighty elephant (the leader of a herd of elephants), after hearing of the hallowed glory of Prahrāda (the son of Hiraṇyakaśipu), the foremost of virtuous souls, attains to the realm (of Lord Viṣṇu) where there is no fear from any quarter. (47)

यूयं नृलोके बत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति।
येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ।४८।
स वा अयं ब्रह्म महद्विमृग्यकैवल्यनिर्वाणसुखानुभूतिः।
प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ।४९।
न यस्य साक्षाद् भवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम्।
मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ।५०।
स एष भगवान्राजन्व्यतनोद् विहतं यशः। पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ।५१।

Oh, exceedingly fortunate (far more fortunate than Prahrāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the supreme Brahma bodily stays there disguised in the form of a human being. (48) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle, Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and

preceptor (all in one), is Brahma, the realization of absolute (unconditioned) supreme Bliss diligently sought after (even) by the great. (49) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brahmā (the lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of one's senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (50) He is that very Lord, who spread (revived) of yore, O king, the renown of Lord Rudra, which had been marred by (the demon) Maya, who possessed an endless store of conjuring tricks. (51)

राजोवाच

कस्मिन् कर्मणि देवस्य मयोऽहञ्जगदीशितुः । यथा चोपचिता कीर्तिः कृष्णेनानेन कथ्यताम् ।५२।

The king (Yudhiṣṭhira) submitted : (Pray) relate (to me) in what (particular) achievement Maya marred the glory of Lord Śiva (the Ruler of the universe) and the way in which it was enhanced by yonder Śrī Kṛṣṇa. (52)

नारद उवाच

निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः । मायिनां परमाचार्यं मयं शरणमाययुः ।५३।
स निर्माय पुरस्तिस्रो हैमीरौप्यायसीर्विभुः । दुर्लक्ष्यापायसंयोगा दुर्वितर्क्यपरिच्छदाः ।५४।
ताभिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप । स्मरन्तो नाशयाञ्चक्रुः पूर्ववैरमलक्षिताः ।५५।
ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । त्राहि नस्तावकान्देव विनष्टांस्त्रिपुरालयैः ।५६।

Nārada replied : Utterly defeated in battle (once) by the gods, fostered by Śrī Kṛṣṇa, the Asuras sought as their protector (the demon) Maya, the supreme teacher of those skilled in conjuring tricks. (53) Having built three cities (flying fortresses) of gold, silver and steel (respectively)—whose coming and going could not be easily detected and which were furnished with articles too numerous to conceive—the powerful demon handed them over to the Asura chiefs. (54) Remembering their old enmity (with the gods), the aforesaid Asura generals set about devastating by means of these the three worlds with their rulers, O Yudhiṣṭhira, themselves remaining unperceived. (55) Approaching Lord Śiva, the denizens of these worlds with their rulers then prayed to Him: "O Lord, protect us, Your own people, (well-nigh) destroyed by the demons ensconced in the three (flying) cities." (56)

अथानुगृह्य भगवान्मा भैष्टेति सुरान्विभुः । शरं धनुषि सन्धाय पुरेष्वस्त्रं व्यमुञ्चत ।५७।
ततोऽग्निवर्णा इषव उत्पेतुः सूर्यमण्डलात् । यथा मयूखसंदोहा नादृश्यन्त पुरो यतः ।५८।
तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरौकसः । तानानीय महायोगी मयः कूपरसेऽक्षिपत् ।५९।
सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः । उत्तस्थुर्मेघदलना वैद्युता इव वह्नयः ।६०।

Reassuring the gods in the words "Do not be afraid !" the almighty Lord then fitted to His bow an arrow surcharged with mystic power and discharged it at the three cities. (57) From that arrow, like streams of rays from the orb of the sun, issued forth (many more) fiery shafts, screened by which the cities could no longer be seen. (58) Struck by these, all the occupants of the cities fell down dead. Maya, a great adept in conjuring tricks, fetched and put them into the nectar-like water of a well (built by himself within the cities). (59) Touched by that nectar-like fluid endowed with the property of restoring the dead to life, they emerged with an adamantine frame and possessed of extraordinary strength like fires in the form of lightning tearing the clouds. (60)

विलोक्य भग्नसङ्कल्पं विमनस्कं वृषध्वजम्। तदायं भगवान्विष्णुस्तत्रोपायमकल्पयत्।६१।
वत्स आसीत्तदा ब्रह्मा स्वयं विष्णुरयं हि गौः। प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ।६२।
तेऽसुरा ह्यपि पश्यन्तो न न्यषेधन्विमोहिताः। तद् विज्ञाय महायोगी रसपालानिदं जगौ।६३।
स्वयं विशोकः शोकार्तान्स्मरन्दैवगतिं च ताम्। देवोऽसुरो नरोऽन्यो वा नेश्वरोऽस्तीह कश्चन।६४।
आत्मनोऽन्यस्य वा दिष्टं दैवेनापोहितुं द्वयोः। अथासौ शक्तिभिः स्वाभिः शम्भोः प्राधानिकं व्यधात्।६५।
धर्मज्ञानविरक्त्यृद्धितपोविद्याक्रियादिभिः। रथं सूतं ध्वजं वाहान्धनुर्वर्म शरादि यत्।६६।
सन्नद्धो रथमास्थाय शरं धनुरुपाददे। शरं धनुषि सन्धाय मुहूर्तेऽभिजितीश्वरः।६७।
ददाह तेन दुर्भेद्या हरोऽथ त्रिपुरो नृप। दिवि दुन्दुभयो नेदुर्विमानशतसङ्कुलाः।६८।
देवर्षिपितृसिद्धेशा जयेति कुसुमोत्करैः। अवाकिरञ्जगुर्हृष्टा ननृतुश्चाप्सरोगणाः।६९।
एवं दग्ध्वा पुरस्तिस्रो भगवान्पुरहा नृप। ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत।७०।
एवंविधान्यस्य हरेः स्वमायया विडम्बमानस्य नृलोकमात्मनः।
वीर्याणि गीतान्यृषिभिर्जगद्गुरोर्लोकान् पुनानान्यपरं वदामि किम्।७१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः।१०।

Finding Lord Śiva (who bears the device of a bull on His banner) depressed in spirits because of His will having been crossed, the aforesaid Lord Viṣṇu (Śrī Kṛṣṇa) then contrived a plan for drying up the immortalizing fluid. (61) On that occasion Brahmā (the creator) took the form of a calf, while the aforesaid Viṣṇu Himself actually assumed the semblance of a cow and, entering the three cities at midday, drank off the immortalizing fluid of that well of nectar. (62) Though watching this, the demons in charge of the well did not forbid them, greatly bewildered as they were (by the deluding potency of the Lord). Coming to know of this, and reflecting on the course of destiny working in that (miraculous) way, the demon Maya (a past master in conjuring tricks), himself destitute of grief, addressed the following (words) to the demons guarding the fluid, who were stricken with grief :—"No one in this world—be he a god, demon, human being or anyone else—is capable of setting aside what has been ordained by fate with regard to oneself or another or both." After that, by means of His own (divine) potencies in the form of Righteousness, Wisdom, Dispassion, Affluence, Asceticism, Learning, Activity and so on, He (Śrī Kṛṣṇa) created the requisites for war for the use of Lord Śiva (the Source of blessedness), viz., a chariot, a charioteer, an ensign, horses, a bow, armour, arrows etc. (respectively). (63—66) Clad in armour and mounting the chariot, the almighty Lord (Śiva) then took up the bow and an arrow; and, fitting the arrow to the bow during the Muhūrta known as Abhijit, Śiva (the Destroyer of the universe) burnt with it (all) the three cities, which were (so) difficult to penetrate, O Yudhiṣṭhira ! Dfums began to sound in heaven; while gods, Ṛṣis (seers), manes and the lords of Siddhas (a class of demigods endowed with mystic powers from their very birth)—with their hundreds of aerial cars crowded together (in the heavens)—showered heaps of flowers on the Lord, crying "May You be victorious !" And hosts of Apsarās (celestial nymphs) sang and danced, full of joy.(67—69) Having burnt the three cities in this way, O king, Lord Śiva (who henceforward became known as the Destroyer of the three cities) returned to His abode (Mount Kailāsa), being glorified by Brahmā and others. (70) There are similar (other) exploits—the accounts of which purify (all) the three worlds—celebrated by seers, of the aforesaid Śrī Hari, the Preceptor of the universe, who by His own deluding potency imitates (the ways of) His human world. What else shall I say (to you)? (71)

Thus ends the tenth discourse entitled "The (story of) the conquest of the three cities", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

An inquiry into right conduct

श्रीशुक उवाच

श्रुत्वेहितं साधुसभासभाजितं महत्तमाग्रण्य उरुक्रमात्मनः ।
युधिष्ठिरो दैत्यपतेर्मुदा युतः पप्रच्छ भूयस्तनयं स्वयम्भुवः । १ ।

Śrī Śuka began again : Having heard the narrative—celebrated (even) by assemblies of pious souls—of Prahrāda (the ruler of the Daityas), the leader of most exalted souls, whose mind was fixed on the almighty Lord Viṣṇu, Yudhiṣṭhira, full of joy, further inquired (as follows) of Nārada (son of Brahmā, the self-born). (1)

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । वर्णाश्रमाचारयुतं यत् पुमान्विन्दते परम् । २ ।
भवान्प्रजापतेः साक्षादात्मजः परमेष्ठिनः । सुतानां सम्मतो ब्रह्मंस्तपोयोगसमाधिभिः । ३ ।
नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधवः शान्तास्त्वद्विधा न तथापरे । ४ ।

Yudhiṣṭhira said: O divine personage, I am anxious to hear (from you) about the eternal Dharma (course of right conduct) prescribed for men, along with the ethical code governing the (four) Varṇas (or grades of society) and Āśramas (stages in life), by following which a human being (eventually) reaches the Supreme (either through devotion or spiritual enlightenment). (2) You are a (mind-born) son of no other than Brahmā (the lord of created beings), the highest deity—(nay) the most beloved of (all) his sons, O holy one, by virtue of (your) asceticism, concentration of mind and deep meditation. (Hence he must have revealed to you the secret of Dharma, of which he is the first and foremost exponent). (3) (Only) kind-hearted, pious and tranquil Brāhmaṇas like you, devoted to Lord Nārāyaṇa, know the highest (conception of) virtue, which is a (guarded) secret; not so others (the so-called law-givers, the compilers of the various Smṛtis). (4)

नारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् । ५ ।
योऽवतीर्यात्मनोंऽशेन दाक्षायण्यां तु धर्मतः । लोकानां स्वस्तयेऽध्यास्ते तपो बदरिकाश्रमे । ६ ।
धर्ममूलं हि भगवान्सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन्येन चात्मा प्रसीदति । ७ ।

Nārada resumed : Bowing (my head) to gain the favour of the birthless Lord (Nārāyaṇa), the Promoter of righteousness among the people, I shall expound the eternal Law as learnt from the lips of (the divine sage) Nārāyaṇa, who, taking His descent along with His part manifestation (the sage Nara) from Dharma (the god of piety) through (his wife) Mūrti (daughter of Dakṣa) is, as a matter of fact, practising austerities (even to this day) in His hermitage at Badrīnātha for the good of the people. (5-6) The source of and the authority on

Dharma (righteousness) really are Lord Śrī Hari, the embodiment of all the (four) Vedas, the body of Codes handed down by those well-versed in the Vedas, O Yudhiṣṭhira, and the feeling of self-satisfaction (that by which the mind derives real satisfaction) as well as the conduct (example) of the virtuous*. (7)

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः। अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम्। ८।
सन्तोषः समदृक् सेवा ग्राम्येहोपरमः शनैः। नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम्। ९।
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः। तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव।१०।
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः। सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम्।११।
नृणामयं परो धर्मः सर्वेषां समुदाहृतः। त्रिंशल्लक्षणवान्राजन्सर्वात्मा येन तुष्यति।१२।

The highest virtue of all men, by which the Lord (the Soul of the universe) is pleased, has been duly proclaimed, O king, as consisting of the following thirty features, viz., (1) truthfulness, (2) compassion, (3) austerity (fasting etc.), (4) purity (of body), (5) endurance (of heat and cold etc.) (6) discrimination (the power of distinguishing right from wrong), (7-8) control of mind and the senses, (9) non-violence, (10) continence, (11) charity, (12) muttering prayers, (13) straightforwardness, (14) contentment, (15) service of those who look upon all with the same eye, (16) gradually withdrawing from (all) mundane activity, (17) pondering the contrary result of men's (egotistic) actions, (18) refraining from useless talk, (19) inquiry into the Self (as distinguished from body etc.), (20) equitable distribution among created beings, according to their worth, of rice and other eatables etc.,(21) and regarding them, particularly human beings, as one's own self or deity, O Yudhiṣṭhira (son of Pāṇḍu), (22) the hearing and (23) chanting of and (24) dwelling on the names and glories of, (25) waiting upon, (26) worshipping, and (27) bowing to, (28) offering the fruit of one's action performed in the spirit of service to, (29) treating as one's bosom friend, and (30) dedicating oneself (one's body and all) to, the Lord, the goal of exalted souls. (8—12)

संस्कारा यदविच्छिन्नाः स द्विजोऽजो जगाद यम्। इज्याध्ययनदानानि विहितानि द्विजन्मनाम्।
जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः।१३।
विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः। राज्ञो वृत्तिः प्रजागोप्तुरविप्राद् वा करादिभिः।१४।
वैश्यस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः। शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत्।१५।

A Dwija† or twice-born (a member of the first three classes of Hindu society, viz., the Brāhmaṇas, Kṣatriyas and the Vaiśyas, so-called because of their investiture with the sacred thread, which is said to constitute their second birth or regeneration) is he in whose family the (sixteen) purificatory rites (accompanied by the recitation of Mantras or sacred texts) have been performed in unbroken succession and whom Brahmā (the birthless creator) has denominated as such (through the Vedas and other scriptures). Performance of sacrifices, study (of the Vedas and other sacred books) and charity as well as the duties prescribed for the (four) Āśramas (stages in life, viz., Brahmacarya or student life, Gārhasthya or the life of a householder, Vānaprastha or the life of an anchorite and Saṁyāsa or the life of a recluse) have been enjoined on the twice-born that are pure by birth and conduct. (13)

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* A similar idea is brought out in the following verse of the Manusmṛti :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्। आचारश्चैव साधूनामात्मनस्तुष्टिरेव च॥

"The authority on Dharma are the entire body of the Vedas and the Codes of law handed down by those well-versed in the latter as well as their natural way of living, and the conduct of the virtuous as well as one's own satisfaction."

† A Śūdra is not called upon to undergo any such purificatory rite other than the nuptial rites as the Smṛti says :—

विवाहमात्रसंस्कारं शूद्रोऽपि लभतां सदा।

Study (of the scriptures and so on (viz., performance of sacrifices and charity, which along with study are of an obligatory nature; and three more—viz., teaching, officiating as a priest at sacrifices, and receiving gifts from those whose earnings are free from blemish—which are recommended as a means of subsistence and are therefore not obligatory*) are the six duties of a Brāhmaṇa. Non-acceptance of gifts is the rule for the other one (viz., the Kṣatriya, or a member of the warrior class, who comes next in order to the Brāhmaṇa and is allowed to earn his livelihood by the other two means, viz., teaching and officiating as a priest at sacrifices in distress†. Of course, he is free to practise these otherwise than as a means of subsistence). Maintenance is to be sought by a Kṣatriya, protecting the people, optionally‡ by recovering taxes and fines from his subjects other than a Brāhmaṇa (who is ordinarily exempted from such taxes and fines). (14) A Vaiśya (a member of the trading and agricultural classes) as a matter of fact should make his living by agriculture, breeding of cattle, trade and usury卐 and should always follow the lead of the Brāhmaṇa race. Service to the twice-born classes has been enjoined upon the Śūdra (a member of the labouring and artisan classes) and service to his master has been ordained as his means of subsistence too. (15)

वार्ता विचित्रा शालीनयायावरशिलोञ्छनम्। विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ।१६।
जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः। ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ।१७।
ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा। सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथञ्चन ।१८।
ऋतमुञ्छशिलं प्रोक्तममृतं यदयाचितम्। मृतं तु नित्ययाच्ञा स्यात् प्रमृतं कर्षणं स्मृतम् ।१९।
सत्यानृतं तु वाणिज्यं श्ववृत्तिर्नीचसेवनम्। वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम्।
सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ।२०।

(1) Occupation of various kinds (such as agriculture, breeding of cattle, trade and so on as enumerated in verse 15), (2) accepting gifts without the impudence of asking, (3) begging foodgrains daily (lit., the life of a vagrant mendicant) and (4) gathering ears of corn left by the owner while reaping the harvest or gleaning foodgrains lying scattered in a grain-market after the heaps have been sold off or removed—this is the fourfold means of livelihood sanctioned for a Brāhmaṇa (one belonging to the priestly class). (Of these four,) again, each succeeding one is preferable (to the preceding). (16) With the exception of a Kṣatriya, a man belonging to a lower grade should not adopt a higher vocation except in distress. (Of course, a Kṣatriya may adopt§ the means of livelihood of a Brāhmaṇa other than accepting gifts made by another.) In (times of) distress, however, all sorts of vocations are open to all without distinction. (17) One may live by (what are known as) Ṛta and Amṛta or (even) by Mṛta and Pramṛta. One may (also) live by Satyānṛta, but under no circumstance by Śwavṛtti (a dog's

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* Vide Manusmṛti, which says :—
षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका। यजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः॥

† Vide verse 17 below.

‡ A king is entitled to receive voluntary presents from his subjects and to collect periodically tributes from feudatory chiefs as an acknowledgment of submission on their part or as price of peace or protection. He is also regarded as perfectly justified in extending his dominion by conquering other territories as a preliminary for the performance of a Rājasūya sacrifice. If he is unable to meet his expenditure from these sources, he has been allowed the alternative of filling his coffers by recovering taxes from his subjects and fines by way of penalty from offenders. This is the force of the particle 'वा' in the above verse, which has accordingly been translated as 'optionally'. An ordinary Kṣatriya is also permitted to live by use of arms.

卐 The significance of the term 'Vārtā, has been explained elsewhere in the following couplet :—
कृषिवाणिज्यगोरक्षाः कुसीदं तुर्यमुच्यते। वार्ता चतुर्विधा तत्र ---------- ॥

§ Vide verse 14 above.

living). (18) Gathering ears of corn left by the owner while reaping a harvest or gleaning foodgrains lying scattered in a grain-market after the heaps have been sold off or removed is called Ṛta (lit., right or true); that which is got unasked is called Amṛta (nectar). Daily begging (of foodgrains) is Mṛta (death); while agriculture is called Pramṛta (lit., greater death, so-called because it involves the destruction of many living beings). (19) Trade is (what goes by the name of) Satyānṛta (a mixture of truth and falsehood); while service rendered to those belonging to a lower grade is (what is meant by) a dog's living. A Brāhmaṇa as well as a Kṣatriya should always shun this detested calling. (For) a Brāhmaṇa is an embodiment of all the (four) Vedas, while a Kṣatriya (lit., a ruler of men) is the personification of all the gods. (20)

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम्। ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम्।२१।
शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा। ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम्।२२।
देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम्। आस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम्।२३।
शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया। अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम्।२४।

Control of mind and the senses, austerity (fasting etc.), purity (of body), contentment, forgiveness, straightforwardness, wisdom (discrimination), compassion, devotion to the immortal Lord (Viṣṇu) and veracity are the characteristics of a Brāhmaṇa. (21) A martial spirit, valour, fortitude, audacity, liberality, self-control, forgiveness, devotion to the Brāhmaṇa race, benignity and protection (of the weak) constitute the characteristics of a Kṣatriya. (22) Devotion to the gods, to one's preceptor and to the immortal Lord (Viṣṇu); promotion of the three objects of human pursuit (viz., religious merit, worldly riches and sensual enjoyment); belief in the existence of God, in life after death, and so on; constant exertion (for the acquisition of wealth) and dexterity (in acquiring it) are the characteristics of a Vaiśya. (23) (And) submissiveness, purity, guilelessly ministering to one's master, performance of (the five daily) sacrifices* unaccompanied by (the recitation of) Mantras (sacred texts), non-thieving, truthfulness and protection of cows and the Brāhmanas are indeed the characteristics of a Śūdra. (24)

स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता। तद्बन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम्।२५।
संमार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः। स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा।२६।
कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च। वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम्।२७।
संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक्। अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत्।२८।
या पतिं हरिभावेन भजेच्छ्रीरिव तत्परा। हर्यात्मना हरेर्लोके पत्या श्रीरिव मोदते।२९।

And the duty of women devoted to their husband (lit., looking upon their husband as a deity) is to serve him, to do good offices to him, to humour his relations and constantly to observe his sacred vows. (25) Herself remaining adorned and keeping her utensils etc., well-scoured at all times, a virtuous wife should serve her husband by thoroughly sweeping her house and plastering it (with cow-dung etc.), by drawing auspicious diagrams and spherical designs (on the floor with colours), through sense-objects—great and small—desired by him, through modesty and control of the senses, through truthful and agreeable words and (above all) through love at opportune moments. (26-27) Contented (with her resources) and

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* The Śāstras have made it obligatory for a Śūdra to perform the five daily sacrifices, reciting the name of the gods etc., to whom oblations are offered in the dative case and adding the word 'Namah (Hail !) instead of 'Swāhā' after it (as 'Agnaye Namaḥ', (Hail to the god of fire!). Says the law-giver Yājñavalkya :— नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत्।

not coveting even that which is available (to her), diligent, conversant with Dharma (what is right), agreeable and truthful of speech (not only to her husband but to all), vigilant, pure (of body) and full of affection, she should gratify her husband unless he is fallen* (guilty of any of the five major sins). (28) A wife who serves her husband, regarding him as an image of Śrī Hari (Lord Viṣṇu) and devoted to him as Goddess Lakṣmī is to Her Consort, rejoices in Vaikuṇṭha (the realm of Śrī Hari) like Śrī (Lakṣmī) in the company of her husband, who (by virtue of her devotion) is sure to attain a form similar to that of Śrī Hari (Himself). (29)

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत्। अचौराणामपापानामन्त्यजान्तेऽवसायिनाम् ।३०।
प्रायः स्वभावविहितो नृणां धर्मो युगे युगे। वेददृग्भिः स्मृतो राजन्प्रेत्य चेह च शर्मकृत् ।३१।
वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत्। हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् ।३२।
उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात्। न कल्पते पुनः सूत्या उप्तं बीजं च नश्यति ।३३।
एवं कामाशयं चित्तं कामानामतिसेवया। विरज्येत यथा राजन्नाग्निवत् कामबिन्दुभिः ।३४।
यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्। यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ।३५।
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नामैकादशोऽध्यायः ।११।

The calling of mixed† races such as the Antyajas ‡ (those belonging to the lowest grade in society) and Antevasāyīs卐 (lit., those living at the end of a town or village), other than those who are thieves and given to (other) sinful pursuits, should be the same as has been (hereditarily) followed in their respective families. (30) Generally the course of conduct determined by the innate disposition (according as it is Sāttvika, Rājasiks or Tāmasika) of men (belonging to the various grades of society and stages in life) in all ages has been declared by men whose eye is the Veda as conducive to happiness both here and hereafter, O Yudhiṣṭhira ! (31) A man following a vocation determined by his natural disposition (as revealed by his birth) and (scrupulously) discharging his duties bids fair to attain by degrees the state of a Guṇātīta (one who has transcended the three Guṇas or modes of Prakṛti), relinquishing (later on) his natural pursuits (as well). (32) Being repeatedly sown (with seeds), a field will automatically become sterile (one day). It will no more be capable of yielding any crops; may, (even) the seed sown (in it) will perish. (33) (Even) so by over-indulgence in the objects of senses the mind, the seat of desires (in their latent form) is sure to get fully disgusted (with them), O king, but not so by driblets of enjoyment, like fire (that is extinguished by pouring large quantities of ghee but not so by drops of it)$. (34) If what

* The five major sins are :— (1) killing a Brāhmaṇa, (2) drinking intoxicating liquors, (3) thieving, (4) committing adultery with the wife of one's preceptor and (5) fellowship with anyone guilty of one or more of these crimes.

† Mixed races are of two kinds : (1) Pratilomajas or those sprung from the union of a female of a higher caste with a male belonging to a lower grade in society, which is considered as quite the reverse of the natural order; and (2) Anulomajas or those sprung from the union of a male belonging to a higher caste with a female of a lower grade, which is not considered so bad. The former are naturally regarded as the most low-born in society.

‡ (1)Washermen, (2) Carmakāras (workers in leather), (3) Naṭas (rope-dancers) (4)Buruḍas (basket-makers), (5)Kaivartas (fishermen), (6) Medas (those living by any degrading profession) and (7) Bhillas (Bhils, a wild mountain race)— these are the seven tribes known by the name of Antyajas.

卐 The Antevasāyis are regarded as even lower than the Antyajas and comprise the Cāṇḍālas, the Pulkasas, the Mātaṅgas and so on. All these mintue details show to what inconceivable lengths the science of ethnology was developed by the Hindus and what great value they attached to racial purity, which is so very essential for moral and spiritual evolution.

$ Possessed as he is by innumerable cravings of a latent type is not possible for a man to conquer his desires all at once. If, however, he enjoys a variety of sensuous pleasures according to the restriction laid down in the Vedas, he is likely to get disgusted with them in course of time even as his mind gets purified by the performance of obligatory and other incidental

has been declared to be a characteristic of the grade in society of a (particular) man is perceived even in another (a man belonging to a different class), the latter should be distinctively called by that very denomination (caste).* (35)

Thus ends the eleventh discourse entitled "An inquiry into right conduct," forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

An inquiry into right conduct (continued)

नारद उवाच

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोर्हितम्। आचरन्दासवन्नीचो गुरौ सुदृढसौहृदः । १ ।
सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान्। उभे सन्ध्ये च यतवाग् जपन्ब्रह्म समाहितः । २ ।
छन्दांस्यधीयीत गुरोराहूतश्चेत् सुयन्त्रितः। उपक्रमेऽवसाने च चरणौ शिरसा नमेत्। ३ ।
मेखलाजिनवासांसि जटादण्डकमण्डलून्। बिभृयादुपवीतं च दर्भपाणिर्यथोदितम्। ४ ।
सायं प्रातश्चरेद्भैक्षं गुरवे तन्निवेदयेत्। भुञ्जीत यद्यनुज्ञातो नो चेदुपवसेत् क्वचित्। ५ ।
सुशीलो मितभुग् दक्षः श्रद्दधानो जितेन्द्रियः। यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च। ६ ।
वर्जयेत् प्रमदागाथामगृहस्थो बृहद्व्रतः। इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः। ७ ।
केशप्रसाधनोन्मर्दस्नपनाभ्यञ्जनादिकम् । गुरुस्त्रीभिर्युवतिभिः कारयेन्नात्मनो युवा। ८ ।
नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान्। सुतामपि रहो जह्यादन्यदा यावदर्थकृत्। ९ ।
कल्पयित्वाऽऽत्मना यावदाभासमिदमीश्वरः। द्वैतं तावन्न विरमेत् ततो ह्यस्य विपर्ययः।१०।

Nārada began again : Dwelling in the house of his teacher, humble as a servant, with his senses (fully) controlled, and doing him good offices and bearing the strongest affection for him, a Brahmacārī (a celibate student) should worship in the evenings and mornings his teacher, the sacred fire, the sun-god and Lord Viṣṇu (the Chief of the gods) as well as (the deities presiding over) both the twilights (and noontide), silently muttering the holy Gāyatrī-Mantra with a concentrated mind. (1-2) Well-regulated (in life), he should learn (take his lessons in) the Vedas from his teacher if (and when) called (by him) and should (invariably) bow (to him), touching the latter's feet with his head at the beginning as well as at the end (of his lessons). (3) Carrying (blades of) the (sacred) Kuśa grass in his hands, he should wear

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duties and he realizes the futility of his pursuit after pleasure even like Emperor Yayāti and the sage Saubhari, whose accounts find place in Discourses XVIII. XIX and VI respectively of Book-Nine.

* What is sought to be conveyed by this assertion is evidently this that if a man belonging to a lower grade in society evinces the characteristics of a higher grade, he should be accorded the same honour as is due to the members of that higher caste. But this should in no case be taken to mean he should adopt the vocation of a higher grade, as such deviation will create confusion.

a gridle (of a species of rush known by the name of Muñja), deerskin and (two pieces of) cloth, the sacred thread and unkempt hair, and should (also) carry a staff and a Kamaṇḍalu (a water-pot generally made of cocoanut-shell) as enjoined by the scriptures.*(4) (Every) evening and morning he should go about begging for food and offer it to the teacher. He should partake of it, (only) if allowed; if not permitted on any day (e.g., on the Ekādaśī day, when everybody is expected to observe a fast or live only on fruits etc., or on any other day by way of penalty for some transgression or even as a test as to what effect it is likely to have on his mind), he should fast. (5) Possessing a good moral character, moderate in (his) diet, active, reverent and exercising control over his senses, he should deal with women as well as with those enslaved by women only as much as it is (absolutely) necessary. (6) Anyone other than a householder, who has undertaken the great vow of continence, should shun (all) talk of women; (for) the senses, which are very turbulent (by nature), forcibly carry away (with them) the mind (even of one who is fully controlled). (7) An adult student should never have (such personal service as) the combing of his hair, massaging and washing his body and inunction etc., done by the young wives of his teachers (even if they offer their services out of pure motherly love, treating him as their own son). (8) It is a truism indeed that a young woman is (like) fire and a man is (akin to) a jar full of ghee (clarified butter). One should avoid (the presence of) even one's daughter when (she is) all by herself; (nay,) at other times (too) one should remain with her (only) so long as it is (absolutely) necessary. (9) Until one has mastered his self, having (clearly) apprehended through self-realization that (all) this (the body, the senses and so on) is (only) illusory, the sense of duality (the feeling that woman is an object of enjoyment and I am the enjoyer) does not cease. (And) from that (sense of duality) indeed follows the perversity of the embodied soul (through identification with the body and other material things). (10)

एतत् सर्वं गृहस्थस्य समाम्नातं यतेरपि। गुरुवृत्तिर्विकल्पेन गृहस्थस्यर्तुगामिनः।११।
अञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु। स्रग्गन्धलेपालंकारांस्त्यजेयुर्ये धृतव्रताः।१२।
उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च। त्रयीं साङ्गोपनिषदं यावदर्थं यथाबलम्।१३।
दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः। गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत्।१४।
अग्नौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम्। भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत्।१५।
एवंविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही। चरन्विदितविज्ञानः परं ब्रह्माधिगच्छति।१६।

All this (whatever has been stated in verse 6 above) has been enjoined upon a householder (too), (nay,) even on a recluse (much more on an anchorite). Service to one's preceptor (also) is optionally laid down in the case of a householder, who is (ordinarily) expected to approach his wedded wife during the period favourable for procreation (sixteen days after menstruation). (11) Those who have undertaken a vow of continence should give up (the use of) collyrium, inunction, massaging the body, (fellowship with) women, drawing, meat, spirituous liquor (in the case of those who are ordinarily allowed to drink it or honey in the case of others), garlands, perfumes, unguents and ornaments. (12) Having thus lived in a teacher's house and studied and grasped the import of (all) the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) along with the (six) sciences auxiliary to them and the Upaniṣads (philosophical treatises forming part, nay, the quintessence of the Vedas) according to his eligibility and capacity, and having made available to the teacher, if capable of doing so, the object of his desire, and (duly) permitted by him, he should enter (according to his

* For example, it is laid down in the scriptures that a Brâhmaṇa student should carry a staff of the Palāśa tree alone 'पालाशो दण्डो ब्राह्मणस्य' etc.

predilections and fitness) the life of a householder (marry and beget children) or retire to the woods (take to the life of an anchorite) or renounce the world and wander forth as an ascetic mendicant (recluse) or continue there (in the teacher's house as a lifelong celibate). (13-14) He should visualize Lord Viṣṇu (who is above sense-perception) as having entered (taken up His abode in) the sacred fire, the teacher, his own self as well as all the (five) elements (viz., earth, water, fire, air and ether)—including the (diverse orders of) living beings dwelling in them—as their Inner Controller, even though He has not (really) entered them (having been already present in them by virtue of His pervading all as their very Cause). (15) Following the rules of conduct laid down for his Āśrama, and having (thereby) come to know that which ought to be known, a Brahmacārī (religious student), anchorite, recluse or householder of this type (visualizing the Lord as present in all) realizes the transcendent Absolute. (16)

वानप्रस्थस्य वक्ष्यामि नियमान्मुनिसम्मतान्। यानातिष्ठन् मुनिर्गच्छेदृषिलोकमिहाञ्जसा ।१७।
न कृष्टपच्यमश्नीयादकृष्टं चाप्यकालतः। अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ।१८।
वन्यैश्चरुपुरोडाशान् निर्वपेत् कालचोदितान्। लब्धे नवे नवेऽन्नाद्ये पुराणं तु परित्यजेत् ।१९।
अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दराम्। श्रयेत हिमवाय्वग्निवर्षार्कातपषाद् स्वयम् ।२०।
केशरोमनखश्मश्रुमलानि जटिलो दधत्। कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् ।२१।
चरेद् वने द्वादशाब्दानष्टौ वा चतुरो मुनिः। द्वावेकं वा यथाबुद्धिर्न विपद्येत कृच्छ्रतः ।२२।

I shall (now) tell (you) the rules of conduct prescribed for a Vānaprastha (anchorite) and approved of by sages, by following which in this life an ascetic bids fair to ascend easily (after death) to Maharloka (the realm of the Ṛṣis and then attain Mukti in due course). (17) An anchorite must not eat anything which ripens on cultivated soil (viz., the products of agriculture) and not even the products of uncultivated land before time. He should neither eat food cooked on fire nor anything raw, but only that which has ripened under (the rays of) the sun (in season). (18) He should prepare Caru (an oblation of rice, barley and pulse boiled with butter and milk) and Puroḍāśa (a mass of ground rice rounded into a kind of cake and usually divided into pieces placed on separate receptacles), enjoined at different times (for being offered to the gods through the sacred fire), with wild corns. Each time a fresh (natural) supply of cereals and other eatables is obtained, he should, however, reject the old stock.(19) Himself enduring (remaining exposed to) snow, winds, fire, rain and the heat of the sun, he should betake himself to a shelter in the form of a hut of leaves or a mountain-cave only for the sake of (preserving) the sacred fire. (20) Wearing matted locks (on his head), preserving the (other) hair (such as those in the arm-pits and other private parts), as well as the hair on his body, nails, moustaches and beard, and the dirt* (on his skin) and keeping (with him) a Kamaṇḍalu (a water-pot made of cocoanut-shell or gourd etc.), deerskin (to be wrapped about his loins), a staff, the bark of (the birth and other) trees (as a covering for his body) and the accessories of fire-worship (alone), a hermit should practise austerities in the woods for (a period of) twelve, eight, four or two years or (only) one year (as the case may be) lest his reason should get perverted through hardship. (21-22)

यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा। आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ।२३।

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* This should not be taken to mean that an anchorite is forbidden to take his bath or that he is asked to remain positively unclean or allow dirt to accumulate on his body. What is sought to be conveyed by all these restrictions is simply this that he should be unmindful of his exterior,that he should not devote particular attention to cleanliness etc., that his bodily needs should be reduced to the minimum and that he should completely subordinate his physical self to the higher self.

आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम्। कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ।२४।
खे खानि वायौ निःश्वासांस्तेजस्यूष्माणमात्मवान्। अप्स्वसृक्श्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् ।२५।
वाचमग्नौ सवक्तव्यामिन्द्रे शिल्पं करावपि। पदानि गत्या वयसि रत्योपस्थं प्रजापतौ ।२६।
मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत्। दिक्षु श्रोत्रं सनादेन स्पर्शमध्यात्मनि त्वचम् ।२७।
रूपाणि चक्षुषा राजन् ज्योतिष्यभिनिवेशयेत्। अप्सु प्रचेतसा जिह्वां घ्रेयैर्घ्राणं क्षितौ न्यसेत् ।२८।
मनो मनोरथैश्चन्द्रे बुद्धिं बोध्यैः कवौ परे। कर्माण्यध्यात्मना रुद्रे यदहंममताक्रिया।
सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे ।२९।
अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम्। कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् ।३०।
इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम्। ज्ञात्वाद्वयोऽथ विरमेद् दग्धयोनिरिवानलः ।३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ।१२।

When incapable through ailments or old age of performing his (religious) duties and even of pursuing the knowledge of the Spirit, he should resort to fasting etc.* (23) Withdrawing the sacred fires into himself and giving up the feeling of identification with the body as well as the feeling that the body etc., are 'mine', he should (mentally) merge his psychopnysical organism in its causes, assigning each constituent to its proper place (as explained in the following verses). (24) A wise man should merge the apertures of his body (viz., the two eyes, the two ears, the two nostrils, the mouth and the organs of urination and defecation) in ether, the (five) vital airs in the (cosmic) air, the heat (of his body) in (the element of) fire; the blood, phlegm and pus (etc.) into water and the rest (viz., solid matter such as bones, flesh and so on) in earth, everything being consigned to its origin. (25) (Again,) he should merge his (organ of) speech along with the function of speaking in Agni (the god of fire), the two hands as well as the function of grasping and releasing things in Indra, the feet along with (the function of) locomotion in Lord Viṣṇu (conceived in the form of the Time-Spirit), the faculty of procreation along with sexual enjoyment in Prajāpati (the god presiding over procreation) and the organ of defecation as well as the act of voiding excrements in Mṛtyu (the god of death), directing each organ and its function to its proper place (the deity presiding over it). (Likewise) he should merge the sense of hearing along with sound (the object of hearing) in the (deities presiding over) the quarters, the tactile sense as well as touch in the wind-god and the (various) colours along with the faculty of vision in the sun-god (the source of light), O Yudhiṣṭhira. He should (further) merge the palate along with (the different) tastes (towards which the mind feels excessively drawn) in (the deity presiding over) water, the olfactory sense along with the various smells (the objects of the olfactory sense) into (the goddess presiding over) the earth, Manas (the mind) along with the (various) projects (indulged in by the mind) in the moon-god, Buddhi (understanding) along with the objects capable of being understood in Brahmā (the highest and the earliest seer,) (his) actions along with self-consciousness in Rudra, from whom proceeds (all) action prompted by egotism and self-interest, Citta (reason) along with Sattva (consciousness) in Lord Vāsudeva (the deity presiding over Citta) and the Jīva (who is tainted with the morbid feeling that I am the enjoyer and so on) along with the three Guṇas (modes of Prakṛti, which are responsible for the aforesaid morbid feeling) in the transcendent Brahma (the Absolute). (26—29) (Then) he

* It is laid down in Discourse XIII that even after completing the maximum period of twelve years an anchorite should continue to practise austerities in the woods if he is still able-bodied and fit to perform his religious duties, or that he should enter the fourth stage and lead the life of a recluse (Saṁnyāsī) if he is no longer fit for austerities but is intellectually fit and mentally alert enough to pursue the knowledge of the Spirit. When, however, he finds himself both physically and mentally unfit, he is advised to adopt the course suggested in this and the following verses.

should merge earth in water, water in fire, the latter in the air, that (again) in ether, the last-named in Ahaṅkāra (the principle of self-consciousness), the latter in Mahattattva (the principle of cosmic intelligence), that in the Unmanifest (Prakṛti or primordial Matter) and the last-named in the Indestructible (Brahma). (30) (And) recognizing the Self—left (as a residue) in the form of absolute Consciousness by this process (of eliminating all its vestures)—as (no other than) the Indestructible (Brahma) and thus remaining without a second, he should cease functioning even like fire that has consumed its own support (in the shape of wood). (31)

Thus ends the twelfth discourse, entitled "An inquiry into right conduct (continued)" forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

The course of conduct prescribed for a Saṁnyāsī and a dialogue between an Avadhūta and Prahrāda

नारद उवाच

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः। ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम्। १।
बिभृयाद् यद्यसौ वासः कौपीनाच्छादनं परम्। त्यक्तं न दण्डलिङ्गादेरन्यत् किञ्चिदनापदि। २।
एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः। सर्वभूतसुहृच्छान्तो नारायणपरायणः। ३।
पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये। आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये। ४।
सुप्तप्रबोधयोः सन्धावात्मनो गतिमात्मदृक्। पश्यन्बन्धं च मोक्षं च मायामात्रं न वस्तुतः। ५।
नाभिनन्देद् ध्रुवं मृत्युमध्रुवं वास्य जीवितम्। कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम्। ६।
नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम्। वादवादांस्त्यजेत् तर्कान्पक्षं कं च न संश्रयेत्। ७।
न शिष्याननुबध्नीत ग्रन्थान्नैवाभ्यसेद् बहून्। न व्याख्यामुपयुञ्जीत नारम्भानारभेत् क्वचित्। ८।
न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः। शान्तस्य समचित्तस्य बिभृयादुत वा त्यजेत्। ९।
अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत्। कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम्।१०।

Nārada began again : He, however, who is (intellectually and mentally) fit should enter the life of a recluse (by renouncing everything) in the aforesaid manner; and, with the body alone left to him (as his possession), and free from all desires, he should roam about on the globe, (strictly) observing the rule of staying only one night in a (particular) village. (1) If (at all) he should put on any covering, he should wear only a strip of cloth to cover the privy parts and should not except in times of distress, carry (about him) anything (already) renounced by him, other than the distinguishing marks of a Saṁnyāsī, viz., a staff and a Kamaṇḍalu. (2) Living on alms, delighting in his own Self (indulging in no other delights), shelterless, friendly to all living beings, tranquil and devoted to Lord Nārāyaṇa, he should go about all alone (without any companion). (3) He should view this (objective) universe (as dwelling) in his immutable Self transcending (both) cause and effect, and himself as the transcendent

Brahma, interpenetrating the whole universe,consisting of (both) cause and effect. (4) With his eyes turned towards the Self, he should discover the true nature of the Self at the point of contact between deep sleep and waking life and look upon (both bondage and release as a mere illusion and not real. (5) He should neither welcome death which is inevitable, nor life which is uncertain. He should only await (the course of) Time, which is responsible for the birth and death of created beings. (6) He should never indulge in profane literature (books not treating of spiritual subjects), nor should he make his living by any profession (such as medicine, astronomy and so on). He should avoid (all) controversial reasoning and should never espouse any (particular) cause (in a partisan spirit). (7) He should not attach (a number of) disciples to himself nor should he study many a book (that may divert his mind from the object of his pursuit, viz., spiritual enlightenment). He should neither take to discoursing nor should he engage in undertakings (such as the construction of a monastery and so on) on any account. (8) In the case of a high-souled recluse, tranquil (by nature) and equable of mind, (observance of the rules of conduct prescribed for) the (particular) Āśrama (stage in life) is not generally intended to secure (any) religious merit. (When spiritual enlightenment is attained,) he may continue to observe such conduct (and retain the emblems of his Āśrama) or may give it up. (9) Though no (outward) sign (of his greatness or of his being a Saṁnyāsī) may be visible (to others), his object (in life) should be (quite) evident. Though intelligent, he should show himself (behave) as though he were a madman or a fool and, though wise (eloquent), he should show himself as dumb in the eyes of the people. (10)

अत्राप्युदाहरन्तीममितिहासं पुरातनम्। प्रह्लादस्य च संवादं मुनेराजगरस्य च।११।

तं शयानं धरोपस्थे कावेर्यां सह्यसानुनि। रजस्वलैस्तनूदेशैर्निगूढामलतेजसम् ।१२।

ददर्श लोकान्विचरँल्लोकतत्त्वविवित्सया। वृतोऽमात्यैः कतिपयैः प्रह्लादो भगवत्प्रियः।१३।

कर्मणाऽऽकृतिभिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः। न विदन्ति जना यं वै सोऽसाविति न वेति च।१४।

तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन्। विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ।१५।

बिभर्षि कायं पीवानं सोद्यमो भोगवान्यथा। वित्तं चैवोद्यमवतां भोगो वित्तवतामिह।
भोगिनां खलु देहोऽयं पीवा भवति नान्यथा।१६।
न ते शयानस्य निरुद्यमस्य ब्रह्मन् नु हार्थो यत एव भोगः।
अभोगिनोऽयं तव विप्र देहः पीवा यतस्तद्वद नः क्षमं चेत्।१७।

कविः कल्पो निपुणदृक् चित्रप्रियकथः समः। लोकस्य कुर्वतः कर्म शेषे तद्वीक्षितापि वा।१८।

On this very point (the conduct of a recluse as recommended in the above verses) the wise narrate (by way of an illustration) the following old legend (mainly) consisting of a dialogue between Prahrāda (the demon king) and the ascetic (Lord Dattātreya*) who was (then) following the mode of life of a python†. (11) Going about the (various) worlds with intent to ascertain the truth concerning the people and accompanied by a few ministers (alone),

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* We have been told in I. iii. 11 that the Lord appeared in the form of Dattātreya (son of Atri through Anasūyā) and taught the science of the Spirit to king Alarka, Prahrāda and others. From this it may be safely concluded that the ascetic referred to here was no other than Dattātreya.

† A python is represented to be an unwieldy creature capable of little or no locmotion and catching its prey with its jaws and devouring only when it falls within its easy reach. Anyone following its mode of life is, therefore, expected to remain lying down on the bare ground in an open space all the time, stirring on no account and making no effort even to pick up food if offered. He is supposed to answer the calls of nature in that very posture and would accept food only when it is thrown into his mouth. He is practically dead to the world and drags his existence only to work out the Prārabdha or destiny responsible for his birth. Only a Jñānī of the highest order, who has lost all consciousness of the body and to whom life and death are alike, can think of following this mode of life.

Prahrāda, the beloved of the Lord, saw him lying on the (bare) ground on the sloping side of the Sahyādri hills (now known as the Western Ghats), along the bank of the Kāverī, his spotless (spiritual) glory concealed by his limbs covered (all over) with dust. (12-13) By his conduct, appearance (gestures), speech and marks indicative of grade in society and stage in life etc., people could not be sure about him that he was so and so, nor that he was not so and so. (14) Having greeted and duly worshiped him and touching his feet with his head, Prahrāda (the demon king), the eminent devotee of the Lord, who was eager to know the truth (about him), asked the following question:—(15) "You carry a robust body like one given to exertion and enjoying the comforts of life. Wealth is the lot of only those who exert themselves; while enjoyment in this world falls to the lot of the moneyed (alone). (And) indeed the corporeal frame of (only) those who are given to luxuries grows fat, not otherwise. (16) Lying supine as you do, O holy one ! you surely and obviously own no riches, from which alone follows (all enjoyment). (Pray,) tell us, if you deem fit, O Brāhmaṇa, the reason why this body of yours is (so) corpulent; even though you indulge in no luxury. (17) Learned able-bodied, endowed with a penetrating vision and possessing a wonderful and charming eloquence, you remain lying down undisturbed while the world is (actively) doing work, even though you perceive everything clearly. (18)

नारद उवाच

स इत्थं दैत्यपतिना परिपृष्टो महामुनिः। स्मयमानस्तमभ्याह तद्वागमृतयन्त्रितः ।१९।

Nārada continued : Directly questioned thus by Prahrāda (the ruler of the Daityas) and captivated by his nectar like speech, the great ascetic (Lord Dattātreya) smilingly addressed him (as follows). (19)

ब्राह्मण उवाच

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः। ईहोपरमयोर्नृणां पदान्यध्यात्मचक्षुषा ।२०।
यस्य नारायणो देवो भगवान्हृदतः सदा। भक्त्या केवलयाज्ञानं धुनोति ध्वान्तमर्कवत् ।२१।
अथापि ब्रूमहे प्रश्नांस्तव राजन्यथाश्रुतम्। सम्भावनीयो हि भवानात्मनः शुद्धिमिच्छताम् ।२२।
तृष्णाया भववाहिन्या योग्यैः कामैरपूरया। कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ।२३।
यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन्। स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ।२४।
अत्रापि दम्पतीनां च सुखायान्यापनुत्तये। कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ।२५।

The Brāhmaṇa replied : Esteemed as you are of the righteous (wise), O chief of the demons, you undoubtedly know by your spiritual insight (all) this, viz., the consequences of men's activity and cessation from activity. (20) Ever present in your heart by virtue of your absolute (motiveless) devotion, the glorious (self-effulgent) Lord Nārāyaṇa dispels your ignorance even as the sun disperses (external) darkness. (21) Nevertheless, O king, we (proceed to) answer your questions in the light of what we have heard (on the subject from the wise). For, you deserve to be respected by (all) those seeking the purification of (their) heart. (22) Impelled to actions by the stream of Avidity, which brings in its train a succession of births (and deaths) and which cannot be sated with adequate enjoyments I have been thrown into various wombs (states of existence). (23) Wandering about (from one species of life to another) by force of actions I have been luckily endowed with this (human) body, which leads to heaven (through virtuous deeds), to final beatitude (through spiritual enlightenment or Devotion), to (birth in) the lower order of beings (through unrighteousness) and to this (human) life again (through a mixed type of actions). (24) Perceiving in this life too the frustration of married couples undertaking pursuits (of various kinds) for (securing) happiness and driving away calamities, I have ceased from all activity. (25)

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः । मनः संस्पर्शजान् दृष्ट्वा भोगान्स्वप्स्यापि संविशन् ।२६।
इत्येतदात्मनः स्वार्थं सन्तं विस्मृत्य वै पुमान्। विचित्रामसति द्वैते घोरामाप्नोति संसृतिम् ।२७।
जलं तदुद्भवैश्छन्नं हित्वाज्ञो जलकाम्यया । मृगतृष्णामुपाधावेद् यथान्यत्रार्थदृक् स्वतः ।२८।
देहादिभिर्दैवतन्त्रैरात्मनः सुखमीहतः । दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ।२९।
आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित्। मर्त्यस्य कृच्छ्रोपनतैरर्थैः कामैः क्रियेत किम् ।३०।
पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम्। भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ।३१।
राजतश्चोरतः शत्रोः स्वजनात्पशुपक्षितः । अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्भयम् ।३२।
शोकमोहभयक्रोधरागक्लैब्यश्रमादयः । यन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्राणार्थयोर्बुधः ।३३।

Bliss constitutes the (very) essence of this Self and cessation from all activity is the medium of its manifestation. Realizing (all) enjoyments to be the creation of fancy (alone), I remain lying down (supine), reaping the fruit of destiny. (26) Thus forgetting the object of its pursuit, viz., happiness, which is the (very) essence of its being and is eternally dwelling in it, the Jīva (embodied soul) actually undergoes transmigration—consisting of diverse states of existence (such as gods, human beings and the lower orders of creation) and (so) terrible (being characterized by birth, death, old age and so on)—through duality, which is (really) non-existent. (27) (Even) as an ignorant man impelled by the longing for water may run after a mirage, leaving (actual) water covered with duck weeds etc., sprung from (that very) water, a man seeking happiness (the object of his pursuit) elsewhere than his own Self runs after the objects of senses. (28) Fruitless are the actions repeatedly done by him who, though unaided by Providence, seeks through his body etc.,—which are controlled by Fate—happiness and cessation of suffering for himself. (29) (Even if they bear fruit,) what (good) will be done by riches and objects of desire (enjoyments sought after by men and procured by wealth), got with (great) hardship, to a mortal who is never free from bodily and other affliction ? (30) I perceive (everyday) the torment of moneyed men, who are (often) avaricious, (nay) whose mind is uncontrolled and who get no (sound) sleep for fear, greatly apprehensive as they are of everybody. (31) To those possessed of (anxious to preserve) life (virility) and wealth there is (constant) apprehension (of danger) from the king, thieves, the enemy, kinsmen, beasts and birds, beggars, death and (even) their own self (lest such wealth may be squandered given away or misplaced by themselves). (32) A wise man should (therefore) give up the craving for life (virility) and wealth, from which follow grief, infatuation, fear, anger, attachment, unmanliness and exertion etc., to men. (33)

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरूत्तमौ । वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ।३४।
विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात्। कृच्छ्राप्तं मधुवद् वित्तं हत्वाप्यन्यो हरेत्पतिम् ।३५।
अनीहः परितुष्टात्मा यदृच्छोपनतादहम्। नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् ।३६।
क्वचिदल्पं क्वचिद् भूरि भुञ्जेऽन्नं स्वाद्वस्वादु वा । क्वचिद् भूरिगुणोपेतं गुणहीनमुत क्वचित् ।३७।
श्रद्धयोपाहृतं क्वापि कदाचिन्मानवर्जितम्। भुञ्जे भुक्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया ।३८।
क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा। वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् ।३९।
क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु। क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया ।४०।
क्वचित् स्नातोऽनुलिप्ताङ्गः सुवासाः स्रग्व्यलंकृतः । रथेभाश्वैश्चरे क्वापि दिग्वासा ग्रहवद् विभो ।४१।
नाहं निन्दे न च स्तौमि स्वभावविषमं जनम्। एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ।४२।

The very best among our teachers in this world are the bee and the python, by (following) whose example we have acquired (first) dispassion and (then) contentment. (34) Killing the

(rightful) owner, another may usurp even his hard-earned wealth like the honey that has been collected (by the bee) with great pains. (In this way) aversion from all objects of desire has been learnt by me from the bee. (35) (Just) like a python I remain effortless and contented in mind with whatever is got by chance. (Even) if I get nothing, I remain lying (without food) for many days, depending on my own strength (power of resistance). (36) Now I eat a scanty fare and now plentiful, no matter whether it is delicious or tasteless; now I partake of a meal rich in many qualities and now gulp worthless provender. (37) Sometime I eat food offered with reverence , while at other times I (am compelled to) eat food which is served without (any tinge of) honour. At some places I eat even after having eaten (once); while (at other places) I eat by day or by night according to chance. (38) Enjoying what is ordained by fate and contented in mind I put on silk or linen, deerskin or rags, the bark of trees or even (any) other fabric that may be easily obtained. (39) Now I lie down on the earth's surface (bare ground) and now on straws, leaves a slab of stone or ashes. (And) now I repose on a quilt stretched on a bedstead inside a palace in compliance with another's will. (40) Sometimes having bathed and besmeared my body with sandal-paste and finely dressed, nay, wearing a garland and decked with jewels, I drive in a chariot, or ride on horse-back or on an elephant; while at other times, O king, I roam (about) stark-naked like an evil spirit. (41) I neither revile nor eulogize men who are diverse of disposition (due to the predominance of any one of the three modes of Prakrti, viz., Sattva, Rajas and Tamas). On the other hand, I (only) wish them welfare in the shape of (their) unity of being with Lord Viṣṇu (the supreme Spirit). (42)

विकल्पं जुहुयाच्चित्तौ तां मनस्यर्थविभ्रमे। मनो वैकारिके हुत्वा तन्मायायां जुहोत्यनु ।४३।

आत्मानुभूतौ तां मायां जुहुयात् सत्यदृङ्मुनिः। ततो निरीहो विरमेत् स्वानुभूत्याऽऽत्मनि स्थितः ।४४।

स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम्। व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ।४५।

(In order to attain such a state) one should (mentally) merge the notion of diversity in the mental faculty of perceiving such diversity and that faculty (itself) in the mind, which is responsible for our misconception of things (mistaking the body for the Self). (Again) merging the mind in the Sāttvika aspect of the Ego, he should then merge the latter (through the Mahat-tattva) into the Māyā (Prakṛti or primordial Matter). (43) A contemplative soul should merge the said Māyā in the (Self-conscious) Brahma and then, fixing his eyes on the (supreme) Reality and established in that self-conscious (supreme) Spirit and devoid of effort, he should become actionless. (44) In this way, since you are beloved of the Lord, I have told you about my own conduct, although it is very mysterious and repugnant to (all) secular and Vedic (religious) canons. (45)

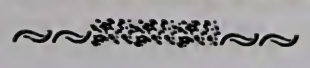
नारद उवाच

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः। पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे यतिधर्मे त्रयोदशोऽध्यायः ।१३।

Nārada went on : Having (thus) attentively heard from (the lips of) the sage (Dattātreya) an account of the course of conduct prescribed for ascetics of the highest order and after (duly) worshipping him and taking his permission, Prahrāda (the lord of the Asuras) returned thence to his home, full of delight. (46)

Thus ends the thirteenth discourse, forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada and bearing on the course of conduct prescribed for a recluse, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.



अथ चतुर्दशोऽध्यायः

Discourse XIV

An inquiry into right conduct (continued)

युधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाञ्जसा। याति देवऋषे ब्रूहि मादृशो गृहमूढधीः। १।

Yudhiṣṭhira submitted : O celestial sage, (pray) tell me the method (course of conduct) by which a householder like me, whose mind is excessively attached to his household, may easily attain the said state (final beatitude). (1)

नारद उवाच

गृहेष्ववस्थितो राजन्क्रियाः कुर्वन् गृहोचिताः। वासुदेवार्पणं साक्षादुपासीत महामुनीन्। २।
शृण्वन्भगवतोऽभीक्ष्णमवतारकथामृतम्। । श्रद्दधानो यथाकालमुपशान्तजनावृतः। ३।
सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु। विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः। ४।
यावदर्थमुपासीनो देहे गेहे च पण्डितः। विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत्। ५।
ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे। यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः। ६।
दिव्यं भौमं चान्तरिक्षं वित्तमच्युतनिर्मितम्। तत् सर्वमुपभुञ्जान एतत् कुर्यात् स्वतो बुधः। ७।
यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम्। अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति। ८।
मृगोष्ट्रखरमर्कास्वुसरीसृप्खगमक्षिकाः । आत्मनः पुत्रवत् पश्येत्तैरेषामन्तरं कियत्। ९।
त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि। यथादेशं यथाकालं यावद्दैवोपपादितम्।१०।
आश्वाघान्तेऽवसायिभ्यः कामान्संविभजेद् यथा। अप्येकामात्मनो दारां नृणां स्वत्वग्रहो यतः।११।
जह्याद् यदर्थे स्वप्राणान्हन्याद् वा पितरं गुरुम्। तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः।१२।
कृमिविड्भस्मनिष्ठान्तं क्वेदं तुच्छं कलेवरम्। क्व तदीयरतिर्भार्या क्वायमात्मा नभश्छदिः।१३।

Nārada replied : Staying in his house, O king (Yudhiṣṭhira), and (duly) performing the duties proper to the life of a householder as an offering to Lord Viṣṇu Himself for His pleasure alone (expecting no reward for them), a man should wait upon great sages (devotees of the Lord). (2) Surrounded by (associating with) men who are tranquil (by nature) and reverently hearing again and again according to his leisure the nectar-like stories of the Lord's descents, he should gradually give up through the fellowship of saints attachment to his body, wife, progeny, etc., who are themselves going to be severed (from him), (even) as he who has woke up (from a dream) gives up attachment to (the objects seen in) a dream. (3-4) Serving his body and household only to the extent it is (absolutely) necessary to do so and (outwardly) appearing like one attached to them, though (inwardly) disgusted (with them), a wise man should exhibit (his) humanity (behave like ordinary men) in the midst of men. (5) And not recognizing anything as his own, he should give his assent to whatever his kinsmen, parents, sons, brothers and other relations say and whatever they desire (so that there may be no occasion for tussle with them). (6) A wise man (aware of the infinite resources of the Lord) should do (all) this (the duties enjoined on a householder) while enjoying the wealth acquired by the grace of the Lord as well as that obtained from the earth, nay, (even) that got as a windfall, everything having been produced by Viṣṇu (the immortal Lord). (7) That much (and not more) constitutes the (rightful) due of living beings (men), with which their belly may be filled (their body and soul may be kept together). He who claims more is a thief and deserves

punishment. (8) He should look upon deer, camels, donkeys, monkeys, rats, reptiles, birds and flies as though they were their (own) children What is that which distinguishes these from those (children)? (They deserve his fostering care as much as his own children). (9) Even a householder should not seek after the (first) three objects of human pursuit (viz., religious merit, worldly possessions and sensuous enjoyment) with great pains, but (only) as much (of them) as has been assigned (to him) by fate and (that too) with due regard to place and time. (10) He should unsparingly divide in due proportion (all) objects of enjoyment among all including dogs, sinful creatures and those belonging to the lowest strata of society (lit., those living at the end of a town or village); (nay, not minding his own inconvenience,) he should allow those deserving of service the (legitimate) use (unobjectionable services) even of his only wife, whom people regard as their (sole) possession. (11) The Lord (who is conquered by none) is veritably conquered by him who (inwardly) ralinquishes his claim on that (his) wife for whose sake a man is prone to lay down his own life or (even) to kill his (own) father and teacher (in the event of their being suspected to have illicit connection with her).(12) How despicable (on the one hand) is this worthless body, which is sure to be reduced in the end (after death) to the state of worms (on getting decomposed if interred) or converted into ordure (if left unprotected and devoured by carnivorous animals) or into ashes (if cremated) and equally despicable is (the body of) a wife, who is loved for the sake of such a body; and how exalted (on the other hand) is this soul (our real Self), which is all-pervading (lit., covers the entire space by its glory) ! (13)

सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन्प्राज्ञः पदवीं महतामियात् ।१४।
देवानृषीन् नृभूतानि पितॄनात्मानमन्वहम् । स्ववृत्त्यागतवित्तेन यजेत पुरुषं पृथक् ।१५।
यर्ह्यात्मनोऽधिकाराद्याः सर्वाः स्युर्यज्ञसम्पदः । वैतानिकेन विधिना अग्निहोत्रादिना यजेत् ।१६।
न ह्यग्निमुखतोऽयं वै भगवान्सर्वयज्ञभुक् । इज्येत हविषा राजन्यथा विप्रमुखे हुतैः ।१७।
तस्माद् ब्राह्मणदेवेषु मर्त्यादिषु यथार्हतः । तैस्तैः कामैर्यजस्वैनं क्षेत्रज्ञं ब्राह्मणाननु ।१८।
कुर्यादापरपक्षीयं मासि प्रौष्ठपदे द्विजः । श्राद्धं पित्रोर्यथावित्तं तद्बन्धूनां च वित्तवान् ।१९।
अयने विषुवे कुर्याद् व्यतीपाते दिनक्षये । चन्द्रादित्योपरागे च द्वादशीश्रवणेषु च ।२०।
तृतीयायां शुक्लपक्षे नवम्यामथ कार्तिके । चतसृष्वप्यष्टकासु हेमन्ते शिशरे तथा ।२१।
माघे च सितसप्तम्यां मघाराकासमागमे । राकया चानुमत्या वा मासर्क्षाणि युतान्यपि ।२२।
द्वादश्यामनुराधा स्याच्छ्रवणस्तित्र उत्तराः । तिसृष्वेकादशी वाऽऽसु जन्मर्क्षश्रोणयोगयुक् ।२३।
त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ।२४।
एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्वरम् ।२५।
संस्कारकालो जायाया अपत्यस्यात्मनस्तथा । प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप ।२६।

A householder should sustain himself with (live on) articles (of food etc.) obtained by force of destiny and left after (the performance of) the five great sacrifices (respectful offerings to the animal kingdom, human beings, manes, Ṛṣis and gods). Forgoing his claim on everything else, a wise man bids fair to attain the position of exalted souls (ascetics of the highest order). (14) With the wherewithal earned through one's own vocation he should daily worship the (highest) Puruṣa (the Inner Controller of all) separately in the form of the gods (the divine intelligences presiding over the various departments of Nature), Ṛṣis (seers), human beings, the animal kingdom, manes (the spirits of the departed) and his own self. (15) When all the requisites for (the performance of) a sacrifice including his eligibility for it are forthcoming, he should worship the Deity by means of oblations poured into the

(sacred) fire and other sacrificial rites in accordance with the procedure laid down in the sacred texts detailing such procedure, (16) Indeed the said almighty Lord, the enjoyer of all sacrifices is not (so) fully propitiated by oblations offered through the (sacrificial) fire, O Yudhiṣṭhira, as by offerings (in the shape of morsels of cooked food) dropped into the mouth of a Brāhmaṇa (a member of the priestly class). (17) Therefore, worship the aforesaid Lord (the Inner Controller of all) through the Brāhmaṇas and the gods, as well as through other human beings and other living creatures, (of course) after the Brāhmaṇas, according to their respective worth, through various objects of enjoyment. (18) A Dwija (a member of the twice-born classes) possessed of the wherewithal should perform, in the (lunar) month of Prauṣṭhapada (i.e., Bhādrapada, if a month is taken to commence with the bright fortnight, or Āświna if it is taken to commence with the dark fortnight) according to his means, the Śrāddha pertaining to the dark fortnight (and known by the name of Mahālaya) in honour of his (deceased) parents as well as of their relations and others. (19) He should (similarly) perform their Śrāddha at the time of the summer and winter solstices and the vernal and autumnal equinoxes; during the particular (seventeenth) astronomical division of time called Vyatīpāta; on the day when a Tithi (a lunar day begins and ends without one sunrise or between two sunrises; during a lunar or solar eclipse; on a twelfth lunar day as well as during the period when the constellations known by the name of Śravaṇa, Dhaniṣṭhā and Satabhiṣā are ascendant; on the third (lunar day) of the bright half of Vaiśākha as well as on the ninth (lunar day) of the bright half of Kārtika; on the four Aṣṭakās (the eighth lunar days of the dark fortnight) during the seasons known by the name of Hemanta and Śiśira (the months of Mārgaśīrṣa, Pauṣa, Māgha and Phālguna); on the seventh (lunar day) of the bright fortnight of the month of Māgha; on the full-moon day (of Māgha) when the constellation called Maghā is ascendant; (nay,) even when the constellations associated with (and accounting for the names of) the (other) lunar months (also) appear on a full moon or even when the moon rises one digit less than the full on that day; on any twelfth lunar day when (the constellations of) Anurādhā, Śravaṇa and (any of) the three constellation associated with the name of Uttarā (namely, Uttarā Phālgunī., Uttarāṣāḍhā and Uttarā Bhādrapadā) are ascendant; or when the eleventh lunar day (of any month) is conjoined with (any of) these (constellations); (and lastly) on any day when the constellation under which one was born or (the constellation of) Śravaṇa is ascendant. (20—23) These aforesaid periods are suitable (not only for Śrāddha but) for all virtuous acts to be performed by men inasmuch as they enhance to a large extent the merit of the performer. One should practise virtue (in any form or shape) on (all) these days with all one's being; (for) there lies the fruitfulness of one's life. (24) Ablution, Japa (the muttering of prayers), Homa (offering oblations into the sacred fire), any sacred vow and worship of the gods and the Brāhmaṇas that may be undertaken, and any gift that may be made to the manes, gods,human beings and (other) living beings on these occasions surely become imperishable (bring everlasting good). (25) (Nay,) one should undertake such acts of virtue (even) when the time comes for (the performance of) any purificatory rite for the benefit of one's wife or son, nay, of one's own self, the cremation of a dead body and the death anniversary of one's parents and others and (also) on the occasion of any (other) ceremony intended to promote one's welfare, O Yudhiṣṭhira ! (26)

अथ देशान्प्रवक्ष्यामि धर्मादिश्रेयआवहान्। स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते।२७।
बिम्बं भगवतो यत्र सर्वमेतच्चराचरम्। यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम्।२८।
यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम्। यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः।२९।
सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत। कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः।३०।

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली। वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा ।३१।
नारायणाश्रमो नन्दा सीतारामाश्रमादयः। सर्वे कुलाचला राजन्महेन्द्रमलयादयः ।३२।
एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये। एतान्देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः।
धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः ।३३।

Now I shall fully enumerate the places conducive to religious merit and other good. That is unquestionably the most sacred tract where can be found a worthy man, the (very) likeness of the almighty Lord—in whom dwells the whole of this creation, animate as well as inanimate—and where stays the Brāhmaṇa race endowed with austerity, learning and compassion. (27-28) (Again,) that area is the abode of (all) blessings, wherever there is an image of Śrī Hari, and where there are rivers like the (holy) Gaṅgā celebrated in the Purāṇas and other sacred works. (29) Lakes such as Puṣkara and sacred spots inhabited by venerable souls Kurukṣetra, Gayā (the spot where fell the head of the demon Gaya), Prayāga (the confluence of the Gaṅgā and the Yamunā rivers), the hermitage (known by the name of Śālagrāma-Kṣetra), of the sage Pulaha, (the forest of) Naimiṣa (the modern Nimsar or Misrikh), Phālguna (the Kanyātīrtha, now known as Cape Comerin), the (holy) bridge (attributed to Śrī Rāma and existing at Rāmeśwaram), Prabhāsa (also known by the name of Śaṅkhoddhāra and famous for its historical shrine of Somanātha) and Kuśasthalī (Dwārakā), Vārāṇasī (the modern Banaras), Mathurā (the capital of the demon chief Madhu, killed by Śatrughna, Śrī Rāma's youngest brother, and the birth-place of Lord Śrī Kṛṣṇa), lake Pampā and Bindusara (on whose strand stood the hermitage of the sage Kardama, father of Lord Kapila), Badarikāśrama (the modern Badrīnātha, the hermitage of the sage Nārāyaṇa), the river Nandā (better known as Alakanandā), Citrakūṭa (the hermitage of Sītā and Rāma) and so on, O king, and all the principal mountain-ranges such as Mahendra and Malaya and places which are consecrated by the (fixed) idols of Śrī Hari—these are (by far) the holiest tracts. Surely one desirous of blessedness should repeatedly sojourn in these places. For virtue practised here yields fruit a thousand times more than at other places.(30—33)

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः। हरिरेवैक उर्वीश यन्मयं वै चराचरम् ।३४।
देवर्ष्यर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु। राजन्यदग्रपूजायां मतः पात्रतयाच्युतः ।३५।
जीवराशिभिराकीर्ण आण्डकोशाङ्घ्रिपो महान्। तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम् ।३६।
पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः। शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ।३७।
तेष्वेषु भगवान्राजंस्तारतम्येन वर्तते। तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते ।३८।

By the seers standing foremost among the judges of worthy souls, indeed, Śrī Hari and Śrī Hari alone, of whom the mobile and immobile creation is surely constituted, O ruler of the earth, has been concluded to be really worthy of honour in this world. (34) For in that (Rājasūya) sacrifice (performed by you the other day), in the presence even of gods, Ṛṣis (seers) and adepts (in austerity and Yoga etc.) such as Sanaka and his (three) brothers (the mind-born sons of Brahmā, the creator), O king, Śrī Kṛṣṇa (the immortal Lord) was recognized as worthy of being adored in the first instance. (35) The great tree in the shape of the egg-shaped universe is crowded with multitudes of Jīvas (embodied souls). He being the root of this tree, to worship Śrī Kṛṣṇa (the immortal Lord) is to gratify all living beings as well as one's own self. (36) The (varied) dwellings in the form of (the bodies of) human beings, animals, Ṛṣis (the mind-born sons of Brahmā, the creator) and gods have been evolved by Him. He is (known as) the Puruṣa (the dweller in these habitations) inasmuch as He dwells in these abodes in the form of the embodied soul (and also as their Inner Controller). (37)

In these aforementioned bodies, O king, the Lord is present in different degrees (according to the proportion of intelligence, power etc., manifest in them). Hence (because according to this principle, a human soul manifests divinity in a greater degree than the sub-human creation,) a human being (alone) is really deserving of honour. (Even) human beings are worthy of respect more or less in proportion to the degree of self-consciousness manifest in each (individual case)*.(38)

दृष्ट्वा तेषां मिथो नृणामवज्ञानात्मतां नृप। त्रेतादिषु हरेरर्चा क्रियायै कविभिः कृता।३९।
ततोऽर्चायां हरिं केचित् संश्रद्धाय सपर्यया। उपासत उपास्तापि नार्थदा पुरुषद्विषाम्।४०।
पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः। तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तनुम्।४१।
नन्वस्य ब्राह्मणा राजन्कृष्णस्य जगदात्मनः। पुनन्तः पादरजसा त्रिलोकीं दैवतं महत्।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे सदाचारनिर्णयो नाम चतुर्दशोध्यायः।१४।

Perceiving the inclination among the aforesaid human souls to despise one another, O Yudhiṣṭhira, the image of Śrī Hari was instituted by the wise for worship in Tretā and the following Yugas. (39) Thenceforward some people began to worship Śrī Hari in images with (various) articles of worship, viewing them with great reverence. Though (reverently) worshipped, an image does not yield the desired result to misanthropes. (40) Even among men, O king of kings, the wise recognize a Brāhmaṇa (a member of the priestly class) as eminently worthy of respect. (For) by virtue of (his) asceticism, learning and contentment he preserves the Veda, constituting the body of Śrī Hari. (41) Sanctifying the three worlds (heaven, earth and the aerial region) with the (very) dust of their feet, the Brāhmaṇas, O king are indeed worthy of great adoration even in the eyes of Śrī Kṛṣṇa, the Soul of the universe.(42)

Thus ends the fourteenth discourse entitled "An inquiry into right conduct (continued)", in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

An inquiry into right conduct (concluded)

नारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे। स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः। १।
ज्ञाननिष्ठाय देयानि कव्यान्यानन्त्यमिच्छता। दैवे च तदभावे स्यादितरेभ्यो यथार्हतः। २।
द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा। भोजयेत् सुसमृद्धोऽपि श्राद्धे कुर्यान्न विस्तरम्। ३।
देशकालोचितश्रद्धाद्रव्यपात्रार्हणानि च। सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात्। ४।
देशे काले च सम्प्राप्ते मुन्यन्नं हरिदैवतम्। श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम्। ५।
देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च। अन्नं संविभजन्पश्येत् सर्वं तत् पुरुषात्मकम्। ६।

* This is corroborated by the Śruti text 'पुरुषत्वे चाविस्तरामात्मा' (the self is manifest in a greater degree in human kind).

Nārada began again : Some Brāhmaṇas are devoted to rituals (laid down in the scriptures as pertaining to their grade in society and stage in life), while others , O ruler of men, are intent on (the practice of) austerities. (Still) others are those that have pinned their faith in the study and teaching of the Vedas and other scriptures; while (yet) others are given to the pursuit of Jñāna (spiritual enlightenment) and Yoga or Devotion (each succeeding class being regarded as superior to the preceding one). (1) By one seeking immortality (for oneself or for the departed soul), oblations of food etc., intended for the spirit of a deceased relation (on the occasion of a Śrāddha) as well as for gods in a ritual intended to propitiate the gods should be offered to one devoted to the pursuit of spiritual enlightenment. In the absence of such a Brāhmaṇa (of course) the offering may be given to others (those devoted to rituals etc,) according to their merit (giving preference to the higher types if a choice has to be made). (2) One should feed (only) two Brāhmaṇas in the course of a rite intended to propitiate the gods and three in a ceremony (Śrāddha) in the interest of a deceased relative or (only) one on either occasion. Though very rich, a householder should not invite a large number (of Brāhmaṇas) during a Śrāddha feast. (3) (For) due to (his) feeding alarge number and offering food to his relatives, (the amount of) reverence befitting the place and time (of the ceremony) the (quality of) materials (of food etc, used on the occasion), a worthy recipient (for the offerings) and (the correct procedure of) worship—(all) these cannot be adequately ensured. (4) When a (proper) place and time are available, food fit for (the consumption of) hermits (such as wild rice), offered (in the first instance) to Śrī Hari and (then) served with (due) reverence and in accordance with the scriptural ordinance to a worthy recipient yields the desired fruit (to those who crave for it) and proves (to be a source of) everlasting (good to a seeker of blessedness). (5) Duly distributing the food (cooked on such occasions) among the gods, the Ṛṣis (the seers), the manes and other living beings, one's own self and one's relatives, one should look upon all these as (so many) forms of the Supreme Person. (6)

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित्। मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया। ७।
नैतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम्। न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य यः। ८।
एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः। आत्मसंयमनेऽनीहा जुह्वति ज्ञानदीपिते। ९।
द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि बिभ्यति। एष माकरुणो हन्यादतज्ज्ञो ह्यसुतृब् ध्रुवम्।१०।
तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित्। सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः।११।
विधर्मः परधर्मश्च आभास उपमा छलः। अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत्।१२।
धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः। उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः।१३।
यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात् पृथक्। स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये।१४।

One who knows the essence of piety should not offer meat (to the manes) in a Śrāddha ceremony nor should he eat it (himself). The type of supreme gratification caused (to the manes as well as to the Lord Himself) through cereals fit for (the consumption of) anchorites (because involving no destruction of life) is never brought about through (meat etc., obtained by) the killing of animals. (7) For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body. (8) (That is why) some wise men, (who are) foremost among the knowers of the truth about sacrifices and free from desire offer sacrifices consisting of rituals into the fire of self-control kindled by Knowledge (of the Self). (That is to say, they completely withdraw themselves from external rituals.) (9) Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substances, animals grow apprehensive lest the merciless fellow,

who is ignorant of the truth of the Spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them. (10) Therefore, (remaining ever) contented, he who knows what is right should perform from day to day (his) obligatory and occasional duties even with the cereals fit for (the consumption of) hermits and obtained by force of destiny (rather than undertake big sacrifices involving destruction of life). (11) He who knows (what is) piety should give up Vidharma, Paradharma, Ābhāsa, Upamā (Upadharma) and Chala—these five offshoots of Adharma (vice) (even) as vice (itself, which is directly prohibited). (12) Vidharma is that which interferes with (the pursuit of) one's own prescribed conduct even though practised as a virtue; while Paradharma is that which is prescribed for another (and not for one's own self). A course of conduct recommended in a scripture opposed to the Vedas or intended to deceive another is Upadharma (or Upamā) whereas Chala is that course of conduct which is justified by distorting the sacred texts, (13) (And) that which has been originated by men according to their own whim as apart from the (four established) Āśramas or stages in life is (known by the name of) Ābhāsa. (The aforesaid five surely lead to frustration.) And in whose case has a course of conduct enjoined by one's own innate disposition (on the other hand) not proved capable of alleviating distress? (14)

धर्मार्थमपि नेहेत यात्रार्थं वाधनो धनम्। अनीहानीहमानस्य महाहेरिव वृत्तिदा ।१५।
सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम्। कुतस्तत् कामलोभेन धावतोऽर्थेहया दिशः ।१६।
सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः। शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ।१७।
सन्तुष्टः केन वा राजन्न। वर्तेतापि वारिणा। औपस्थ्यजैह्व्यकार्पण्याद् गृहपालायते जनः ।१८।
असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः। स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ।१९।
कामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात्। जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः ।२०।
पण्डिता बहवो राजन्बहुज्ञाः संशयच्छिदः। सदसस्पतयोऽप्येके असन्तोषात् पतन्त्यधः ।२१।

An indigent man should not endeavour to obtain wealth even for the sake of piety or for maintenance. Effortlessness proves to be a means of subsistence to a man who ceases to strive (even) as it does in the case of a python. (15) How can that (supreme and lasting) happiness which falls to the lot of a contented and effortless man delighting in his own self be enjoyed by one running in all directions in quest of wealth out of greed for objects of sense?(16) To a man ever contented in mind all directions are full of happiness, (just) as there is (complete) security from gravel and thorns etc., for him whose feet are protected by shoes. (17) With what cannot a contented man get on, O Yudhiṣṭhira,say, even with water? It is (only) due to (his) longing for the delights of sex and the palate that a man behaves (knocks about from door to door) like a dog.(18) The glory, learning, austerity and fame of a discontented Brāhmaṇa disappear and his wisdom gets dissipated due to the vagrancy of his senses. (19) A man reaches the end of (is able to conquer) passion through hunger and thirst, and the end of wrath on the appearance of its sequel (in the shape of violence); but he fails to reach the end of greed (even) after conquering the (four) quarters and enjoying the sovereignty of (many) lands. (20) Many a learned man, possessing extensive knowledge and capable of dispelling (others') doubts, O king, and even some heads of assemblies descend into depths of hell through discontent. (21)

असङ्कल्पाज्जयेत् कामं क्रोधं कामविवर्जनात्। अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ।२२।
आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया। योगान्तरायान् मौनेन हिंसां कायाद्यनीहया ।२३।
कृपया भूतजं दुःखं दैवं जह्यात् समाधिना। आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ।२४।
रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च। एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ।२५।

यस्य साक्षाद् भगवति ज्ञानदीपप्रदे गुरौ। मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशौचवत्।२६।
एष वै भगवान्साक्षात् प्रधानपुरुषेश्वरः। योगेश्वरैर्विमृग्याङ्घ्रिर्लोको यं मन्यते नरम्।२७।

One should conquer desire through lack of determination to gratify it, wrath by eschewing desire, greed by looking upon wealth as an evil, fear by pondering the true nature of things (unity of life), grief and infatuation by distinguishing matter from Spirit, hypocrisy through service to exalted souls, impediments (such as worldly gossip) in the path of Yoga (concentration of mind) through (a vow of) silence, violence (to others) through inactivity of body etc., (giving up all efforts for securing religious merit, worldly riches and sensuous enjoyment). (22-23) He should get rid of pain resulting from (other) living beings through compassion (friendly behaviour to those very beings), suffering brought about by divine agencies (natural phenomena) by recourse to composure of mind (calm resignation to the divine will), bodily distemper by dint of Yogic practices (such as breath-control and so on) and sleep by recourse to Sāttvika food etc. (24) (Again,) a man should conquer Rajas (passion) and Tamas (inertia) by dint of Sattva and Sattva through freedom from attachment and indeed all these (the evils enumerated above) with ease through devotion to one's preceptor.(25) Analogous to the bath of an elephant (which throws dust on its body immediately after washing it) is all sacred knowledge possessed by a man who entertains the perverted notion about the teacher—who has conferred on him the light of wisdom and (as such) is no other than the Lord—that he is a mortal (like himself). (26) Just as Śrī Kṛṣṇa, present before you, is the ruler of (both) Prakṛti (primordial Matter), and Puruṣa (the individual soul), and His feet are worthy of being sought after even by masters of Yoga (like Śiva), and yet the world looks upon Him as a human being, so is the case with the preceptor, who is (invariably) the same as the Lord. (27)

षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः। तदन्ता यदि नो योगानावहेयुः श्रमावहाः।२८।
यथा वार्तादयो ह्यर्था योगस्यार्थं न बिभ्रति। अनर्थाय भवेयुस्ते पूर्तमिष्टं तथासतः।२९।

All precepts of the nature of an ordinance (such as those enjoining sacrifices and works of public utility etc.) solely aim at the subjugation of the five senses and the mind. (Even) though aiming at this, they entail (only) fruitless labour if they do not bring in their train the (three) stages of contemplation on the Lord (in the shape of Dhāraṇā, Dhyāna and Samādhi).(28) (Just) as (vocational) pursuits like agriculture (and their rewards in the shape of a bumper crop and so on) do not evidently contribute to Liberation (the object of Yoga or concentration of mind), (on the other hand,) they make for transmigration (which is a positive evil), so do sacrifices and works of public utility (such as digging of wells, tanks and so on) under-taken by him who has his face turned away from God lead to metempsychosis (alone rather than to Liberation). (29)

यश्चित्तविजये यत्तः स्यान्निःसङ्गोऽपरिग्रहः। एको विविक्तशरणो भिक्षुर्भिक्षामिताशनः।३०।
देशे शुचौ समे राजन्संस्थाप्यासनमात्मनः। स्थिरं समं सुखं तस्मिन्नासीतर्ज्वङ्ग ओमिति।३१।
प्राणापानौ सन्निरुन्ध्यात् पूरकुम्भकरेचकैः। यावन्मनस्त्यजेत् कामान् स्वनासाग्रनिरीक्षणः।३२।
यतो यतो निःसरति मनः कामहतं भ्रमत्। ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः।३३।
एवमभ्यसतश्चित्तं कालेनाल्पीयसा यतेः। अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत्।३४।
कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत्। चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित्।३५।

He who is intent upon the subjugation of (his) mind should become a recluse (renounce the world) and live alone in a secluded place, free from attachment and devoid of possession and subsisting on scanty fare obtained by begging. (30) Arranging his seat (consisting of a mat of Kuśa grass, covered by deerskin with a piece of cloth spread on it), O king, on a clean

and level ground, one should squat on it with his body erect in a steady, straight and easy pose, repeating (the mystic syllable) OM. (31) Fixing his gaze on the tip of his nose, he should thoroughly control his expiration and inspiration by (first) inhaling the air, (then) suspending the breath and (finally) exhaling the air (and repeating the process in the same order) till his mind gives up (indulging in diverse desires). (32) A wise man should gradually hold in the heart his roving mind, smitten with desires, withdrawing it from all those objects towards which it goes. (33) The mind of that striver, constantly exerting himself in this way, attains quiescence in a very short time, (even) as a fire without fuel goes out before long. (34) A mind which is no longer agitated by lust etc., (nay,) all whose operations have been completely set at rest and which is immersed in the bliss of absorption into Brahma (the Absolute) will never feel distracted (again). (35)

यः प्रव्रज्य गृहात् पूर्वं त्रिवर्गावपनात् पुनः । यदि सेवेत तान्भिक्षुः स वै वान्ताश्यपत्रपः ।३६।
यैः स्वदेहः स्मृतो नात्मा मर्त्यो विट्कृमिभस्मसात् । त एनमात्मसात्कृत्वा श्लाघयन्ति ह्यसत्तमाः ।३७।
गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ।३८।
आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ।३९।
आत्मानं चेद् विजानीयात् परं ज्ञानधुताशयः । किमिच्छन्कस्य वा हेतोर्देहं पुष्णाति लम्पटः ।४०।

आहुः शरीरं रथमिन्द्रियाणि हयानभीषून् मन इन्द्रियेशम् ।
वर्त्मानि मात्रा धिषणां च सूतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् ।४१।
अक्षं दशप्राणमधर्मधर्मौ चक्रेऽभिमानं रथिनं च जीवम् ।
धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् ।४२।

रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः । मानोऽवमानोऽसूया च माया हिंसा च मत्सरः ।४३।
रजः प्रमादः क्षुन्निद्रा शत्रवस्त्वेवमादयः । रजस्तमःप्रकृतयः सत्त्वप्रकृतयः क्वचित् ।४४।

यावन्नृकायरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।
ज्ञानासिमच्युतबलो दधदस्तशत्रुः स्वाराज्यतुष्ट उपशान्त इदं विजह्यात् ।४५।
नो चेत् प्रमत्तमसदिन्द्रियवाजिसूता नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।
ते दस्यवः सहयसूतममुं तमोऽन्धे संसारकूप उरुमृत्युभये क्षिपन्ति ।४६।

If a recluse, having first retired from (taken leave of) his home—a field for the culture of religious merit, worldly riches and sensuous enjoyment (the first three objects of human pursuit)— seeks after them again, he is indeed a shameless fellow and (virtually) eats what has been vomited. (36) Those very fools who (once) thought of their body as not-self, mortal and sure to be converted into ordure (if left unprotected and allowed to be consumed by carnivorous animals), reduced to the state of worms (if interred and thus allowed to rot) or reduced to ashes (if cremated), treat it (once more) as their (very) self and get others to extol it. (37) Neglect of religious duties on the part of a householder, violation of the vow of chastity etc., on the part of a Brahmacārī (religious student), reversion to a village life on the part of an anchorite and lack of self-restraint on the part of a recluse (are most blame-worthy;)—men guilty of these (aberrations) are indeed the vilest among those embracing (any of) the (four) Āśramas (stages in life). They actually bring their Āśrama to ridicule; out of compassion (for them) one should ignore such men, infatuated (as they are) by the deluding potency of the Lord. (38-39) If a man has come to recognize his self as (one with) the Supreme, he must have (all) his cravings uprooted by this knowledge. Seeking what (gain) and for what purpose should he (then) remain addicted to sensual pleasures and nourish his body ? (40) They

(figuratively) speak of the body as a chariot,* the senses as the horses (drawing the chariot), the mind—the ruler of the senses—as the reins (guiding the horses), the objects of senses (sound, etc.,) as the paths (to be traversed by the horses), reason (or understanding) as the charioteer and the intellect as his capacious seat, (all) made by God. (41) They actually refer to the ten† vital airs as the axletree, (past) virtue and sin (responsible for the existence and functioning of the body) as the two wheels, the Jīva (embodied soul) identifying itself with the body as the owner (occupant) of the chariot, (the mystic syllable) OṀ as his bow, the (pure) Self as the shaft and the Supreme Itself as the mark. (42) Attachment and aversion and cupidity, grief and infatuation, fear, vanity, the feelings of pride and ignominy and a carping spirit, deceitfulness, violence and jealousy, instinctive clinging to worldly life and bodily enjoyments, negligence, hunger and sleep and so on are the enemies (to be conquered). They are (all) born of Rajas (passion) and Tamas (ignorance); (while) sometimes propensities (such as compassion) born of Sattva (the principle of goodness too) prove to be our enemies (as they did in the case of Emperor Bharata—vide V. viii). (43-44) While (yet) the Jīva retains the chariot in the shape of a human body with (all) its appurtenances (in the shape of the senses etc.,) under his control, he should body with (all) its appurtenances (in the shape of the senses etc.) under his control, he should get rid of (all the aforesaid) enemies, wielding the sword of wisdom sharpened with the worship of the feet of most exalted souls and finding his strength in (depending on) Lord Acyuta (alone). (Then,) sated with the bliss which constitutes His very being and tranquil (of mind), he should cast off the chariot (too). (45) Otherwise the unruly horses in the shape of the senses inclined towards the world as well as the charioteer (in the shape of a feeble understanding) lead the unwary occupant of the chariot astray (put him on the path of worldly activity) and betray him to robbers in the shape of the objects of senses. (And) these robbers hurl him, horses, charioteer and all, into the pit of transmigration, dark with ignorance and beset with the great fear of death . (46)

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम्। आवर्तेत प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ।४७।
हिंस्रं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम्। दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ।४८।
एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च। पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ।४९।
द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः। अयनं दक्षिणं सोमो दर्श ओषधिवीरुधः ।५०।
अन्नं रेत इति क्ष्मेश पितृयानं पुनर्भवः। एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते ।५१।
निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः। इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति ।५२।
इन्द्रियाणि मनस्यूर्मौ वाचि वैकारिकं मनः। वाचं वर्णसमाम्नाये तमोङ्कारे स्वरे न्यसेत्।
ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यमुम् ।५३।
अग्निः सूर्यो दिवा प्राह्णः शुक्लो राकोत्तरं स्वराट्। विश्वश्च तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ।५४।
देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः। आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ।५५।

Action recommended in the Vedas is of two kinds : Pravṛtta Karma (that which turns the mind towards worldly objects) and Nivṛtta Karma (that which draws the mind away from the external world and turns it inwards). By means of Pravṛtta Karma one is likely to return to mundane existence (in order to enjoy its fruit); while through Nivṛtta Karma one enjoys immortality (final beatitude). (47) A ritual (such as Śyena-Yāga or hawk-sacrifice) having for

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* Compare the following verses of the Kaṭhopaniṣad:
आत्मान ः रथिनं विद्धि शरीर ः रथमेव तु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च॥
इन्द्रियाणि हयानाहुर्विषया ः स्तेषु गोचरान्। (I. iii. 3-4)

† For the names and respective functions of the vital airs vide footnote below III. vi. 9.

its object the destruction of an enemy, or that conducted by means of material substances, such as Agnihotra (the daily offering of oblations into the sacred fire), as well as Darśa (a fortnightly sacrifice performed on every Amāvasyā, the last day of a dark fortnight when the sun and the moon dwell together) and Pūrṇamāsa (another fortnightly sacrifice performed on the full moon), Cāturmāsya (one of the three sacrifices performed at the beginning of every four months), an animal sacrifice, a Soma sacrifice, Vaiśwadeva (a rite which must be performed by every householder both morning and evening and especially before the midday meal and consists in homage paid to the Viśwedevas) and even so Balikarma (offering, before the daily meal, morsels of cooked food such as rice, bread etc., to certain gods, semi-divine beings, household divinities, spirits, men, birds, other animals and all creatures including even lifeless objects)—(collectively) known as Iṣṭa (sacrificial acts)—and Pūrta (works of public utility) such as the construction of a temple, a garden, a well or a place where water is supplied to wayfarers, cattle and so on—(both) these are designated as Pravṛtta Karma, if they are undertaken from interested motives, and bring uneasiness (of mind) in their train (accompanied as they are by excessive attachment). (48-49) The subtle modification of material substances (thrown into the fire as oblations, and entering into the constitution of an ethereal body), (the deities presiding over) smoke, the night-time, the dark fortnight, the winter half-year (representing the sun's progress south of the equator) and (the sphere of) the moon, (which mark the gradual ascent of the departed soul, and dissolution of the ethereal body (as illustrated by Amāvasyā, when the moon altogether ceases to appear), annual plants and creepers, foodgrains and vital fluid (which mark its gradual descent)—these, O ruler of the earth, make the path* of Pravṛtta Karma (known by the name

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* The idea is that the soul of one devoted to Pravṛtta Karma here is invested after death with an ethereal body made up of the subtle modifications of material substances thrown by him during his lifetime as oblations into the sacred fire; and, united with this body, the soul gradually ascends to the sphere of the moon, being escorted on the way one after another by the deities presiding over smoke, the night-time, the dark fortnight and the winter half-year. Having enjoyed the pleasures of the moon-world (which is a part of heaven) and thus exhausted the merit responsible for its stay there, the soul takes a downward course. As the soul falls from heaven, the ethereal body with which it was clothed in heaven gets dissolved even as the orb of the moon ceases to be visible on an Amāvasyā. Descending on earth with a rain-drop, it enters an annual plant or creeper and appears in the form of a grain. Then, finding its way and getting absorbed into the system of a male human being, it is transformed by stages into the generative fluid, which, on entering the uterus and getting united with the ovum during the process of conception is gradually developed into a male or female embryo. This process of ascent and descent of a human soul devoted to Pravṛtta Karma has been outlined in the verses translated above and is corroborated by the following Śruti text :—

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड् दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥ ५ ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥ ६ ॥ (Chāndogya Upaniṣad V. x. 3-6)

Also compare the following verse of the Bhagavadgītā:—

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

The other path is that in which are stationed the gods presiding over smoke, night, the dark fortnight and the six months of the southward course of the sun; the Yogī (devoted to action with an interested motive and) taking to this path, after death, is led by the above-said gods, one after another, and attaining to the lustre (region) of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

of Pitṛyāna or Dhūmamārga, the Dark Path), characterized by rebirth. Having gone through each one of these stages in the order mentioned above, the soul is reborn on this earth. (50-51) (Only) a member of the twice-born classes (duly) consecrated by (all) the purificatory rites from Garbhādhāna (the ceremony of impregnation performed before conception) down to Antyeṣṭi (the funeral rites perfomed at the crematory) follows this course. Those devoted to Nivṛtta Karma (on the other hand) offer sacrifices in the form of ritual acts (themselves) into (the fire of) the senses lighted by Knowledge (of the Self). (In other words, they look upon the functions of the senses as the manifestation of the senses themselves). (52) (Again,) such a man merges his senses in the mind, representing the thinking faculty; the mind, full of morbid thoughts, in speech (because it is speech in the form of scriptural ordinance etc, that propels the mind to pose as the doer and so on, which is truly speaking only an aberration); speech, in the body of articulate sounds (because it is in these specific forms that speech reveals itself); the latter, in the compound vowel sound OṂ; (the mystical sound) OṂ, in (what is known by the name of) Bindu (the nasal sound); the latter (again) in Nāda (the echo); Nāda, in Prāṇa (the Jīva as associated with the vital air); and the last-named, in Brahma (the all-pervading Spirit). (53) (The deities presiding over) fire, the sun, the day-time, the close of day (eventide), the bright fortnight, the full moon (the closing day of a bright fortnight), the summer half-year (representing the progress of the sun to the north of the equator) and Brahmā* (that mark the ascent of the departed soul to Brahmaloka, the realm of Brahmā, the uppermost and the subtlest sphere of this material universe and representing the climax of material enjoyment), the Viśwa (the soul identifying itself with gross matter), Taijasa (the soul identified with subtle matter), the Prājña (the soul indentified with the causal matter), the Turya (the soul standing as a witness of all these states), so-called because of its being associated with each of these states (as its witness), and Ātmā (the pure Spirit)— the Vedas speak of these as (marking) the path of the gods (also known by the name of Arcirmārga or the Bright Path, which culminates in Liberation). Going through (all) these stages one after another, the tranquil-minded votary of the (supreme) Spirit (God), established in the Self, never returns (to this world). (54-55)

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* Verse 54 likewise delineates the path of the human soul devoted to Nivṛtta Karma. Here the soul of the deceased gradually ascends to the abode of Brahmā (the creator), being conducted on the way by the deities presiding over fire, the sun, the day-time, eventide, the bright fortnight, the full moon and the summer half-year. There it enjoys the luxuries of that realm and finally attains Liberation along with Brahmā. The latter half of this verse outlines the process of Liberation, which commences with the soul, which was till now known by the name of Viśwa, merging its physical body in the astral and remaining identified with the latter, when it is designated as Taijasa. The Taijasa merges its astral body in the causal sheath and enjoys the title of Prājña so long as it remains identified with the causal frame. Then, merging the causal sheath in the all-witnessing Self, which is united with all bodies, it assumes the title of Turya; and finally casting off the role of a witness too, it remains in its primary state as the pure Self or Absolute. In other words, it is shorn of all adjuncts and gets liberated.

This is corroborated by the following texts of the Chāndogya Upaniṣad :—

तद्य इत्थं विदुः। ये चे मेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्यडुदङ्डेति मासाꣳस्तान्॥ १॥
मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति॥ २॥

Also compare the following couplet of the Bhagavadgītā:—

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ (VIII.24)

"(Of the two paths) the one is that in which are stationed the all-effulgent fire-god and the deities presiding over daylight, the bright fortnight and the six months of the northward course of the sun respectively, proceeding along it after death Yogīs, who have known Brahma, being successively led by the above gods, finally reach Brahma."

य एते पितृदेवानामयने वेदनिर्मिते। शास्त्रेण चक्षुषा वेद जनस्थोऽपि न मुह्यति ।५६।
आदावन्ते जनानां सद् बहिरन्तः परावरम्। ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस्त्वयं स्वयम् ।५७।
आबाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः। दुर्घटत्वादैन्द्रियकं तद्वदर्थविकल्पितम् ।५८।
क्षित्यादीनामिहार्थानां छाया न कतमापि हि। न संघातो विकारोऽपि न पृथङ्नान्वितो मृषा ।५९।
धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना। न स्युर्ह्यसत्यवयविन्यसन्नवयवोऽन्ततः ।६०।
स्यात् सादृश्यभ्रमस्तावद् विकल्पे सति वस्तुनः। जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता ।६१।

(Even) he who discerns these two paths presided over by the manes and the gods (respectively)—conclusively and distinctly made known by the Vedas—with the eye of scriptural knowledge never gives way to infatuation even though remaining in (this) body.(56) (For) as a matter of fact, he (the knower of these two paths) himself comprises what exists before (as the cause of) and after (as the background of), outside (viz., the objective universe) and inside (viz., the subject or the ego) all bodies; and he is the high and the low. (Again,) he is the understanding (the cognitive faculty) as well as that which is worth knowing, the word and the thing denoted by it, darkness as well as light. (In other words, there is nothing other than him, which may infatuate him). (57) Even as a reflection is taken to be real, even though (logically) disproved in everyway, so all objective existence (impinging on our senses as material) is (only) fancied to be real (though not real), being difficult to be reconciled with reason. (58) The psycho-physical organism, which is (popularly believed to be) a combination of the (five gross) elements, earth and so on, is indeed none of the following possibilities : it is neither their collection nor compound nor even modification; (for) it is neither distinct from them nor pervaded by them. Hence it is illusory. * (59) The (five gross) elements (the constituent of the body) too cannot exist apart from their finer components (in the shape of the subtle elements) because of their being compounds themselves (whose existence as apart from their components has already been disproved). (And) indeed, in the event of a compound as such being (proved to be) non-existent, a component too ultimately proves to be non-entity;(for there is no proof for the existence of a component other than the fact that the appearance of a compound cannot be otherwise accounted for). (60) (It may be asked here : how do you account for the identity of an individual at different periods if you deny the existence of an individual ? (Our reply to this is that) the delusion about the identity of an individual (whose existence as apart from his limbs along with that of the limbs has just been shown to be a mere illusion) persists (only) so long as we attribute diversity to

* The body of an embodied soul is believed to be a combination of the five elements. Now, that which is supposed to be a combination of two or more units falls under one of the following categories: (1) It may be a mere collection of those units as, for instance, what is known as a thicket is nothing but a collection of shrubs, trees etc., growing close together. (2) Or it may be a compound, i. e., a combination of elements just as water is declared to be a combination of hydrogen and oxygen(3) Or again it may be a modification of two or more substances as, for instance, curds is a modification of milk combined with an acid. An organism falls under none of these three categories. It is neither a mere collection of the five elements of which it is believed to be constituted, as a thicket is of shrubs, trees and so on. For, the shrubs etc., of which a thicket is constituted do not cohere in the same way as the elements do in the case of an organism. Nor can an organism be said to be a compound or modification of the elements. For, a compound or modification of substances must be either distinct from or pervaded by those substances; and an organism cannot in the first place be conceived as altogether different from the elements. If, on the other hand, it is believed to be pervaded by the elements, the question arises: does the whole pervade every part of it in its entirety or only partially ? If it pervades every part in its entirety, even a finger will pass for the entire body. And if it is urged that it pervades every part only partially, there will be no end to the process of partition. Hence the existence of a whole as apart from its parts is only illusory and not real. And since every part is a whole in relation to its own parts the separate existence of the parts too is similarly disproved and thus the whole range of objective existence is proved to preved to be a colossal hoax.

God (the one Reality). The injunctive and interdictory force of the sacred texts (also) remains intact in the same way as the distinction of waking life and sleep persists (even) in the course of a dream. (61)

भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन्स्वानुभूत्येह त्रीन्स्वप्नान्धुनुते मुनिः ।६२।
कार्यकारणवस्त्वैक्यमर्शनं पटतन्तुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ।६३।
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ।६४।
आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ।६५।

Pondering the unity of thought, action and material substances, a contemplative soul shakes off through Self-Realization in this(very) life his three dreams (in the shape of the three states of waking life, dream and deep sleep). (62) To contemplate the substantial unity of causes and effects—on the analogy of (the unity of) cloth and its warp and woof—their diversity being unreal: this is called Bhāvādwaita (unity of thought). (63) To resign with mind, speech and body all (one's) actions to the supreme Spirit directly (without expecting any fruit for one-self), O son of Pṛthā (Kuntī)—this is what is called Kriyādwaita (unity of action). (64) To identify one's own interests and enjoyment with those of one's wife, progeny and other relations as well as of all other embodied souls—this is what is called Dravyādwaita (unity of material substances). (65)

यद् यस्य वानिषिद्धं स्याद् येन यत्र यतो नृप । स तेनेहेत कर्माणि नरो नान्यैरनापदि ।६६।
एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजंस्तद्भक्तिभाङ्नरः ।६७।
यथा हि यूयं नृपदेव दुस्त्यजादापद्गणादुत्तरतात्मनः प्रभोः ।
यत्पादपङ्केरुहसेवया भवानहार्षीन्निर्जितदिग्गजः क्रतून् ।६८।

By whatever means, at whatever place and time and from whatever source a (particular) material is permitted to be acquired by a particular man, O protector of men, he should perform (his allotted) duties (sacrifices etc.,) with that material and no other materials except when in distress. (66) Making his living by his own (vocational) duties enjoined by the Vedas and enumerated before and (similar) other duties, a man blessed with Devotion can attain the realm or state of Śrī Kṛṣṇa (who is present before you), even (though staying) at home, O king. (67) Even as you and your brothers, O king of kings, have been able to get over a series of calamities, (so) difficult to get rid of, by the grace of Lord Śrī Kṛṣṇa, the supreme Spirit, by serving whose lotus-feet you (duly) performed a number of (big) sacrifices (such as Rājasūya and Aśwamedha), having entirely subdued (all opponents including) the elephants guarding the quarters, so shall you cross the ocean of mundane existence also by the grace of Śrī Kṛṣṇa. (68)

अहं पुराभवं कश्चिद् गन्धर्व उपबर्हणः । नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः ।६९।
रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः । स्त्रीणां प्रियतमो नित्यं मत्तस्तु पुरुलम्पटः ।७०।
एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः । उपहूता विश्वसृग्भिर्हरिगाथोपगायने ।७१।
अहं च गायंस्तद्विद्वान् स्त्रीभिः परिवृतो गतः । ज्ञात्वा विश्वसृजस्तन्मे हेलनं शेपुरोजसा ।
याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः ।७२।
तावद्दास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् । शुश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् ।७३।
धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ।७४।

Formerly, in the previous round of creation (the regime of the previous Brahmā), I was (once) born as a Gandharva (celestial musician), Upabarhaṇa by name, highly respected among the Gandharvas. (69) (Most) pleasing to the eye by virtue of (my) comeliness of form,

grace, sweet voice and fragrance, I was most beloved of women and was constantly drunk and excessively fond of women. (70) Once in a sacrificial session commenced by the gods, parties of Gandharvas and Apsarās (celestial dancing girls) were invited by the creators of the universe (Dakṣa, Marīci and others) for (the purpose of) singing the stories of Śrī Hari.(71) Coming to know of that invitation and surrounded by women, I too went there singing (profane songs even on the way without permission). Taking it to be an offence on my part, the creators of the universe cursed me by dint of their ascetic power, saying : "Shorn of (all) splendour, attain you at once the state (body) of a Śūdra, since you have behaved disrespectfully (towards us)." (72) At once I was born of a maid-servant and through service even in that life to sages who were (all) expounders of the Vedas, and thanks to their fellowship I attained the (present) state of a (mind-born) son of Brahmā. (73) I have (thus) explained to you the (course of) conduct prescribed for a married man which is capable of destroying (all) sin, and by (following) which a householder (too) can speedily attain the goal of recluses (viz., final beatitude). (74)

यूयं नृलोके बत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ।७५।
स वा अयं ब्रह्म महद्विमृग्यं कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ।७६।
न यस्य साक्षाद्भवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ।७७।

Oh, exceedingly fortunate (far more fortunate than Prahrāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the Supreme Brahma bodily stays there disguised in the form of a human being. (75) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and preceptor (all in one), is Brahma, (that may be described as) the realization of absolute (unconditioned) supreme Bliss and which is diligently sought after (even) by the great. (76) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brhamā the (lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (77)

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ।७८।
कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः । श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ।७९।
इति दाक्षायणीनां ते पृथग्वंशाः प्रकीर्तिताः । देवासुरमनुष्याद्या लोका यत्र चराचराः ।८०।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम पञ्चदशोऽध्यायः ।१५।

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इति सप्तमः स्कन्धः समाप्तः

——::×::——

हरिः ॐ तत्सत्

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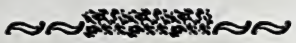
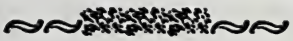
Śrī Śuka went on : Hearing the discourse of the celestial sage (Nārada) as reproduced in the foregoing verses, Emperor Yudhiṣṭhira (the foremost of the Bharatas) felt much delighted and, overwhelmed with love, (duly) worshipped him as well as Śrī Kṛṣṇa (who was present there). (78) Taking leave of Śrī Kṛṣṇa and Yudhiṣṭhira (son of Pṛthā) and honoured by them, the (celestial) sage left (for his abode). (And) Yudhiṣṭhira felt highly amazed to hear of Śrī Kṛṣṇa as (no other than) the supreme Reality. (79) In this way I have related to you separately the accounts of the posterity of the daughters of Dakṣa in which are comprised (the various) orders of animate and inanimate creation, such as gods, demons and human beings. (80)

Thus ends the fifteenth discourse entitled "An inquiry into right conduct (concluded)", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, narrating the story of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.



END OF BOOK SEVEN



ॐ श्रीपरमात्मने नमः

श्रीमद्भागवतमहापुराणम्

अष्टमः स्कन्धः

अथ प्रथमोऽध्यायः

Śrīmad Bhāgavata Mahāpurāṇa

Book Eight

Discourse I

The Manvantaras described

राजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्ताराच्छ्रुतः। यत्र विश्वसृजां सर्गो मनून्यान्वदस्व नः। १।
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः। गृणन्ति कवयो ब्रह्मंस्तानि नो वद शृण्वताम्। २।
यद्यस्मिन्नन्तरे ब्रह्मन्भगवान्विश्वभावनः। कृतवान्कुरुते कर्ता ह्यतीतेऽनागतेऽद्य वा। ३।

The king (Parīkṣit) submitted: I have heard at length in this context, O preceptor, (an account) of the line (daughters' children) of Swāyambhuva Manu (just narrated by you), in which figured the posterity (sons and grandsons) of Marīci and others (the creators of the universe). (Pray,) speak to us (now) about the other Manus (as well). (1) Tell us who are listening (with rapt attention), O holy one, (an account especially) of those Manvantaras with which the learned associate any (particular) descent and exploits of Śrī Hari, the greatest of the great . (2) Relate to us, O holy Brāhmaṇa, what the Lord,(who is) the Protector of the universe, actually did in which past Manvantara, what He is doing now or what He is going to accomplish in which future Manvantara.(3)

ऋषिरुवाच

मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः। आद्यस्ते कथितो यत्र देवादीनां च सम्भवः। ४।
आकूत्यां देवहूत्यां च दुहित्रोस्तस्य वै मनोः। धर्मज्ञानोपदेशार्थं भगवान्पुत्रतां गतः। ५।
कृतं पुरा भगवतः कपिलस्यानुवर्णितम्। आख्यास्ये भगवान्यज्ञो यद्यकार कुरूद्वह। ६।

The sage (Śukadeva) replied: In the current Kalpa (cycle or Brahmā's day) six Manus (Manvantaras), Swāyambhuva and others, have (already) passed. Of these, an account of the first (viz., that presided over by Swāyambhuva Manu) has been narrated to you as well as the story of the creation of gods and other (orders of) creatures such as demons and human beings.(4) (I have told you how) the Lord actually assumed the role of a son to (the

blessed) Ākūti and Devahūti, daughters of the aforesaid (Swāyambhuva) Manu, in order to teach (the former)piety (in the person of Yajña) and (to the latter spiritual) wisdom (in the person of the sage Kapila) respectively. (5) (Of these) I have already related* (to you) the achievement of Kapila (in the shape of instruction in Devotion and spiritual wisdom imparted to Devahūti, which led her to renounce everything and, fixing her thought exclusively on the Lord, attain final beatitude). I shall (now) recount, O chief of the Kurus what Lord Yajña did.(6)

विरक्तः कामभोगेषु शतरूपापतिः प्रभुः। विसृज्य राज्यं तपसे सभार्यो वनमाविशत्। ७।
सुनन्दायां वर्षशतं पदैकेन भुवं स्पृशन्। तप्यमानस्ततो घोरमिदमन्वाह भारत। ८।

Fed up with the enjoyment of sense-objects and having relinquished his kingship, Emperor Swāyambhuva Manu (the spouse of Śatarūpā) withdrew to the forest for (practising) austerities along with his consort. (7) Practising rigid asceticism on the bank of the (river) Sunandā for a hundred years and touching the ground with(only) one foot, he repeated the following (prayer), O scion of Bharata !(8)

मनुरुवाच

येन चेतयते विश्वं विश्वं चेतयते न यम्। यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः। ९।
आत्मावास्यमिदं विश्वं यत् किञ्चिज्जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्।१०।
यं न पश्यति पश्यन्तं चक्षुर्यस्य न रिष्यति। तं भूतनिलयं देवं सुपर्णमुपधावत।११।
न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः। विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत्।१२।
स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः।
धत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते।१३।
अथाग्रे ऋषयः कर्माणीहन्तेऽकर्महेतवे। ईहमानो हि पुरुषः प्रायोऽनीहां प्रपद्यते।१४।
ईहते भगवानीशो न हि तत्र विषज्जते। आत्मलाभेन पूर्णार्थो नावसीदन्ति येऽनु तम्।१५।
तमीहमानं निरहङ्कृतं बुधं निराशिषं पूर्णमनन्यचोदितम्।
नृञ्छिक्षयन्तं निजवर्त्मसंस्थितं प्रभुं प्रपद्येऽखिलधर्मभावनम्।१६।

Manu prayed: Oh, how strange (that) the individual soul does not know Him—although He knows the individual soul—because of whom (whose presence) the world (of matter, viz., the body, senses, mind and so on) is endowed with consciousness but to whom the world does not lend consciousness (He being conscious by His very nature), and who keeps awake(as the witness) while the world is asleep.(9) Whatever animate(or inanimate) creation there exists in the world, all that is pervaded by the (cosmic) Spirit (who not only sustains it but also enlivens it). (Therefore,) live upon what has been assigned (to you) by Him (or what has been consecrated to Him); do not covet the wealth of anyone (else).(10) Flee (for protection) to that self-effulgent Lord, the abode (Inner Controller) of (all) created beings, (and who has been figuratively depicted in the Upaniṣads as) a bird with beautiful wings(dwelling on the tree of this body as an unconcerned witness along with the Jīva, represented as its companion attached to the tree), whom, as the Perceiver (of all), the world (or the sense of sight) cannot perceive(because He is above sense-perception and because the knower cannot be known by the means of knowledge) and whose perception (knowledge) never fails (inasmuch as it constitutes His very being, unlike the consciousness of the finite Jīva, which disappears with the disappearance of its object). (11) The all-pervading Brahma (alone) is that (supreme) Reality to which neither beginning nor end nor middle can be attributed, nay, in whose eye there is neither friend nor foe. (It being the Self

*Vide Book III.

of all), neither inside nor outside(because of Its pervading all), to which (all) these stages (viz., the beginning, middle and end) of the universe are attributable and which is (manifested in the form of)the universe.(12)The aforesaid Lord has the universe for His body and bears innumerable names; He (alone) is true, self-effulgent, unborn and (most) ancient. By His own (creative) Energy (called Māyā, which is unborn like Himself; because Śakti and Śaktimān are identical in essence).He undertakes the creation etc., (namely, maintenance and dissolution as well) of this universe and, having set aside the said Māyā by His (other) Energy (in the shape of consciousness) He remains actionless (in His primary state of Brahmahood). (13) (Because the Lord Himself first undertakes and then withdraws from action in the form of creation etc., of the universe,) therefore, the sages (too likewise) undertake actions (consecrated to the Lord) in the first instance for the sake of actionlessness (Liberation). For a man performing (his) duties (as an offering to the Lord) generally attains liberation (which exonerates one from all duties).(14) The almighty Lord does engage in action, but does not get attached to it inasmuch as He has all His objects accomplished through the realization of His own (blissful) character. (Hence) they who follow in His footsteps never suffer (bondage).(15) I (therefore) take refuge in that Lord, who, though engaging in action is yet (altogether) free from egotism, being all-wise, perfect (in Himself) and (therefore) above (all) cravings and is (absolutely) independent (lit., not impelled by others), (nay,) who teaches humanity (by His own example), (Himself remaining) steadfast to the course of conduct prescribed by Himself because of His being the protector and upholder of righteousness.(16)

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम्। दृष्ट्वासुरा यातुधाना जग्धुमभ्यद्रवन् क्षुधा ।१७।
तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः। यामैः परिवृतो देवैर्हत्वाशासत् त्रिविष्टपम् ।१८।

Śrī Śuka continued: Finding him repeating (as though in a dream in spite of himself) the aforesaid mystical prayer consisting of sacred texts* (based on the Īśāvāsyopaniṣad, forming part of Yajurveda-Saṁhitā), (though) absorbed in profound and abstract meditation, (and therefore oblivious of himself), demons and ogres, impelled by hunger, assailed him on all sides with intent to devour him.(17) Seeing them thus resolved, the all-pervading Śrī Hari, in the form of Lord Yajña (the deity presiding over sacrifices and born of Dharma and Ākūti†), surrounded by (His sons) the gods known as the Yāmas, (appeared there and) slew them and ruled in heaven (as Indra‡, the Lord of paradise).(18)

स्वारोचिषो द्वितीयस्तु मनुरग्नेः सुतोऽभवत्। द्युमत्सुषेणरोचिष्मत्प्रमुखास्तस्य चात्मजाः ।१९।
तत्रेन्द्रो रोचनस्त्वासीद् देवाश्च तुषितादयः। ऊर्जस्तम्भादयः सप्त ऋषयो ब्रह्मवादिनः ।२०।

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* The Upaniṣads, referred to as the crown of the Vedas, have been classified under two heads, viz.,(1)Mantropaniṣads (those forming part of the Saṁhitā portion, consisting of hymns) and (2) Brāhmaṇopaniṣads or those forming part of the Brāhmaṇas or exegetic texts giving rules for the employment of the hymns at particular sacrifices and so on. The Īśāvāsya, the Śwetāśwatara and the Muṇḍaka, Upaniṣads forming part of the Śukla and Kṛṣṇa Yajurveda and Atharvaveda respectively, are thus classed as Mantropaniṣads; while all the rest fall under the category of Brāhmaṇopaniṣads.

† Vide verses 4 and 5 above.

‡We find it mentioned in Book XII. vii. 15 that every Manvantara is presided over by a body of divine administrators consisting of a Manu as its head, a group of gods, the Manu's sons, an Indra ruling over the three worlds, the seven Ṛṣis(seers) and a part manifestation of God Himself. In the first Manvantara of the present Kalpa, known as the Swāyambhuva Manvantara after the name of the Manu presiding over it, the Manu was known as Swāyambhuva (born of Brahmā the creator himself); Priyavrata and Uttānapāda (whose accounts are given in Books V and IV respectively) were his two sons; the gods were known by the name of Yamas; Lord Yajña(a part manifestation of the Lord) Himself held the office of Indra; while Marīci. Atri, Aṅgirā, Pulaha, Kratu, Pulastya, and Vasiṣṭha were the seven seers—vide Book IV.

ऋषेस्तु वेदशिरसस्तुषिता नाम पत्न्यभूत्। तस्यां जज्ञे ततो देवो विभुरित्यभिविश्रुतः ।२१।
अष्टाशीतिसहस्राणि मुनयो ये धृतव्रताः। अन्वशिक्षन्व्रतं तस्य कौमारब्रह्मचारिणः ।२२।

Now Swārociṣa was(the name of) the second Manu,(who was) a son of Agni (the god of fire); while Dyumān, Suṣeṇa, and Rociṣmān were the chief among his sons. (19) In that (Swārociṣa) Manvantara, of course, the Indra was known by the name of) Rocana; while Tusita and others (*viz.*, Toṣa, Pratoṣa, Santoṣa Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna and Sudeva) were the gods. Ūrja (son of Vasiṣṭha) Stambha (son of Kaśyapa, a lord of created beings) and others (namely, Prāṇa, Bṛhaspati, Atri, Datta, also known as Dattātreya, son of Atri, and Cyavana) were the seven seers, (all) expositors of the Vedas.(20) Again, the wife of the sage Vedaśirā was named Tuṣitā. Through her from (the loins of) that sage appeared the Lord Himself, known all over by the name of Vibhu. (21) Eighty-eight thousand sages, who had(all) undertaken a vow of austerity, followed the example of the aforesaid Lord, who had remained a bachelor since His (very) boyhood.(22)

तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः। पवनः सृञ्जयो यज्ञहोत्राद्यास्तत्सुता नृप ।२३।
वसिष्ठतनयाः सप्त ऋषयः प्रमदादयः। सत्या वेदश्रुता भद्रा देवा इन्द्रस्तु सत्यजित् ।२४।
धर्मस्य सूनृतायां तु भगवान्पुरुषोत्तमः। सत्यसेन इति ख्यातो जातः सत्यव्रतैः सह ।२५।
सोऽनृतव्रतदुःशीलानसतो यक्षराक्षसान्। भूतद्रुहो भूतगणांस्त्ववधीत् सत्यजित्सखः ।२६।

The third Manu, son of (the celebrated Emperor)Priyavrata, was known as Uttama. Pavana, Sṛñjaya, Yajñahotra and others were his sons, O Parīkṣit ! (23)Pramada and others, sons of Vasiṣṭha, were the seven seers. The Satyas, he Vedaśrutas and the Bhadras were the (names of the three groups of) gods; while the Indra was (known by the name of) Satyajit.(24) Again,from (the loins of) Dharma (the god of piety) through (his wife) Sūnṛtā appeared along with (the class of gods known as) the Satyavratas, the Supreme Person (Himself) celebrated by the name of Lord Satyasena. (25) And with Satyajit (the then Indra) as His helpmate. He killed the wicked Yakṣas and Rākṣasas, who were vowed to mendacity and given to evil ways, as well as hosts of evil spirits who were enemies of created beings.(26)

चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः। पृथुः ख्यातिर्नरः केतुरित्याद्या दश तत्सुताः ।२७।
सत्यका हरयो वीरा देवास्त्रिशिख ईश्वरः। ज्योतिर्धामादयः सप्त ऋषयस्तामसेऽन्तरे ।२८।
देवा वैधृतयो नाम विधृतेस्तनया नृप। नष्टाः कालेन यैर्वेदा विधृताः स्वेन तेजसा ।२९।
तत्रापि जज्ञे भगवान्हरिण्यां हरिमेधसः। हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ।३०।

The fourth Manu, Tāmasa by name, was a brother of Uttama. Pṛthu, Khyāti, Nara, Ketu and others were his ten sons. (27) The Satyakas, the Haris and the Vīras were (the three groups of) the gods; Triśikha was (the name of) their ruler (Indra); while Jyotirdhāma and others (viz., Pṛthu, Kāvya or Śukrācrāya, Caitra, Agni, Dhanada and Pīvara) were the seven seers in that Manvantara, which went by the name of Tāmasa.(28) The (other) gods (in that Manvantara), Vaidhṛtis by name, were the sons of Vidhṛti, by whom the Vedas, that had been lost (forgotten) in course of time, were preṣerved (retained in their memory) by their own intellectual calibre, O king ! (29) In that Manvantara the Lord too was born through Hariṇī from (the loins of) the sage Harimedhā (her husband) and was named Śrī Hari, by whom the (celebrated) leader of (a herd of) elephants was extricated from (the grip of) an alligator. (30)

राजोवाच

बादरायण एतत् ते श्रोतुमिच्छामहे वयम्। हरिर्यथा गजपतिं ग्राहग्रस्तममूमुचत्।३१।

तत्कथा सुमहत् पुण्यं धन्यं स्वस्त्ययनं शुभम्। यत्र यत्रोत्तमश्लोको भगवान्गीयते हरिः।३२।

The king (Parīkṣit) submitted : O son of Bādarāyaṇa (the sage Vedavyāsa, so-called because he had his abode in a thicket of jujube trees), we long to hear from you the story as to how Śrī Hari delivered the (said) king of elephants, seized by an alligator. (31) That (alone) of (all) stories is highly sacred, praiseworthy, conducive to blessedness and auspicious, in which Lord Śrī Hari of excellent renown is celebrated. (32)

सूत उवाच

परीक्षितैवं स तु बादरायणिः प्रायोपविष्टेन कथासु चोदितः।

उवाच विप्राः प्रतिनन्द्य पार्थिवं मुदा मुनीनां सदसि स्म शृण्वताम्।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः।१।

Sūta went on : Thus urged by Parīkṣit, who sat determined to die (of starvation to make amends for the indignity offered by him to a holy sage absorbed in meditation by throwing a dead serpent on his person), to continue his discourses (on the pastimes of the Lord), the sage Śukadeva (son of Bādarāyaṇa,) O Brāhmaṇas, congratulated the emperor and joyously spoke (as follows) in that assembly of sages who were (all) listening (with rapt attention). (33)

Thus ends the first discourse, forming part of the story of the (various) Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वितीयोऽध्यायः

Discourse II

The lord of elephants is caught in the grip of an alligator

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विश्रुतः। क्षीरोदेनावृतः श्रीमान्योजनायुतमुच्छ्रितः। १।

तावता विस्तृतः पर्यक् त्रिभिः शृङ्गैः पयोनिधिम्। दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः। २।

अन्यैश्च कुकुभः सर्वा रत्नधातुविचित्रितैः। नानाद्रुमलतागुल्मैर्निर्घोषैर्निर्झराम्भसाम् । ३।

स चावनिज्यमानाङ्घ्रिः समन्तात् पयऊर्मिभिः। करोति श्यामलां भूमिं हरिन्मरकताश्मभिः। ४।

सिद्धचारणगन्धर्वविद्याधरमहोरगैः । किन्नरैरप्सरोभिश्च क्रीडद्भिर्जुष्टकन्दरः। ५।

यत्र संगीतसन्नादैर्नदद्गुहममर्षया। अभिगर्जन्ति हरयः श्लाघिनः परशङ्कया। ६।

नानारण्यपशुव्रातसङ्कुलद्रोण्यलङ्कृतः । चित्रद्रुमसुरोद्यानकलकण्ठविहङ्गमः । ७।

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः। देवस्त्रीमज्जनामोदसौरभाम्बुनिलैर्युतः । ८।

Śrī Śuka began again : There was a great mountain, celebrated by the name Trikūṭa, (which was) encircled by the ocean of milk rich in mineral wealth and was ten thousand Yojanas (or eighty thousand miles) high, O Parīkṣit ! (1) Wide to the same extent (as its height) on all sides, it stood illuminating the ocean (around), the (four) cardinal points as well

as the sky with (its) three (principal) peaks of silver, steel and gold (respectively), and lending charm to all the quarters with (its) other peaks rendered picturesque by (their wealth of) precious stones and minerals(of diverse colours), by (their) trees, creepers and shrubs of various description as well as by the murmuring sound of the water of their cascades. (2-3) With its foot being (constantly) washed by the waves of the ocean on every side, the mountain made the lowlands (enclosing it) look dark green (as if covered by turf) by its emeralds scattered on all sides (by the corrosive action of the waves). (4) Its caves were frequented by sporting Siddhas (a class of demigods endowed with mystic powers from their very birth), Cāraṇas (celestial bards), Gandharvas (celestial musicians), Vidyādharas (celestial artistes) and great Nāgas(serpent-demons having a human face and serpent-like body) as well as by Kinnaras (another class of celestial musicians with a human figure and the head of a horse or *vice versa*), and Apsarās(celsestial nymphs). (5) There haughty lions roared in indignation aroused by the suspected presence of another lion, with their face turned towards the part where the caves echoed with the music (of the Kinnaras etc.). (6) The mountain looked charming with (its) valleys infested by herds of wild beasts of various description. And birds sweetly warbled in (its) celestial gardens rich in a variety of trees.(7) It was adorned with rivers and lakes of limpid water and banks carpeted with the sands of gems and fanned by breezes charged with drops of water scented with the fragrance lent to it by the bathing of celestial ladies.(8)

तस्य द्रोण्यां भगवतो वरुणस्य महात्मनः । उद्यानमृतुमन्नाम आक्रीडं सुरयोषिताम् । ९ ।
सर्वतोऽलङ्कृतं दिव्यैर्नित्यं पुष्पफलद्रुमैः । मन्दारैः पारिजातैश्च पाटलाशोकचम्पकैः ।१०।
चूतैः प्रियालैः पनसैराम्रैराम्रातकैरपि । क्रमुकैर्नालिकेरैश्च खर्जूरैर्बीजपूरकैः ।११।
मधूकैः सालतालैश्च तमालैरसनार्जुनैः । अरिष्टोदुम्बरप्लक्षैर्वटैः किंशुकचन्दनैः ।१२।
पिचुमन्दैः कोविदारैः सरलैः सुरदारुभिः । द्राक्षेक्षुरम्भाजम्बूभिर्बदर्यक्षाभयामलैः ।१३।
बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लातकादिभिः । तस्मिन्सरः सुविपुलं लसत्काञ्चनपङ्कजम् ।१४।
कुमुदोत्पलकह्लारशतपत्रश्रियोर्जितम् । मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः ।१५।
हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि । जलकुक्कुटकोयष्टिदात्यूहकुलकूजितम् ।१६।
मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः । कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् ।१७।
कुन्दैः कुरबकाशोकैः शिरीषैः कुटजेङ्गुदैः । कुब्जकैः स्वर्णयूथीभिर्नागपुन्नागजातिभिः ।१८।
मल्लिकाशतपत्रैश्च माधवीजालकादिभिः । शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः ।१९।

In a (particular) valley of that mountain there existed a garden belonging to the glorious and high-souled Varuṇa (the god of water), which bore the name of Ṛtumān and was the sporting-ground of celestial ladies. (9) On all sides it was graced with celestial trees ever full of flowers and fruits and was fenced with Mandāras (acacias), Pārijātas (coral trees), Pāṭalas, Aśokas and Campakas, different species of mangoes, Priyālas and Panasas (bread-fruit trees) as well as with Āmrātakas (hog-plum trees), Kramukas (arecas) and cocoanut-trees, date-palms and Bījapūras (citrons), Madhūkas, Śālas, Palmyras, Tamālas, Asanas, Arjunas, Ariṣṭas (soap-berries), Udumbaras, Plakṣas,banyan trees, Kiṁśukas and sandal-trees, Nimba-trees, Kovidāras, Saralas (a species of pine trees), deodars, vines, sugar-canes, plantains and rose-apples, plum-trees, Akṣas, the yellow myrobalan and myrobalan trees, Bilvas (wood-apples), Kapitthas and Jambīras (lemons),as well as by Bhallātakas (the marking- nut trees) and so on. In that garden there existed a very extensive lake studded with splendid golden lotuses. (10—14) It looked grand with the splendour of lilies and lotuses of various species (such as Utpalas, Kalhāras and Śatapatras) and was

resonant with the humming of intoxicated bees as well as by sweetly warbling birds. (15) It was swarmed by swans and Kāraṇḍavas(a variety of ducks) as well as by Cakravākas (ruddy geese) and cranes, and resounded with the noise of swarms of water-fowls, Koyaṣṭis (paddy-birds) and Cātakas.(16) Its water was overlaid with the pollen of lotuses shaking with the movements of fishes and tortoises and was hemmed in with Kadambas, canes, Nalas (a species of reeds), Nīpas (a variety of Kadambas) and Vañjulas. (17) It looked most charming with its Kundas (a species of jasmine), Kurabakas (red amaranths), Aśokas, Śirīṣas, Kuṭajas, Ingudīs, Kubjakas, Swarṇayūthīs (yellow jasmines), Nāgas,Punnāgas and Jātis, Mallikās and Śatapatras, Mādhavīs (spring- flowers), Jālakas etc., as well as with other trees growing on its margin and bearing flowers and fruits during all the seasons. (18-19)

तत्रैकदा तद्गिरिकाननाश्रयः करेणुभिर्वारणयूथपश्चरन् ।
सकण्टकान् कीचकवेणुवेत्रवद् विशालगुल्मं प्ररुजन्वनस्पतीन् ।२०।
यद्गन्धमात्राद्धरयो गजेन्द्रा व्याघ्रादयो व्यालमृगाः सखड्गाः ।
महोरगाश्चापि भयाद् द्रवन्ति सगौरकृष्णाः शरभाश्चमर्यः ।२१।
वृका वराहा महिषर्क्षशल्या गोपुच्छसालावृकमर्कटाश्च ।
अन्यत्र क्षुद्रा हरिणाः शशादयश्चरन्त्यभीता यदनुग्रहेण ।२२।
स घर्मतप्तः करिभिः करेणुभिर्वृतो मदच्युत्कलभैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन् निषेव्यमाणोऽलिकुलैर्मदाशनैः ।२३।
सरोऽनिलं पङ्कजरेणुरूषितं जिघ्रन्विदूरान्मदविह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत् सरोवराभ्याशमथागमद् द्रुतम् ।२४।
विगाह्य तस्मिन्नमृताम्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।
पपौ निकामं निजपुष्करोद्धृतमात्मानमद्भिः स्नपयन्गतक्लमः ।२५।
स्वपुष्करेणोद्धृतशीकराम्बुभिर्निपाययन्संस्नपयन्यथा गृही ।
घृणी करेणूः कलभांश्च दुर्मदो नाचष्ट कृच्छ्रं कृपणोऽजमायया ।२६।

In that garden, one day, the leader of a herd of elephants, that had its abode in the forest of that mountain, was roaming about with (a number of) female elephants, breaking (its) thorny trees and a large thicket consisting of various types of bamboos (such as Kīcakas) and canes.(20) Perceiving it by scent alone, lions and (other) leaders of elephants, tigers and other beasts of prey, including rhinoceroses, and even huge serpents, black and white Śarabhas (eight-footed animals, now extinct, represented as stronger than the lion and the elephant) and Camarīs (female yaks) took to flight out of fear. (21)The weaker animals, viz., wolves,boars, bisons, bears, porcupines, baboons, hyenas and monkeys as well as antelopes,hares etc., fearlessly roamed about elsewhere (outside the range of its sight) by its sufferance.(22) Surrounded by (other) elephants (of its herd) and female elephants (too) and followed by their youngs, the elephant, that was emitting temporal fluid (all along) and was consequently being dogged by swarms of black-bees that fed on that fluid, was shaking the mountain on every side by its (huge) weight. Scenting from a long distance the breeze blowing from the lake—charged as it was with the pollen of lotuses—and accompanied by its herd, which was (likewise) oppressed with thirst, the elephant now swiftly made to the vicinity of the lake, afflicted as it was by heat, its eyes rolling under the influence of that temporal fluid.(23-24) Making its way into the lake, bathing itself with its water, and thus relieved of fatigue, it drank to its satisfaction the clear and nectar-like water perfumed with the pollen of golden and blue lotuses with the tip of its proboscis. (25) Spraying the female

elephants as well as their youngs with drops of water drawn by its own trunk and making them drink it, full of compassion (as it was for its herd), like a householder, the proud elephant, infatuated by the deluding potency of the eternal Lord, did not foresee the (impending) peril.(26)

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो बलीयांश्चरणे रुषाग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे ।२७।
तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा बलीयसा ।
विचुक्रुशुर्दीनधियोऽपरे गजाः पार्ष्णिग्रहास्तारयितुं न चाशकन् ।२८।
नियुध्यतोरेवमिभेन्द्रनक्रयोर्विकर्षतोरन्तरतो बहिर्मिथः ।
समाः सहस्रं व्यगमन् महीपते सप्राणयोश्चित्रममंसतामराः ।२९।

Directed by destiny, O protector of men, some very powerful alligator indignantly seized the elephant by the foot in that lake. Thus fallen into adversity by the will of Providence, that mighty elephant struggled to the utmost of its strength (to shake off the enemy's hold). (27) Perceiving the leader of their herd being thus forcibly dragged by the mighty foe, and unable to help itself, the female elephants, whose mind was (greatly) perplexed, (merely) shrieked; while the other elephants, even though they tried (their utmost) to help their leader (from behind), could not liberate it. (28) While the lord of elephants and the alligator were thus contending and pulling each other, the one outside and the other inside, both remaining alive, a thousand years rolled by, O ruler of the earth. The gods (too) looked upon this (event) as (something) strange. (29)

ततो गजेन्द्रस्य मनोबलौजसां कालेन दीर्घेण महानभूद् व्ययः ।
विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः ।३०।
इत्थं गजेन्द्रः स यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत ।३१।
न मामिमे ज्ञातय आतुरं गजाः कुतः करिण्यः प्रभवन्ति मोचितुम् ।
ग्राहेण पाशेन विधातुरावृतोऽप्यहं च तं यामि परं परायणम् ।३२।
यः कश्चनेशो बलिनोऽन्तकोरगात् प्रचण्डवेगादभिधावतो भृशम् ।
भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णने गजेन्द्रोपाख्याने द्वितीयोऽध्यायः ।२।

After this (due to lack of nourishment, however,) there came about a great depletion of spirit, strength and vitality of the king of elephants, as it was being dragged in water for (such) a long time and was now languishing; while in the case of the alligator (that had its abode in water and derived its nourishment from water) all this (strength etc.), turned out to be otherwise (came to be redoubled). (30)When the lord of elephants, that looked upon the body (alone) as its self, unexpectedly came face to face with this danger to life and felt (absolutely) powerless, and incapable of liberating itself (from the hold of its enemy), it pondered for a long time and presently arrived at the following conclusion.(31) (The elephant said to itself,) "These, my kith and kin, have no power to extricate me, fallen in distress (as I am); how (then) can the female elephants do it ? (Therefore,) entrapped as I am in the snare of Providence in the shape of the alligator, even I (a beast) flee (for protection) to the Supreme, the ultimate refuge (of all). (32) Whosoever being the almighty Lord Protects on every side a suppliant very much afraid of the powerful serpent in the form of Death, possessed of terrible speed and advancing in every direction, and from fear of whom Death

(himself) runs to and fro (to devour living beings), let us approach Him as our asylum."(33)

Thus ends the second discourse, hinging on the legend of the king of elephants forming part of the story of the Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ तृतीयोऽध्यायः

Discourse III

The leader of the elephants extols the Lord and is rescued from the dangerous situation

श्रीशुक उवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि। जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम्। १ ।

Śrī Śuka resumed: Having thus resolved by force of reason and steadied the mind in the region of the heart, the king of elephants proceeded (mentally) to repeat the (following) excellent prayer(worth repeating again and again), learnt by heart in its previous incarnation (as king Indradyumna).* (1)

गजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम्। पुरुषायादिबीजाय परेशायाभिधीमहि। २ ।
यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम्। योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम्। ३ ।
यः स्वात्मनीदं निजमाययार्पितं क्वचिद् विभातं क्व च तत् तिरोहितम्।
अविद्धदृक् साक्ष्युभयं तदीक्षते स आत्ममूलोऽवतु मां परात्परः। ४ ।
कालेन पञ्चत्वमितेषु कृत्स्नशो लोकेषु पालेषु च सर्वहेतुषु।
तमस्तदाऽऽसीद् गहनं गभीरं यस्तस्य पारेऽभिविराजते विभुः। ५ ।
न यस्य देवा ऋषयः पदं विदुर्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम्।
यथा नटस्याकृतिभिर्विचेष्टतो दुरत्ययानुक्रमणः स मावतु। ६ ।
दिदृक्षवो यस्य पदं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवः।
चरन्त्यलोकव्रतमव्रणं वने भूतात्मभूताः सुहृदः स मे गतिः। ७ ।
न विद्यते यस्य च जन्म कर्म वा न नामरूपे गुणदोष एव वा।
तथापि लोकाप्ययसंभवाय यः स्वमायया तान्यनुकालमृच्छति। ८ ।
तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये। अरूपायोरुरूपाय नम आश्चर्यकर्मणे। ९ ।
नम आत्मप्रदीपाय साक्षिणे परमात्मने। नमो गिरां विदूराय मनसश्चेतसामपि। १०।
सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता। नमः कैवल्यनाथाय निर्वाणसुखसंविदे। ११।
नमः शान्ताय घोराय मूढाय गुणधर्मिणे। निर्विशेषाय साम्याय नमो ज्ञानघनाय च। १२।
क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे। पुरुषायात्ममूलाय मूलप्रकृतये नमः। १३।

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* Vide Discourse IV.

सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे । असताच्छाययोक्ताय सदाभासाय ते नमः ।१४।

नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।

सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ।१५।

गुणारणिच्छन्नचिदूष्मपाय तत्क्षोभविस्फूर्जितमानसाय ।

नैष्कर्म्यभावेन विवर्जितागमस्वयंप्रकाशाय नमस्करोमि ।१६।

The king of elephants (mentally) prayed: We mentally offer (our) salutation to that all-powerful supreme Lord—denoted by the mystical syllable Oṁ—because of whom (animated by whom) this (psycho-physical) organism appears as conscious and who enters the (various) bodies (as their causes) in the shape of Prakṛti (primordial Matter) and Puruṣa (the Spirit). (2) I (mentally) approach(for protection) that self- existent Lord in whom (as its ground) this universe rests, from whom it has emanated, by whom and by whose instrumentality it is brought into existence, (nay,) who Himself constitutes this universe, and (yet) who is beyond this phenomenal existence as well as its unmanifest Cause (Prakṛti).(3) May that self-revealed Lord protect me—He who transcends (reveals) even the revealing agencies (the eye, mind and so on), and who because of His unobstructed vision regards as a (disinterested) witness this aforesaid universe, projected (evolved) in His own Self by His creative energy, both when sometimes (at the time of creation) it becomes manifest, and when at other times it likewise gets screened from view (at the time of dissolution being merged in Prakṛti). (4) (At the time of final dissolution) when (all) the (fourteen)* spheres and (the bodies of) their guardians (Brahmā and others) are reduced to the state of (their causes,) the five (gross) elements (earth, water, fire, air and ether) and all the causes (viz., the five gross elements, the five subtle elements, the five senses of perception, the five organs of action, the mind, the ego and the Mahat-tattva or the principle of Cosmic Intelligence) get dissolved (into their ultimate Cause, Prakṛti or primordial Matter) by lapse of time (to the extent of two Parārdhas, the lifetime of a Brahmā), impenetrable (incomprehensible) and fathomless darkness (ignorance in the shape of the Unmanifest) prevails at that time. May that all-pervading Lord protect me, who sheds His lustre all round (even) beyond that darkness, nay, whose reality (even) gods and seers cannot comprehend—any more than an ordinary spectator can discover the identity of an actor acting differently in diverse appearances—much less can any(other ordinary and ignorant) creature know or describe it, His course of conduct being hard to fathom.(5-6) He alone is my refuge, whose most auspicious nature (even) contemplative souls that have completely shaken off (all) attachment and are identified with, and benevolently disposed towards, (all) created beings and exceedingly pious (in character) are eager to perceive, for which they scrupulously observe in the woods (away from the bustle of worldly life) sacred vows(of continence etc.), beyond the capacity of ordinary people. (7) Hail, hail to that all perfect supreme Lord of infinite potencies and wonderful activity, devoid of form, yet possessed of innumerable forms, for whom there is neither birth (brought about by past Karma) nor actions(inspired by the sense of doership), neither name nor form (when He is conceived of as devoid of attributes), and

* The fourteen worlds comprise the seven higher worlds, viz., (1)Bhūrloka (the earth); (2) Bhuvarloka (the space between the earth and the sun, inhabited by Munis, Siddhas and so on);(3) Swarloka (Indra's heaven above the sun or between the sun and the pole-star); (4) Maharloka(a region above the pole-star and inhabited by Bhṛgu and the other sages who survive the destruction of the three lower worlds); (5) Janaloka (inhabited by the sage Sanaka and his three brothers—Sanandana, Sanātana and Sanatkumāra); (6) Tapoloka (inhabited by ascetic sages) and (7) Brahmaloka (the realm of Brahmā, the creator, ascent to which exempts one from rebirth); and the seven lower worlds called in the order of their descent below the earth as (1) Atala, (2) Vitala, (3)Sutala, (4)Talātala, (5)Mahātala, (6)Rasātala and (7)Pātāla, which have already been described in detail in Book V (Discourse 24).

in whom there is neither merit nor demerit, nevertheless who assumes (all) these from time to time (according to the exigencies of time) by His own Māyā (will-power) for the destruction and creation of the world. (8-9) Salutations to the supreme Spirit who is revealed by His own Self (requires no other light to reveal Himself) and stands as the witness (of all) ! Greetings to Him who is entirely beyond (the ken of) speech and mind and the (diverse) faculties of mind !! (10) (My) bow to Him who is attainable by a wise man through purity of mind acquired by means of cessation from worldly activity (and by means of devotional practices), who is the Lord (Bestower) of final beatitude and (also) constitutes the realization of the bliss of final beatitude. (11) Hail to Him who having adopted the characteristics of the (three)modes of Prakṛti, (severally) appears as serene, dreadful and infatuated, but who is (really) destitute of (all) difference and uniform (in every respect). Hail to Him who is wisdom crystallized (as distinguished from Prakṛti, which, though undifferentiated and uniform like Him, is devoid of consciousness).(12) (My) bow to You, the Knower of (all) psycho-physical organisms, the Ruler and Witness of all ! Salutations to the Source of all Jīvas (embodied souls) as well as of Prakṛti (the ultimate cause of the universe), because existent before them all.(13) (My) greetings to You, the Perceiver of all the senses of perception as well as of their objects, the Source of all (the varieties of) cognitions, who are indicated (even as a material body by its reflection) by the phenomenal existence (in the shape of the psycho-physical organism) as well as by Nescience (the root of all phenomena) inasmuch as it is You who are reflected in the shape of existence (in every phenomena).(14) Hail, hail to You, the Cause of all (effects), Yours If without a cause, and a wondrous cause (in the sense that unlike other causes You remain unchanged even though assuming the form of the universe). Salutations to You, constituting the great ocean to which all Tantras (such as the Pāñcarātra) and Vedas (like so many streams) are directed, the embodiment of final beatitude, the refuge of the great !! (15) I bow to the Lord, who is the fire of Consciousness hidden in the Araṇis (pieces of wood used for kindling fire by attrition) of the Guṇas (the modes of Prakṛti), whose creative will is aroused when the equilibrium of the Guṇas is disturbed, and who reveals Himself of His own accord to (the mind of) those (enlightened souls) who have kept at a distance (the injunctions and interdictions of) the Śāstras by dint of contemplation on the truth of the Spirit.(16)

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।
स्वांशेन सर्वतनुभृन्मनसि प्रतीतप्रत्यग्दृशे भगवते बृहते नमस्ते ।१७।
आत्मात्मजाप्तगृहवित्तजनेषु सक्तैर्दुष्प्रापणाय गुणसङ्गविवर्जिताय ।
मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ।१८।
यं धर्मकामार्थविमुक्तिकामा भजन्त इष्टां गतिमाप्नुवन्ति ।
किं त्वाशिषो रात्यपि देहमव्ययं करोतु मेऽदभ्रदयो विमोक्षणम् ।१९।
एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ।२०।
तमक्षरं ब्रह्म परं परेशमव्यक्तमाध्यात्मिकयोगगम्यम् ।
अतीन्द्रियं सूक्ष्ममिवातिदूरमनन्तमाद्यं परिपूर्णमीडे ।२१।

(My) bow to the Lord of boundless compassion who is not only ever free (Himself) but is also capable of finally undoing the cords(of ignorance) binding the beast-like (ignorant) souls akin to me fallen at His mercy, nay, who knows no weariness (in doing this work)! (My greetings to You, the almighty and infinite Lord, who by a part of Your being appear as the Inner Controller in the mind of all embodied souls !!(17) Hail to the all-powerful Lord Who,

being entirely free from attachment to the objects of senses, is (consequently) unattainable by those attached to their body, children, friends, house, wealth and kinsmen and Who, being consciousness itself, is constantly contemplated upon by emancipated souls in their own heart.(18) May that Lord of unbounded mercy bring about my complete deliverance (from the clutches of this monster as well as from the bondage of worldly existence), by worshipping Whom those seeking religious merit, objects of sensuous enjoyment, (worldly) riches and final beatitude attain their desired goal, nay, Who grants them other (unexpected) boons (too) as well as an undecaying (divine) body (in which they sport with Him). (19) I glorify that imperishable, all-pervading, (most) subtle (mysterious), infinite and absolutely perfect Supreme, the (very) First principle, the Ruler(even) of the greatest (Brahmā, Śiva and so on), Who, though unmanifest (to those who do not worship Him) is attainable (by His worshippers) through Yoga (concentration of mind) directed towards the supreme Spirit (Himself), Who is beyond the(range of the material) senses and (though near at hand, being our very self) appears as though exceedingly remote (being veiled by His deluding potency), and from whom people exclusively devoted to Him, (nay,) even those who have sought shelter in the Lord do not seek any boon (in the shape of religious merit and so on), but are immersed in an ocean of bliss while singing His most marvellous and highly auspicious stories.(20-21)

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः। नामरूपविभेदेन फल्व्या च कलया कृताः।२२।

यथार्चिषोऽग्नेः सवितुर्गभस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिषः।

तथा यतोऽयं गुणसंप्रवाहो बुद्धिर्मनः खानि शरीरसर्गाः।२३।

स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढो न पुमान् न जन्तुः।

नायं गुणः कर्म न सन्न चासन्निषेधशेषो जयतादशेषः।२४।

जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभयोन्या।

इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम्।२५।

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम्। विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम्।२६।

योगरन्धितकर्माणो हृदि योगविभाविते। योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम्।२७।

नमो नमस्तुभ्यमसह्यवेगशक्तित्रयायाखिलधीगुणाय।

प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाप्यवर्त्मने।२८।

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम्। तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम्।२९।

The Lord by whose minutest ray (all) the gods with Brahmā as their head, the (four) Vedas and (both) the animate and inanimate worlds have been created with an infinite variety of names and forms and from whom, the self-luminous One, this phenomenal world—which is(nothing but) a modification of the three Guṇas, consisting as it does of the intellect, the mind, the (ten) Indriyas (the five senses of perception and the five organs of action), the bodies with which a Jīva is invested in the course of its mundane existence—emanates and into Whom it returns in the same way as flames emanate again and again from fire and rays from the sun, and then return (into the fire and the sun respectively)—that Lord is, really speaking, neither a god nor a demon nor a human being nor again an animal; He is neither a female nor a male nor a person of neither sex nor is He an asexual creature, He is neither an attribute nor an action, neither an effect nor a cause. He is that which remains (as the basis of negation) after everything else has been negated, and (yet) constitutes all. May He reveal Himself (for bringing about my release) ! (22—24) I do not long to survive (by being extricated from the grip of this alligator); what have I to do here (in this mortal world) with this elephant-life, enveloped as it is with ignorance in and out ? I (for my part only) seek the lifting of the

veil (of ignorance) that screens the light (knowledge)of the Spirit, and the tearing of which is not possible by (the destructive influence of) time (but by spiritual enlightenment alone).(25) Such as I am, I (simply) bow to that all-pervading Spirit which not only creates the universe but (also) constitutes the universe and is yet other than the universe, (nay), which toys with the universe and is the Soul (Inner Controller) of the universe, which is devoid of birth(etc.), and is the supreme goal (of all). (26) (Again), I do homage to that Master of Yoga (supernatural Powers) whom Yogīs,(mystics or those practising concentration of mind), that have burnt the (entire stock of) their Karma (past actions) by means of Devotion, directly perceive in their heart purified through (the practice of) Yoga (concentration of mind).(27) Hail, hail to You of endless potency, the protector of those who have taken refuge in You, the force (in the shape of passion etc.,) of whose threefold energy (in the form of the three Guṇas—Sattva, Rajas and Tamas) is irresistible, who manifest Yourself as the objects of all the senses of perception and whose (very) path is unattainable by those whose senses are directed towards the (outside) world. (28) I have sought that Lord whose glory cannot be easily surpassed and due to whose Māyā (deluding potency) this Jīva is unable to know its own self (essential character), obscured (as it is) by the ego-sense (a product of that Māyā).(29)

श्रीशुक उवाच

एवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।
नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरमयो हरिराविरासीत् ।३०।
तं तद्वदार्त्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य दिविजैः सह संस्तुवद्भिः ।
छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ।३१।
सोऽन्तःसरस्युरुबलेन गृहीत आर्तो दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रान्नारायणाखिलगुरो भगवन् नमस्ते ।३२।
तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः कृपयोज्जहार ।
ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं संपश्यतां हरिरमूमुचदुस्रियाणाम् ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ।३।

Śrī Śuka continued: When these (aforementioned) gods, Brahmā (the creator) and others, who are identified with their respective distinctive forms, did not approach the king of the elephants, that had referred to (glorified) the Lord as devoid of any particular form as aforesaid, Śrī Hari, (who had taken His descent from the loins of Harimedhā through his wife, Harinī * and) who embodies all the gods (in His person) because of His being the Soul of all, manifested Himself on that (very) spot. (30) Finding the elephant distressed like that † and having heard the hymn (mentally recited by it and reproduced in the preceding verses), the Lord who wields the discus (Sudarśana) as His (characteristic) weapon and is the Abode of the universe, forthwith arrived where the king of the elephants was, being swiftly borne (on his back) by Garuḍa (the king of the birds)— possessed of a speed that depends on his will— and accompanied by celestial beings who were duly extolling Him. (31) Beholding Śrī Hari (mounted) on (the back of) Garuḍa in the air with the discus uplifted (in one of His arms), and holding up its trunk with a lotus (plucked by way of an offering‡), the elephant, (that had been)

* Vide VIII. i. 30.

† See Discourse II.

‡ The Indian tradition is that one should never approach a king, deity or preceptor empty-handed (without a present)— 'रिक्तहस्तेन नोपेयाद् राजानं दैवतं गुरुम्'

seized inside the lake by the mighty alligator and felt (much) distressed, uttered with (great) difficulty (on account of pain) the words "Hail to You, O Lord Nārāyaṇa, the Preceptor of the universe !" (32) Perceiving the elephant afflicted and alighting all at once (from the back of Garuḍa) out of (extreme) compassion, the birthless Śrī Hari speedily pulled the king of the elephants (by its trunk) along with the alligator out of the lake and, (even) while the gods stood looking on, extricated it from (the hold of) the alligator,whose jaws had been rent open with the discus. (33)

Thus ends the third discourse, bearing on the deliverance of the king of the elephants, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्थोऽध्यायः

Discourse IV

Deliverance of the lord of the elephants

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः । मुमुचुः कुसुमासारं शंसन्तः कर्म तद्धरेः । १ ।
नेदुर्दुन्दुभयो दिव्या गन्धर्वा ननृतुर्जगुः । ऋषयश्चारणाः सिद्धास्तुष्टुवुः पुरुषोत्तमम् । २ ।
योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो देवलशापेन हूहूर्गन्धर्वसत्तमः । ३ ।
प्रणम्य शिरसाधीशमुत्तमश्लोकमव्ययम् । अगायत यशोधाम कीर्तन्यगुणसत्कथम् । ४ ।
सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिल्बिषः । ५ ।

Śrī Śuka resumed: Applauding the aforesaid feat of Lord Śrī Hari, the gods, Ṛṣis (seers) and Gandharvas (present there), headed by Brahmā (the creator) and Lord Śiva, discharged (from the air) a shower of flowers (on the person of the Lord by way of felicitation). (1) Heavenly drums sounded; the Gandharvas (celestial musicians) danced and sang (songs of praise); while Ṛṣis, Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) glorified the supreme Person. (2) That which was (till now) an alligator due to the curse of the sage Devala* has been (in his previous incarnation) the foremost of the Gandharvas, Hūhū (by name). Redeemed (from that curse by the Lord), it forthwith assumed a really most wonderful form.(3) Bowing with his head (bent low), he hymned the supreme immortal Lord of excellent renown, the Abode of (all) glory, whose (innumerable) virtues and sacred stories (alone) are worth celebrating. (4) (Thus) favoured by the Lord, he had (all) his sins washed away; and, walking round Him(as a token of reverence) from left to right and greeting Him, he returned to his home (the realm of the Gandharvas) while the (whole) assembly (of gods and seers present there) stood gazing (with wonder).(5)

गजेन्द्रो भगवत्स्पर्शाद् विमुक्तोऽज्ञानबन्धनात् । प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः । ६ ।
स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः । ७ ।

* We are told that this Gandharva was once sporting in a lake along with a number of women. The sage Devala too entered the lake for a bath at that precise hour. Seeing him enter the lake, the haughty Gandharva pulled him by the leg under water. The sage, who at once knew who had played the prank, cursed Hūhū that he would be thrown into the womb of an alligator.

स एकदाऽऽराधनकाल आत्मवान् गृहीतमौनव्रत ईश्वरं हरिम् ।
जटाधरस्तापस आप्लुतोऽच्युतं समर्चयामास कुलाचलाश्रमः । ८ ।
यदृच्छया तत्र महायशा मुनिः समागमच्छिष्यगणैः परिश्रितः ।
तं वीक्ष्य तूष्णीमकृतार्हणादिकं रहस्युपासीनमृषिश्चुकोप ह । ९ ।
तस्मा इमं शापमदादसाधुरयं दुरात्माकृतबुद्धिरद्य ।
विप्रावमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव । १० ।

Freed for ever from the bondage of ignorance through the touch of the Lord, the leader of (the herd of) elephants (in his turn) attained a form similar to the Lord's, being clad in yellow and endowed with four arms.(6) Indeed the elephant was in its previous birth a Pāṇḍya king,* known by the name of Indradyumna, the foremost of the people of the Draviḍa country (now known by the name of Tamilnadu), and devoted to the worship of Lord Viṣṇu.(7) The monarch, who had turned an ascetic, wearing matted locks on his head, and having his hermitage on the Kulācala mountain, nay, who had taken a vow of silence and subjugated his mind (too) once proceeded to worship the almighty and immortal Lord Śrī Hari with due ceremony at the hour appointed for devotions, having finished his bath (beforehand).(8)By chance there arrived on the spot the sage Agastya of surpassing glory, accompanied by hosts of (his) pupils. Finding him mute (lacking even in polite words) and waiting upon the Lord in seclusion, and perceiving that the king had neglected to offer (him) water to wash his hands with and other articles of worship (to which he was entitled as a venerable newcomer), the sage grew indignant as the story goes. (9) On Indradyumna he pronounced the following imprecation: "This impious, evil-minded and uncultured fellow has insulted a Brāhmaṇa (in me) at this moment. Let him (therefore) be steeped in blinding ignorance; and since he is dull-minded like an elephant, let him be born as an elephant." (10)

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सानुगः । इन्द्रद्युम्नोऽपि राजर्षिर्दिष्टं तदुपधारयन् । ११ ।
आपन्नः कौञ्जरीं योनिमात्मस्मृतिविनाशिनीम् । हर्यर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः । १२ ।
एवं विमोक्ष्य गजयूथपमब्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।
गन्धर्वसिद्धविबुधैरुपगीयमानकर्माद्भुतं स्वभवनं गरुडासनोऽगात् । १३ ।
एतन्महाराज तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।
स्वर्ग्यं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुवर्य शृण्वताम् । १४ ।
यथानुकीर्तयन्त्येतच्छ्रेयस्कामा द्विजातयः । शुचयः प्रातरुत्थाय दुःस्वप्राद्युपशान्तये । १५ ।
इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः । १६ ।

Śrī Śuka continued: Having cursed Indradyumna as aforesaid, the glorious Agastya went his way along with his followers, O Parīkṣit ! Taking the curse to be a freak of (his own) destiny, the royal sage Indradyumna too entered the womb of an elephant, that obliterates the consciousness of the Self. It was by virtue of (his) adoration of Śrī Hari that God-remembrance was awakened in him at the right moment even in the body of an elephant.(11-12) Having thus liberated once for all the leader of the herd of elephants and accompanied even by that elephant—(immediately) transformed into the state of a divine attendant—and

* The Pāṇḍyas were a race of Kṣatriyas that ruled over the land called Draviḍa Deśa in South India.

taking His seat on (the back of) Garuḍa (the king of birds), Lord Śrī Hari (who has a lotus sprung from His navel) withdrew to His transcendent realm (Vaikuṇṭha), His feat (viz., the deliverance of the elephant) being celebrated by Gandharvas, Siddhas and gods. (13) The glory of Śrī Kṛṣṇa (Lord Śrī Hari), O great king, has (thus) been narrated to you by me in the form of the aforementioned deliverance of the king of elephants, (the story of) which leads to heaven, is conducive to renown, wipes out the impurities of the Kali age and eliminates (the possibility of) bad dreams in the case of those who listen to this story. O chief of the Kurus ! (14) Rising (early) in the morning, and getting purified, members of the twice-born classes, seeking (their own) welfare, duly recite this story for neutralizing (the evil effects of) a bad dream and so on. (15) full of joy, the all-pervading Śrī Hari, who embodies all created beings, told the (quondam) king of elephants as follows, O jewel of the Kurus, all living beings (present there) listening. (16)

श्रीभगवानुवाच

ये मां त्वां च सरश्चेदं गिरिकन्दरकाननम्। वेत्रकीचकवेणूनां गुल्मानि सुरपादपान्।१७।
शृङ्गाणीमानि धिष्ण्यानि ब्रह्मणो मे शिवस्य च। क्षीरोदं मे प्रियं धाम श्वेतद्वीपं च भास्वरम्।१८।
श्रीवत्सं कौस्तुभं मालां गदां कौमोदकीं मम। सुदर्शनं पाञ्चजन्यं सुपर्णं पतगेश्वरम्।१९।
शेषं च मत्कलां सूक्ष्मां श्रियं देवीं मदाश्रयाम्। ब्रह्माणं नारदमृषिं भवं प्रह्लादमेव च।२०।
मत्स्यकूर्मवराहाद्यैरवतारैः कृतानि मे। कर्माण्यनन्तपुण्यानि सूर्यं सोमं हुताशनम्।२१।
प्रणवं सत्यमव्यक्तं गोविप्रान् धर्ममव्ययम्। दाक्षायणीर्धर्मपत्नीः सोमकश्यपयोरपि।२२।
गङ्गां सरस्वतीं नन्दां कालिन्दीं सितवारणम्। ध्रुवं ब्रह्मऋषीन्सप्त पुण्यश्लोकांश्च मानवान्।२३।
उत्थायापररात्रान्ते प्रयताः सुसमाहिताः। स्मरन्ति मम रूपाणि मुच्यन्ते ह्येनसोऽखिलात्।२४।
ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये। तेषां प्राणात्यये चाहं ददामि विमलां मतिम्।२५।

The Lord said: Rising at the close of the third watch of the night (that immediately following midnight), nay purified and fully composed (in mind), they who remember Me and yourself as well as this lake, the yonder mountain (Trikūṭa) with (its) caves and the forest (clothing it), the clusters of canes and bamboos, (both) of the hollow and solid types, the celestial trees (comprised in this forest), these (three) peaks (of the Trikūṭa mountain), the realms of Brahmā (the creator), Lord Śiva and Myself, the ocean of milk and the resplendent (transcendent) Śwetadwīpa, each being My favourite abode, Śrīvatsa (the curl of hair on My breast), the Kaustubha gem (on my bosom) as well as My garland of sylvan flowers or My necklace of pearls (known by the name of Vaijayantī), My mace, Kaumodakī, (My discus) Sudarśana, (My conch) Pāñcajanya, (My mount) Garuḍa (possessed of beautiful wings), the king of birds, Śeṣa (the serpent-god), who is My subtle emanation, Goddess Śrī (Lakṣmī, the goddess presiding over beauty and prosperity), who has Her abode in Me (on My very bosom), Brahmā (the creator), the sage Nārada, Lord Śiva (the Source of prosperity) as well as (My eminent devotee) Prahrāda, the (numerous) deeds performed through My (various) descents such as the (divine) Fish, Tortoise and Boar, (the very stories of) which yield an inexhaustible store of merit (to the listeners), the sun-god, the moon-god, the god of fire (the consumer of oblations), Praṇava (the mystical syllable OṀ), truth, the Unmanifest (primordial Matter), the cow and the Brāhmaṇas, the immortal religion (the cult of devotion to the Lord), the daughters of Dakṣa who are the wives of Dharma (the god of piety) as well as of the moon-god and Kaśyapa, the (rivers) Gaṅgā, Saraswatī, Nandā(Alakanandā) and Kālindī (Yamunā), the white elephant (Airāvata, the mount of Indra, the lord of paradise), (My immortal devotee) Dhruva, the seven Brāhmaṇa sages and men of sacred renown (such as Nala, Yudhiṣṭhira and Janaka), (that are all) My (glorious) manifestations, are actually freed

from all sin. (17—24) And to them who, waking at the close of night (the commencement of the period known as the Brahma Muhūrta, which extends over two hours and twenty-four minutes before sunrise), extol Me by means of this hymn (mentally recited by you), O dear one, I vouchsafe unclouded memory (of Myself) at the moment of death.(25)

श्रीशुक उवाच

इत्यादिश्य हृषीकेशः प्रध्माय जलजोत्तमम्। हर्षयन्विबुधानीकमारुरोह खगाधिपम्।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणं नाम चतुर्थोऽध्यायः ।४।

Śrī Śuka went on: Having spoken thus and blowing His excellent conch (Pāñcajanya) and (thereby)delighting the host of gods, Śrī Hari (The Controller of the senses) mounted Garuḍa (the king of birds). (26)

Thus ends the fourth discourse entitled " The deliverance of the king of elephants" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चमोऽध्यायः

Discourse V

The gods resort to Brahmā and the latter glorifies the Lord

श्रीशुक उवाच

राजन्नुदितमेतत् ते हरेः कर्माघनाशनम्। गजेन्द्रमोक्षणं पुण्यं रैवतं त्वन्तरं शृणु। १।
पञ्चमो रैवतो नाम मनुस्तामससोदरः। बलिविन्ध्यादयस्तस्य सुता अर्जुनपूर्वकाः। २।
विभुरिन्द्रः सुरगणा राजन्भूतरयादयः। हिरण्यरोमा वेदशिरा ऊर्ध्वबाह्वादयो द्विजाः। ३।
पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः। तयोः स्वकलया जज्ञे वैकुण्ठो भगवान्स्वयम्। ४।
वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः। रमया प्रार्थ्यमानेन देव्या तत्प्रियकाम्यया। ५।
तस्यानुभावः कथितो गुणाश्च परमोदयाः। भौमान् रेणून्स विममे यो विष्णोर्वर्णयेद् गुणान्। ६।

Śrī Śuka resumed: O king ! the sacred account of the aforesaid exploit of Śrī Hari in the shape of deliverance of the king of elephants, which wipes out one's sins, has (just) been narrated to you. Now hear the story of the Manvantara presided over by Raivata.(1) The fifth Manu, Raivata by name, was a co-uterine brother of Tāmasa (the fourth Manu, son of Priyavrata). Bali, Vindhya and others, the eldest of whom was Arjuna, were his sons.(2)Vibhu was the Indra (the lord of paradise); while the Bhūtarayas and others were the hosts of gods, O Parīkṣit! (And) Hiraṇyaromā,Vedaśirā, Ūrdhvabāhu and others* were the (seven)Brāhmaṇa seers. (3) Vikuṇṭhā was the wife of the sage Śubhra; from the union of these two appeared in His partial being the Lord Himself under the name of Vaikuṇṭha along with the foremost of the gods known by the name of the Vaikuṇṭhas. (4) It was by Him as requested by (His divine Spouse) Goddess Ramā (Lakṣmī) and with the intention of pleasing Her that the (divine) region of Vaikuṇṭha, the adored of (all)the worlds, was brought into existence

* The names of the other four seers, as gathered from the Harivaṁśa, are:— Devabāhu, Sudhāma, Parjanya and Mahāmuni.

(revealed). (5) His glory and excellences (such as devotion to the Brāhmaṇas) as well as (His) supreme elevation have(already) been recounted * He who would (undertake to) exhaust the virtues of Lord Viṣṇu might (as well) count the particles of dust of the (entire) globe. (6)

षष्ठश्च चक्षुषः पुत्रश्चाक्षुषो नाम वै मनुः। पूरुपूरुषसुद्युम्नप्रमुखाश्चाक्षुषात्मजाः ।७।
इन्द्रो मन्त्रद्रुमस्तत्र देवा आप्यादयो गणाः। मुनयस्तत्र वै राजन्हविष्मद्वीरकादयः ।८।
तत्रापि देवः सम्भूत्यां वैराजस्याभवत् सुतः। अजितो नाम भगवानंशेन जगतः पतिः। ९।
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा। भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ।१०।

Indeed, the sixth Manu was son of Cakṣu, Cakṣuṣa by name; while Pūru, Puruṣa, Sudyumna and others were the sons of Chākṣuṣa.(7) Mantradruma was (the name of) the Indra during the Cākṣuṣa Manvantara; while Āpyas and others were the hosts of the gods. Similarly Haviṣmān, Vīraka and others† were the (seven) seers in that Manvantara, O king! (8) In that very Manvantara the divine Lord, the Protector of the universe, appeared in His partial being as the son of Vairāja through the latter's wife, Sambhūti, under the name of Ajita, by whom nectar was made available to the gods after churning the ocean (of milk) and by whom, in the form of the (divine) Tortoise, Mount Mandara revolving in the water was supported (on His back).(9-10)

राजोवाच

यथा भगवता ब्रह्मन्मथितः क्षीरसागरः। यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ।११।
यथामृतं सुरैः प्राप्तं किञ्चान्यदभवत् ततः। एतद् भगवतः कर्म वदस्व परमाद्भुतम् ।१२।
त्वया सङ्कथ्यमानेन महिम्ना सात्वतां पतेः। नातितृप्यति मे चित्तं सुचिरं तापतापितम् ।१३।

The king (Parīkṣit) submitted : (Pray). describe (to me) that most marvellous feat of the almighty Lord, how and what for the ocean of milk was churned by the Lord, O (holy) Brāhmaṇa; wherefore He, in the form of an aquatic animal (tortoise), propped up Mount Mandara (on His back); how nectar was obtained by the gods and what else than this happened (on the said occasion). (11-12) My mind, afflicted by (the threefold) agony for a pretty long time, does not feel sated with the glory of Śrī Kṛṣṇa (the Lord of the Yadus), which is being told at length by you (and which is so charming). (13)

सूत उवाच

सम्पृष्टो भगवानेवं द्वैपायनसुतो द्विजाः। अभिनन्द्य हरेर्वीर्यमभ्याचष्टुं प्रचक्रमे ।१४।

Sūta went on : Implored thus (by Parīkṣit), O Brāhmaṇas, and welcoming his inquiry, the omniscient sage Śuka (son of Dwaipāyana), proceeded to describe in detail (as follows) the feat of Śrī Hari (in the form of the churning of the ocean).(14).

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः। गतासवो निपतिता नोत्तिष्ठेरन्स्म भूयशः ।१५।
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप। निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ।१६।
निशाम्यैतत् सुरगणा महेन्द्रवरुणादयः। नाध्यगच्छन्स्वयं मन्त्रैर्मन्त्रयन्तो विनिश्चयम् ।१७।
ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः। सर्वं विज्ञापयाञ्चक्रुः प्रणताः परमेष्ठिने ।१८।
स विलोक्येन्द्रवाय्वादीन् निःसत्त्वान्विगतप्रभान्। लोकानमङ्गलप्रायानसुरानयथा विभुः ।१९।

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* Vide Book III.

† The names of the other five seers, as gathered from the Harivaṁśa, are: Sumedhā, Uttama, Madhu, Atināma and Sahiṣṇu.

समाहितेन मनसा संस्मरन्पुरुषं परम्। उवाचोत्फुल्लवदनो देवान्स भगवान्परः ।२०।

अहं भवो यूयमथोऽसुरादयो मनुष्यतिर्यग्द्रुमघर्मजातयः ।
यस्यावतारांशकलाविसर्जिता व्रजाम सर्वे शरणं तमव्ययम् ।२१।
न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः ।
अथापि सर्गस्थितिसंयमार्थं धत्ते रजःसत्त्वतमांसि काले ।२२।
अयं च तस्य स्थितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।
तस्माद् व्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं सुरप्रियः ।२३।

Śrī Śuka continued : When, pressed hard on the field of battle with sharp-edged weapons, the gods fell dead in large numbers and did not rise again, and when as a result of the imprecation pronounced by the sage Durvāsā*, O ruler of men, (all) the three worlds (viz., earth, heaven and the intermediate region) along with Indra (their lord) were divested of their splendour, (all) sacrificial and other (sacred) performances disappeared (fell into desuetude). (15-16) Observing this (state of things), the great Indra (the lord of paradise), Varuṇa (the god presiding over water and the western quarter) and other hosts of gods, though deliberating (among themselves) through (mutual) consultations, did not arrive by themselves at any definite conclusion (regarding the course of action to be followed by them). (17) Thereupon they all went to the court of Brahmā (the creator) on the summit of Mount Meru and submissively made everything fully known to that supreme ruler.(18) Seeing Indra, Vāyu (the wind-god) and others destitute of (all) strength and shorn of splendour, the worlds devoid of auspiciousness as it were, and the demons full of strength and splendour unlike the gods, the all-powerful Brahmā began contemplating on the supreme Person with a fully concentrated mind. With a cheerful countenance that supreme lord (Brahmā) spoke to the gods (as follows): (19-20) "Lord Śiva (the Source of the universe), myself, you (gods) as well as the demons and other (species of ethereal) beings, human beings and animals, the vegetable kingdom and the sweat-born creatures (bugs and so on) have (all) been evolved (either) by His (very first) manifestation (the Puruṣa or the cosmic Being) or by a fraction of the latter (viz., myself) or (lastly) by my own rays (Marīci and the other lords of creation). Let us all (therefore) seek refuge in that immortal Being. (21) There is none deserving of death or protection at His hands and no side worthy of neglect or respect in His eyes; yet, for the purposes of creation, continuance and dissolution of the universe, He severally assumes at the proper time the qualities of Rajas, Sattva and Tamas.(22) And the present is the time for maintaining the equilibrium (proper functioning) of the universe on the part of the Lord, who is embracing (at present) the quality of Sattva for the welfare of embodied souls. We, therefore, seek shelter in the (said) preceptor of the universe. The beloved of the gods, He will ensure the well-being of us, His own people. (23)

श्रीशुक उवाच

इत्याभाष्य सुरान्वेधाः सह देवैररिंदम। अजितस्य पदं साक्षाज्जगाम तमसः परम् ।२४।
तत्रादृष्टस्वरूपाय श्रुतपूर्वाय वै विभो। स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः ।२५।

Śrī Śuka went on : Having thus addressed the gods, O chastiser of foes, the creator

* The sage Durvāsā was once returning from Vaikuṇṭha (the divine realm of Lord Viṣṇu). He wore on his bosom a wreath of flowers bestowed on him by the Lord as a token of His pleasure. On the way he met Indra riding his elephant, Airāvata. The sage, in his turn, gifted the garland to Indra, who in his pride disdainfully threw it on the head of the elephant and the latter playfully tore it from its head and trampled it under foot. At this the sage grew indignant and pronounced the curse that Indra as well as the three worlds ruled over by him would soon be divested of their splendour.

along with the gods went to the realm of Lord Ajita Himself, that lies beyond the darkness of Māyā (ignorance). (24) There, indeed, with a collected mind, O lord, he uttered (the following) hymn, of course, in divine (Vedic) language, intended to propitiate the Lord, whose essential nature had not been perceived but about whom he had already heard (much). (25)

ब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं नमामहे देववरं वरेण्यम् ।२६।
विपश्चितं प्राणमनोधियात्मनामर्थेन्द्रियाभासमनिद्रमव्रणम् ।
छायातपौ यत्र न गृध्रपक्षौ तमक्षरं खं त्रियुगं व्रजामहे ।२७।
अजस्य चक्रं त्वजयेर्यमाणं मनोमयं पञ्चदशारमाशु ।
त्रिणाभि विद्युच्चलमष्टनेमि यदक्षमाहुस्तमृतं प्रपद्ये ।२८।
य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपारम् ।
आसाञ्चकारोपसुपर्णमेनमुपासते योगरथेन धीराः ।२९।
न यस्य कश्चातितितर्ति मायां यया जनो मुह्यति वेद नार्थम् ।
तं निर्जितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ।३०।
इमे वयं यत्प्रिययैव तन्वा सत्त्वेन सृष्टा बहिरन्तराविः ।
गतिं न सूक्ष्मामृषयश्च विद्महे कुतोऽसुराद्या इतरप्रधानाः ।३१।
पादौ महीयं स्वकृतैव यस्य चतुर्विधो यत्र हि भूतसर्गः ।
स वै महापूरुष आत्मतन्त्रः प्रसीदतां ब्रह्म महाविभूतिः ।३२।
अम्भस्तु यद्रेत उदारवीर्यं सिध्यन्ति जीवन्त्युत वर्धमानाः ।
लोकास्त्रयोऽथाखिललोकपालाः प्रसीदतां ब्रह्म महाविभूतिः ।३३।
सोमं मनो यस्य समामनन्ति दिवौकसां वै बलमन्ध आयुः ।
ईशो नगानां प्रजनः प्रजानां प्रसीदतां नः स महाविभूतिः ।३४।
अग्निर्मुखं यस्य तु जातवेदा जातः क्रियाकाण्डनिमित्तजन्मा ।
अन्तःसमुद्रेऽनुपचन्स्वधातून् प्रसीदतां नः स महाविभूतिः ।३५।
यच्चक्षुरासीत् तरणिर्देवयानं त्रयीमयो ब्रह्मण एष धिष्ण्यम् ।
द्वारं च मुक्तेरमृतं च मृत्युः प्रसीदतां नः स महाविभूतिः ।३६।
प्राणादभूद् यस्य चराचराणां प्राणः सहो बलमोजश्च वायुः ।
अन्वास्म सम्राजमिवानुगा वयं प्रसीदतां नः स महाविभूतिः ।३७।
श्रोत्राद् दिशो यस्य हृदश्च खानि प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।
प्राणेन्द्रियात्मासुशरीरकेतं प्रसीदतां नः स महाविभूतिः ।३८।
बलान्महेन्द्रस्त्रिदशाः प्रसादान्मन्योर्गिरीशो धिषणाद् विरिञ्चः ।
खेभ्यश्च छन्दांस्यृषयो मेढ्रतः कः प्रसीदतां नः स महाविभूतिः ।३९।
श्रीर्वक्षसः पितरश्छायया ऽऽसन् धर्मः स्तनादितरः पृष्ठतोऽभूत् ।
द्यौर्यस्य शीर्ष्णोऽप्सरसो विहारात् प्रसीदतां नः स महाविभूतिः ।४०।
विप्रो मुखं ब्रह्म च यस्य गुह्यं राजन्य आसीद् भुजयोर्बलं च ।

ऊर्वोर्विडोजोऽङ्घ्रिरवेदशूद्रौ प्रसीदतां नः स महाविभूतिः ।४१।
लोभोऽधरात् प्रीतिरुपर्यभूद् द्युतिर्नस्तः पशव्यः स्पर्शेन कामः ।
भ्रुवोर्यमः पक्ष्मभवस्तु कालः प्रसीदतां नः स महाविभूतिः ।४२।
द्रव्यं वयः कर्म गुणान्विशेषं यद्योगमायाविहितान्वदन्ति ।
यद् दुर्विभाव्यं प्रबुधापबाधं प्रसीदतां नः स महाविभूतिः ।४३।
नमोऽस्तु तस्मा उपशान्तशक्तये स्वाराज्यलाभप्रतिपूरितात्मने ।
गुणेषु मायारचितेषु वृत्तिभिर्न सज्जमानाय नभस्वदूतये ।४४।

Brahmā prayed : We, O Lord, bow to You, the foremost (of all), true (at all times), changeless, infinite, most ancient, dwelling in the heart (of all), unconditioned, incomprehensible through reasoning, quicker than the mind, indescribable through speech and worthy of being sought for (as one's protector). (26) We resort (for protection) to that all-perfect One, the knower of the vital airs, the mind, the intellect and the ego, and appearing as the senses of perception and their objects, who is devoid of sleep (ignorance), bodiless and all-pervading (as ether), in whom (both) nescience (which is compared to shade or darkness) and saving knowledge (which is compared to sunshine)—the attributes of a Jīva characterized by attachment etc.— are absent and who manifests Himself (only) in the (first)three Yugas (the Kali age being unfavourable to His manifestation). (27) The Vedas declare that the fast rotating wheel (in the shape of the body etc., which are constantly changing) owned by the Jīva (who is as a matter of fact devoid of birth and death both), which is being set in motion by Māyā (the beginningless energy or will-power of the Lord), consists (chiefly) of the mind and is provided with fifteen spokes (in the shape of the ten Indriyas and the five vital airs), three naves (in the shape of the three modes of Prakṛti), eight fellies (in the shape of the five gross elements, the mind, intellect and the ego), is fleeting as lightning, and has God (Himself) for its axle. To Him, the (only) Truth, I fly (for protection). (28) Being the same as that imperceptible and undifferentiated Reality which is of the nature of absolute Consciousness, beyond (the realm of) Prakṛti (ignorance) and unlimited in time and space, it is He who (as the inner Controller and constant companion and friend) dwells (in every heart) by the side of the Jīva and (again) it is Him that the wise seek through the discipline of Yoga (concentration of mind). (29) Let us bow to that Ruler of the highest gods, moving equally in all created beings, whose Māyā (deluding potency) nobody can overpass—that Māyā due to which men get bewildered and are unable to know the truth (their reality)—but who has completely subdued that Māyā-Śakti of His own and its properties (in the shape of Sattva, Rajas and Tamas). (30) Though created by means of Sattva (the quality of goodness) (constituting) His favourite body, (even) we, the gods, and the Ṛṣis (seers) are unable to know His subtle essence, manifest within (as the inner light) as well as outside (in the shape of existence). How much less can the demons and others, in whom the other qualities (namely, Rajas and Tamas) predominate, do so ? (31) Evolved by Himself, this earth—on which indeed dwells the fourfold living creation (consisting of the viviparous,the oviparous, the sweat-born and the vegetable kingdoms)—constitutes His feet ! May that supreme Person—who is surely self-dependent and possessed of infinite power, nay, who is the same as Brahma (the Absolute)—be gracious (to us) ! (32) Similarly water, possessed of vast strength—from which proceed the three worlds (earth, heaven and the intermediate region) as well as the guardians of all the spheres and on which they (all) subsist and flourish—constitutes His generative fluid. May that Lord possessed of immense glory, who is the same as Brahma, be gracious(to us)! (33) (In the same way) the Vedas declare the moon—which actually constitutes the food of the gods and (therefore the source of) their strength and life,(nay,) which is the ruler (protector) of plants (inasmuch as it nourishes them by its

nectarean rays) and the father of created beings (in that it is favourable to the growth of corn etc., which contain the germ of life)—as His mind. May that Lord possessed of boundless power be gracious to us. (34) Again, fire—which conveys (to the gods, for whom it is intended) whatever is poured into it (by way of oblation), nay, which was brought into existence for the sake of rituals alone (mentioned in the part of the Veda bearing on the same) and which (in the form of gastric fire) constantly assimilates digestible substances (thrown into it and in the form of submarine fire ever consumes the water of the ocean)— came to be His mouth (in the cosmic Body). May that Lord possessed of infinite power be gracious to us ! (35) (Again,) the celebrated sun-god —who figures on the path of the gods (or the bright path, leading gradually to the divine Abode of the Lord), whose body is constituted of the three Vedas (Ṛk, Yajus and Sāma),(nay,) who is (recognized as) a seat of Brahma (in relation to whom Brahma is contemplated upon), who (figuring as he does on the path of the gods) not only represents the door to Liberation, but (as a manifestation of the supreme Deity) is immortality itself and who (being a symbol or Kāla or the god of destruction) is characterized as Death (as well)-constitutes His eye. May that Lord possessed of infinite glory be gracious to us. (36) May He propitious to us, the Lord possessed of infinite splendour, frorn whose life-breath proceeded the air, which, (when manifested) as Prāṇa (the vital air) in relation to the mobile and immobile creation constitutes their strength of mind and body and potency of the Indriyas, and which we (Brahmā and others, the deities presiding over the intellect etc) have (always) followed as servants would follow an emperor.(37) May He be favourably disposed towards us—the supreme Person possessed of unbounded power, from whose auditory sense sprang up the (four) quarters, (nay,) from (the cavity of whose heart emanated the (various) appertures in the body and from whose navel issued forth the (fivefold) vital air, the (ten) Indriyas (the five senses of perception and the five organs of action), the inner sense, the (other five)airs* functioning in the body (viz., Nāga, Kūrma, Kṛkala Devadatta and Dhanañjaya), the body (itself) as well as the ground of (all) these, the ether. (38) May He be favourably inclined towards us—the Lord possessed of unbounded glory, from whose strength sprang up the mighty Indra (the lord of paradise); from whose grace, the gods; from whose wrath, Lord Śiva (the Lord of Mount Kailāsa); from whose intellect, Brahmā (the creator); from whose appertures in the body, the (various Vedic) metres (Gāyatrī and so on) as well as the Ṛṣis (seers) and from whose *membrum virile,* emanated Prajāpati (the deity presiding over procreation). (39) May He be propitious to us—the Lord possessed of infinite glory, from whose bosom issued forth Śrī (the goddess of fortune and beauty); by whose shadow were brought forth the manes; from whose breast sprang up Dharma (the god of piety), from whose back, Adharma (the spirit presiding over unrighteousness), from whose head, heaven; and from whose recreation, proceeded the Apsarās (celestial nymphs). (40) May He be gracious to us—the Lord possessed of infinite power, from whose mouth sprang up the Brāhmaṇa (the sacerdotal class) as well as the Veda treating of subjects falling beyond the scope of the senses; from whose arms, the Kṣatriya (the martial class) as well as the strength(the capacity to rule); from whose thighs, the Vaiśya (the trading and agricultural class) and the skill in business; and from whose feet emanated (the vocation of) service (which has been excluded from the range of the study of the Vedas) and the Śūdra (the labouring and the artisan class, which has been declared fit for this vocation). (41) May He be favourably inclined to us—the Lord possessed of infinite glory, from whose lower lip emanated greed; from whose upper lip, love; from whose nose, splendour, by whose touch was engendered concupiscence, which is (so) agreeable to animals and those akin to them; from whose eyebrows, sprang up Yama (the god of

* For a detailed description of the ten vital airs vide foot-note to III. vi. 9.

retribution); and from whose eyelashes came forth Kāla (the Time-Spirit). (42) The learned declare the (five gross) elements, Time, destiny(of the Jīvas), the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas) and the material universe—which (being products of Māyā) are not only difficult to comprehend but are (totally) disregarded by the wise—as brought about by His Yogamāyā (wonderful creative energy). May that Lord possessed of boundless power be favourably disposed towards us. (43) (My) salutation be to Him in whom (all) energies (in the shape of the three Guṇas—Sattva, Rajas and Tamas) have become dormant, whose mind (ever) remains sated with the enjoyment of supreme Bliss (which is His very nature), who never gets attached to the (aforesaid three) Guṇas, created by Māyā, through His faculties (of sight etc.), and whose role is (thus) similar to that of the air (which, though moving everywhere, does not get attached anywhere). (44)

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम्। प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम्।४५।
तैस्तैः स्वेच्छाधृतै रूपैः काले काले स्वयं विभो। कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि।४६।
क्लेशभूर्यल्पसाराणि कर्माणि विफलानि वा। देहिनां विषयार्तानां न तथैवार्पितं त्वयि।४७।
नावमः कर्मकल्पोऽपि विफलायेश्वरार्पितः। कल्पते पुरुषस्यैष स ह्यात्मा दयितो हितः।४८।
यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम्। एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि।४९।
नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे। निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम्।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने पञ्चमोऽध्यायः।५।

Such as You are, be pleased to reveal Yourself— in such a way as to come within the range of our senses (of perception)— to us, that have resorted to You (for protection) and are eager to behold Your smiling lotus-like countenance.(45) For, through diverse forms assumed at His own sweet will from time to time, O Lord, the Almighty Himself (in You) does that work which is beyond our capacity. (46) The actions of embodied souls who are attached to the pleasures of sense involve much hardship and are of little consequence. Nay, (more often than not) they prove (altogether) futile. Action (however) which has been resigned to You is never like that (It involves little exertion, yields very substantial results and is never futile). (47) Even a poor semblance of action resigned to God (Yourself) can never lead to frustration; for, being the (very) Self of the Jīva, that (celebrated) Lord is beloved of and friendly to the latter. (Anything resigned to a beloved friend should never cause disappointment).(48) Even as watering the roots of a tree is nourishing its trunk and boughs as well), so indeed to propitiate Lord Viṣṇu is to propitiate all as well as oneself. (49) Hail to You, the infinite Lord, whose spontaneous movements are hard to comprehend, who, while transcending the (three) Guṇas (modes of Prakṛti), are their Ruler (too) and are now established in Sattva (the quality of goodness, essential for the preservation of the world).(50)

Thus ends the fifth discourse, forming part of the story relating to the churning of the ocean for the sake of nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ षष्ठोध्यायः

Discourse VI

Transportation of Mount Mandara (to serve as a churn-staff for stirring the ocean of milk)

श्रीशुक उवाच

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः । तेषामाविरभूद् राजन्सहस्रार्कोदयद्युतिः । १ ।
तेनैव महसा सर्वे देवाः प्रतिहतेक्षणाः । नापश्यन्खं दिशः क्षोणिमात्मानं च कुतो विभुम् । २ ।
विरिञ्चो भगवान्दृष्ट्वा सह शर्वेण तां तनुम् । स्वच्छां मरकतश्यामां कञ्जगर्भारुणेक्षणाम् । ३ ।
तप्तहेमावदातेन लसत्कौशेयवाससा । प्रसन्नचारुसर्वाङ्गीं सुमुखीं सुन्दरभ्रुवम् । ४ ।
महामणिकिरीटेन केयूराभ्यां च भूषिताम् । कर्णाभरणनिर्भातकपोलश्रीमुखाम्बुजाम् । ५ ।
काञ्चीकलापवलयहारनूपुरशोभिताम् । कौस्तुभाभरणां लक्ष्मीं बिभ्रतीं वनमालिनीम् । ६ ।
सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासिताम् । तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।
सर्वामरगणैः साकं सर्वाङ्गैरवनिं गतैः । ७ ।

Śrī Śuka resumed: Thus extolled by the hosts of gods, the almighty Lord Śrī Hari appeared before them, O king, with the effulgence of a thousand suns rising together. (1) All the gods had their eyes dazzled by that very effulgence, so that they could not perceive the sky, the quarters, the earth and even themselves; how (then) could they perceive the Lord ? (2) The glorious Brahmā (the creator) along with Lord Śiva (the Destroyer of the universe) beheld that very spotless form, dark green as the emerald, with Its eyes ruddy as the interior of a lotus.(3) Clad in a shining silk piece, yellow as burning gold, It was graceful and charming in every limb, had a lovely countenance and beautiful eyebrows.(4) It was adorned with a crown set with precious gems and a pair of armlets (one on each arm); and Its cheeks, illumined by (brilliant) ear-rings, added to the charm of Its lotus-like face. (5) It was (also) decked with a girdle, a pair of wristlets, a (pearl) necklace and a pair of anklets, and was (further) adorned with the (famous) Kaustubha gem and a wreath of sylvan flowers (about Its neck). (Nay,) It bore (on Its bosom) Goddess Lakṣmī (in the form of a golden streak) and was waited upon by His own weapons, Sudarśana and others, endowed with a personal form. Accompanied by Lord Śiva and all the hosts of gods, who fell prostrate with all (their) limbs on the ground, Brahmā (the foremost of the gods) hymned the supreme Person (as follows).(6-7)

ब्रह्मोवाच

अजातजन्मस्थितिसंयमायागुणाय निर्वाणसुखार्णवाय ।
अणोरणिम्नेऽपरिगण्यधाम्ने महानुभावाय नमो नमस्ते । ८ ।
रूपं तवैतत् पुरुषर्षभेज्यं श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन धातः सह नस्त्रिलोकान् पश्याम्यमुष्मिन् नु ह विश्वमूर्तौ । ९ ।
त्वय्यग्र आसीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।
त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य मृत्स्नेव परः परस्मात् । १० ।
त्वं मायया ऽऽत्माश्रयया स्वयेदं निर्माय विश्वं तदनुप्रविष्टः ।
पश्यन्ति युक्ता मनसा मनीषिणो गुणव्यवायेऽप्यगुणं विपश्चितः । ११ ।

यथाग्निमेधस्यमृतं च गोषु भुव्यन्नमम्बूद्यमने च वृत्तिम्।
यौगैर्मनुष्या अधियन्ति हि त्वां गुणेषु बुद्ध्या कवयो वदन्ति।१२।
तं त्वां वयं नाथ समुज्जिहानं सरोजनाभातिचिरेप्सितार्थम्।
दृष्ट्वा गता निर्वृतिमद्य सर्वे गजा दवार्ता इव गाङ्गमम्भः।१३।
स त्वं विधत्स्वाखिललोकपाला वयं यदर्थास्तव पादमूलम्।
समागतास्ते बहिरन्तरात्मन् किं वान्यविज्ञाप्यमशेषसाक्षिणः।१४।
अहं गिरित्रश्च सुरादयो ये दक्षादयोऽग्नेरिव केतवस्ते।
किं वा विदामेश पृथग्विभाता विधत्स्व शं नो द्विजदेवमन्त्रम्।१५।

Brahmā prayed: Hail, hail to You, the ocean of (unmixed) bliss in the form of final beatitude, of whom birth, continuance and destruction have never been predicated, who transcends the (three) Guṇas, who is subtler than the subtle (most difficult to comprehend), (the extent of) whose form cannot be actually measured and whose glory is inconceivable.(8) This (divine) form of Yours, O supreme Person, deserves to be worshipped by (all) seekers of blessedness through methods laid down in the Vedas and the Tantras (such as the Pāñcarātra). Oh, in this form (of Yours), which embraces the (whole) universe, O Maker (of all), I clearly perceive all at once ourselves (the gods) as well as (all) the three worlds. (9) In You, who are (absolutely) independent, existed this universe at the beginning (before its creation); in You (alone) it continued in the middle (of its existence) and in You (again) it will get merged in the end (after its dissolution). (Nay,) You (alone) are the beginning, the middle and the end of this cosmos, even as clay is in relation to a jar, since You are higher than the highest (Prakṛti). (10) Having created this universe by Your own Māyā (creative energy), depending on You, You have subsequently entered it (as its inner Controller). (Hence) the wise, who are well-versed in the scriptures and have (duly) controlled their mind, perceive You, with their mind, as unaffected by the (three) Guṇas (modes of Prakṛti) even (though You stand projected) in the universe (which is a product of those Guṇas). (11) Even as (the common run of) men obtain by proper means fire in a pair of wooden pieces, milk in (the udders of) cows, foodgrains and water in the soil and livelihood through (personal) exertion, so do the wise realize You in the (various) objects of the senses by (their purified) intellect through the (various) means of God-Realization and (then) describe You (in terms of their realization). (12) Having seen You as such, the object sought for (by us) very long since, appearing in person (before us) today, O Lord with a lotus sprung from Your navel, we have all attained supreme bliss similar to the one which elephants oppressed by a forest conflagration do on perceiving the water of the (holy) Gaṅgā.(13) Accomplish You as such the object for which we, the guardians of all the worlds, have duly sought the soles of Your feet. O inner Self, what is there to be made known outside by others to You, the all- witnessing Lord ?(14) Appearing as distinct from You, like the sparks of a fire from the fire itself, how can Lord Śiva (the protector of mountains), myself (Brahmā), the gods and other ethereal beings, Dakṣa and other lords of created beings and whoever (else) there may be, know (where lies) our welfare, O Lord ! (Therefore, pray,) impart to us the counsel that may be beneficial to the Brāhmaṇas and the gods (on whom depends the welfare of all others). (15)

श्रीशुक उवाच

एवं विरिञ्चादिभिरीडितस्तद् विज्ञाय तेषां हृदयं तथैव।
जगाद जीमूतगभीरया गिरा बद्धाञ्जलीन्संवृतसर्वकारकान्।१६।
एक एवेश्वरस्तस्मिन्सुरकार्ये सुरेश्वरः। विहर्तुकामस्तानाह समुद्रोन्मथनादिभिः।१७।

Śrī Śuka went on: Thus extolled by Brahmā (the creator) and others and having fully known their heart just as it was, the Lord spoke, in a voice deep as the rumbling of clouds, to the gods, who stood with joined palms and had fully controlled their senses (to receive His command). (16) Though capable of accomplishing the purpose of the gods all alone, Lord Viṣṇu, (the supreme Ruler of the gods) addressed them (as follows), eager as He was to divert Himself with the churning of the ocean (of milk) and other sports. (17)

श्रीभगवानुवाच

हन्त ब्रह्मन्नहो शम्भो हे देवा मम भाषितम्। शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः ।१८।
यात दानवदैतेयैस्तावत् सन्धिर्विधीयताम्। कालेनानुगृहीतैस्तैर्यावद् वो भव आत्मनः ।१९।
अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे। अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ।२०।
अमृतोत्पादने यत्नः क्रियतामविलम्बितम्। यस्य पीतस्य वै जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ।२१।
क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः। मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ।२२।
सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः। क्लेशभाजो भविष्यन्ति दैत्या यूयं फलग्रहाः ।२३।
यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः। न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ।२४।
न भेतव्यं कालकूटाद् विषाज्जलधिसम्भवात्। लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु ।२५।

The Lord said: Hullo Brahmā, Oh Lord Śiva (the Source of (all) blessings), O gods and (other) heavenly beings (Gandharvas and others) ! listen you all attentively to My word, so that good may come to you. (18) Go forth and let peace be concluded with (your cousins) the Dānavas and Daityas (the sons of Danu and Diti), who are favoured by time (the tide of fortune), till prosperity returns to you of its own accord. (19) In the event of the object to be accomplished being of great moment, enemies too must be won over(through alliance). Once you have achieved your purpose, O gods, you may certainly behave with your enemies even as a serpent does with a rat. (20) Efforts should be put forth without delay for producing nectar, by drinking which even one who is in the jaws of Death would become immortal. (21) Casting into the ocean of milk all (kinds of) plants, grasses, creepers and herbs and making Mount Mandara a churn-dasher and Vāsuki (the king of serpents) as a cord for whirling it round, churn the said ocean unweariedly, O gods, with Myself as your helper. The Daityas will (only) reap (fruitless), toil while you shall, enjoy its fruit. (22-23) Approve you heartily of that which the Asuras want, O gods. All one's objects are not accomplished well by anger as through kind words.(24) You should not be afraid of the poison, called Kālakūṭa, that will come out of the ocean (of milk). Nor should you ever evince covetousness or greed with respect to the objects (that may be churned out of the ocean) nor give vent to anger (if they are coveted or even taken by force by the demons).(25)

श्रीशुक उवाच

इति देवान्समादिश्य भगवान्पुरुषोत्तमः। तेषामन्तर्दधे राजन्स्वच्छन्दगतिरीश्वरः ।२६।
अथ तस्मै भगवते नमस्कृत्य पितामहः। भवश्च जग्मतुः स्वं स्वं धामोपेयुर्बलिं सुराः ।२७।
दृष्ट्वारीनप्यसंयत्ताञ्ज्ञातक्षोभान्स्वनायकान् । न्यषेधद् दैत्यराड् श्लोक्यः सन्धिविग्रहकालवित् ।२८।
ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः। श्रिया परमया जुष्टं जिताशेषमुपागमन् ।२९।
महेन्द्रःश्लक्ष्णया वाचा सान्त्वयित्वा महामतिः। अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात् ।३०।
तदरोचत दैत्यस्य तत्रान्ये येऽसुराधिपाः। शम्बरोऽरिष्टनेमिश्च ये च त्रिपुरवासिनः ।३१।
ततो देवासुराः कृत्वा संविदं कृतसौहृदाः। उद्यमं परमं चक्रुरमृतार्थे परन्तप ।३२।
ततस्ते मन्दरगिरिमोजसोत्पाट्य दुर्मदाः। नदन्त उदधिं निन्युः शक्ताः परिघबाहवः ।३३।

दूरभारोद्वहश्रान्ताः शक्रवैरोचनादयः । अपारयन्तस्तं वोढुं विवशा विजहुः पथि ।३४।
निपतन्स गिरिस्तत्र बहूनमरदानवान् । चूर्णयामास महता भारेण कनकाचलः ।३५।

Śrī Śuka continued : Having thus duly instructed the gods, the almighty Lord Śrī Hari (the supreme Person), whose movements are (altogether) guided by His own free will, vanished out of their sight, O Parīkṣit ! (26) Bowing to the Lord, Brahmā (the father of the lords of creation) as well as Lord Śiva (the Source of the universe) then returned each to His own realm, while the gods (headed by Indra) called on Bali. (27) King Bali (the ruler of the Daityas), who was praiseworthy (in everyway) and knew when to wage war and when to come to terms (with the enemy), kept under restraint his own generals, who got excited at the (very) sight of the enemy (the gods), even though the latter were not (at all) prepared for action.(28) The gods (now) approached Bali (son of Virocana), who sat (on his throne) guarded by leaders of Asura troops and, having conquered all (the three worlds), was invested with the highest (royal) splendour.(29) Having conciliated Bali with his polished language, the highly talented Indra told him all that he had received instruction in from Lord Viṣṇu (the supreme Person).(30) The proposal found favour with the Daitya king (Bali) as well as with whosoever were present there, viz., Śambara, Ariṣṭanemi and other demon chiefs and denizens of Tripura. (31) Having arrived at a (mutual) understanding, the gods and the Asuras (demons), who had (now) cultivated friendship, thereupon put forth their best energies for (obtaining) nectar, O chastiser of foes ! (32) Then, uprooting Mount Mandara by their might and roaring (like lions), the arrogant gods and demons, who were (all) full of energy and whose arms were strong as bludgeons, proceeded to take it to the seashore. (33) Exhausted by carrying their load to a long distance and unable to carry it (any) further, Indra, Bali (son of Virocana)and others helplessly dropped it on the way. (34) While falling down, that mountain, which resembled Mount Sumeru (the mountain of gold), crushed under its huge weight numerous gods and demons on that spot.(35)

तांस्तथा भग्नमनसो भग्नबाहूरुकन्धरान् । विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः ।३६।
गिरिपातविनिष्पिष्टान्विलोक्यामरदानवान् । ईक्षया जीवयामास निर्जरान् निर्व्रणान्यथा ।३७।
गिरिं चारोप्य गरुडे हस्तेनैकेन लीलया । आरुह्य प्रययावब्धिं सुरासुरगणैर्वृतः ।३८।
अवरोप्य गिरिं स्कन्धात् सुपर्णः पततां वरः । ययौ जलान्त उत्सृज्य हरिणा स विसर्जितः ।३९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने मन्दराचलानयनं नाम षष्ठोऽध्यायः ।६।

Finding them disheartened and with their arms, thighs and necks broken, the Lord appeared there on the back of Garuḍa (the king of birds). (36) Perceiving the gods and demons badly squeezed by the falling down of the mountain, He revived the gods by His (mere) look as though they were (quite) unhurt. (37) Nay, placing the mountain on (the back of) Garuda with one hand by way of sport and mounting the bird (Himself), He flew to the seashore, surrounded by the gods and demons. (38) Taking down the mountain from his shoulder and placing it on the seaside, the celebrated Garuḍa (possessed of beautiful wings), the foremost of winged creatures, withdrew, when discharged by Śrī Hari (so as to make room for Vāsuki, the king of serpents, who was too much afraid of Garuḍa, his mortal enemy, to arrive in the latter's presence). (39)

Thus ends the sixth discourse, entitled "The transportation of Mount Mandara", comprised in the story of the churning of the ocean for nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तमोऽध्यायः

Discourse VII

The gods and demons proceed to churn the ocean and Lord Śiva drinks the poison appearing out of it

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम्। परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः । १ ।
आरेभिरे सुसंयत्ता अमृतार्थं कुरूद्वह। हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन्। २ ।
तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम्। न गृह्णीमो वयं पुच्छमहेरङ्गममङ्गलम्। ३ ।
स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः। इति तूष्णीं स्थितान्दैत्यान् विलोक्य पुरुषोत्तमः ।
स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः । ४ ।
कृतस्थानविभागास्त एवं कश्यपनन्दनाः। ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम्। ५ ।

Śrī Śuka resumed: Summoning Vāsuki, the king of serpents, by assuring him of his (due) share in the rewards (in the form of nectar) and twining him round that mountain as a cord (for whirling it round), the gods and the demons, full of joy, commenced churning the ocean (of milk) for the sake of nectar, fully prepared (for the uphill task), O scion of Kuru ! Śrī Hari, first of all, grasped the serpent in the fore part (at its head) and the gods (too) ranged on that side.(1-2) The Daitya generals did not like this act of the Supreme Person. "(Surely) we, who are enriched with a study of the Vedas and other scriptures and renowned for (our) birth and deeds, are not going to hold the tail, the inauspicious limb of a serpent." Perceiving the Daityas standing quiet (motionless) after uttering these words, and leaving the fore part (of the serpent), with a smile, the Supreme Person along with the gods caught hold of the tail.(3-4) With their position thus defined, the sons of the sage Kaśyapa (the gods and the demons) began to churn the ocean for the sake of nectar,exerting their utmost.(5)

मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत्। ध्रियमाणोऽपि बलिभिर्गौरवात् पाण्डुनन्दन । ६ ।
ते सुनिर्विण्णमनसः परिम्लानमुखश्रियः। आसन् स्वपौरुषे नष्टे दैवेनातिबलीयसा । ७ ।
विलोक्य विघ्नेशविधिं तदेश्वरो दुरन्तवीर्योऽवितथाभिसन्धिः ।
कृत्वा वपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिमुज्जहार । ८ ।
तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं सुरासुराः ।
दधार पृष्ठेन स लक्षयोजनप्रस्तारिणा द्वीप इवापरो महान्। ९ ।
सुरासुरेन्द्रैर्भुजवीर्यवेपितं परिभ्रमन्तं गिरिमङ्ग पृष्ठतः ।
बिभ्रत् तदावर्तनमादिकच्छपो मेनेऽङ्गकण्डूयनमप्रमेयः ।१०।
तथासुरानाविशदासुरेण रूपेण तेषां बलवीर्यमीरयन्।
उद्दीपयन् देवगणांश्च विष्णुर्दैवेन नागेन्द्रमबोधरूपः ।११।
उपर्यगेन्द्रं गिरिराडिवान्य आक्रम्य हस्तेन सहस्रबाहुः ।
तस्थौ दिवि ब्रह्मभवेन्द्रमुख्यैरभिष्टुवद्भिः सुमनोऽभिवृष्टः ।१२।
उपर्यधश्चात्मनि गोत्रनेत्रयोः परेण ते प्राविशता समेधिताः ।
ममन्थुरब्धिं तरसा मदोत्कटा महाद्रिणा क्षोभितनक्रचक्रम् ।१३।

अहीन्द्रसाहस्रकठोरदृङ्मुखश्वासाग्निधूमाहतवर्चसोऽसुराः ।
पौलोमकालेयबलील्वलादयो दवाग्निदग्धाः सरला इवाभवन् ।१४।
देवांश्च तच्छ्वासशिखाहतप्रभान् धूम्राम्बरस्रग्वरकञ्चुकाननान् ।
समभ्यवर्षन्भगवद्वशा घना ववुः समुद्रोर्म्युपगूढवायवः ।१५।

On the ocean being churned, the aforesaid mountain(Mount Mandara), which had nothing to support it, sank into the ocean due to its (heavy) weight, even though it was held by the mighty gods and Asuras, O scion of Pāṇḍu ! (6) Their effort having been frustrated by a much more powerful destiny, they felt much dejected at heart and their faces too grew pale.(7) Perceiving (behind this setback) the hand of Vighneśa (the god ruling over the agencies that interrupt ambitious undertakings), and assuming the wonderful and gigantic form of a tortoise, the Lord of unlimited prowess and unfailing resolve then plunged into the water (of the ocean) and bore up the mountain.(8) On seeing the great mountain rising, the gods and the demons girded their loins once more to proceed with the churning. Like another great division of the globe, the Lord (in the form of a tortoise) bore the mountain on His back, which was one lakh Yojanas or 8,00,000 miles in extent. (9) Supporting on His back, O dear Parīkṣit, the mountain shaken by the might of arms of the principal gods and demons and (consequently) set revolving, the infinite Lord, manifested as the First Tortoise regarded its revolution as the (mere) scratching of His back. (10) Stimulating the strength and energy of the demons, Viṣṇu (the all-pervading Lord) entered the demons in His demoniac aspect (Rājasika nature); and animating the hosts of gods, He entered the divinities in His godly aspect (Sāttvika character). (Again,) He entered Vāsuki (the king of serpents) in the form of suspended consciousness (so as to deaden him to the pain that he would have otherwise felt as a result of his being pulled and rubbed against the rugged surface of the mountain).(11) Pressing Mount Mandara (the chief of the mountains) with one hand (in order to prevent the mountain from springing up), the Lord, who was endowed with a thousand arms, stood on its summit, like another huge mountain, under a shower of flowers by gods headed by Brahmā, Lord Śiva and Indra (the lord of paradise) singing His praises in heaven. (12) Strengthened by the Supreme—as pressing the mountain from above (in His thousand-armed form) and supporting it below (in the form of a huge tortoise) and entering the body of the gods and the demons (in the form of His Sāttvika and Rājasika nature), the mountain (in the form of stubbornness), and the serpent (in the form of suspended consciousness)—and intoxicated with pride, the gods and the demons began to churn the ocean with the help of the great mountain (Mandara) with such violence as to cause a (great) stir among the hosts of crocodiles (and other aquatic creatures living in the ocean).(13) With their brightness marred by the breath, fire and smoke issuing from the thousand fearful eyes and mouths of Vāsuki (the king of serpents), the demons, headed by the Paulomas and Kāleyas, Bali and Ilwala, looked like (a row of) Sarala (a species of) trees scorched by a forest conflagration.(14) On the gods, however—whose splendour had been obscured by his flaming breaths and whose raiment, excellent wreaths of flowers, coats and faces had been soiled with smoke-clouds under the (direct) command of the Lord poured down copious showers,and breezes moistened by the waves of the ocean fanned them.(15)

मथ्यमानात् तथा सिन्धोर्देवासुरवरूथपैः । यदा सुधा न जायेत निर्ममन्थाजितः स्वयम् ।१६।
मेघश्यामः कनकपरिधिः कर्णविद्योतविद्युन्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तनेत्रः ।
जैत्रैर्दोर्भिर्जगदभयदैर्दन्दशूकं गृहीत्वा मथ्नन् मथ्ना प्रतिगिरिरिवाशोभताथो धृताद्रिः ।१७।
निर्मथ्यमानादुदधेरभूद्विषं महोल्बणं हालहलाह्वमग्रतः ।
सम्भ्रान्तमीनोन्मकराहिकच्छपात् तिमिद्विपग्राहतिमिङ्गिलाकुलात् ।१८।

तदुग्रवेगं दिशि दिश्युपर्यधो विसर्पदुत्सर्पदसह्यमप्रति ।
भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा अरक्ष्यमाणाः शरणं सदाशिवम् ।१९।
विलोक्य तं देववरं त्रिलोक्या भवाय देव्याभिमतं मुनीनाम् ।
आसीनमद्रावपवर्गहेतोस्तपो जुषाणं स्तुतिभिः प्रणेमुः ।२०।

When nectar (however) did not appear from the ocean (of milk), being churned in the aforesaid manner by the commanders of the heavenly and Asura forces, Lord Ajita Himself took up the churning. (16) Holding the serpent (Vāsuki) with His (four) triumphant arms vouchsafing protection to the world, and agitating the ocean with the churn-dasher (in the form of Mount Mandara), the Lord—who was dark-brown like a cloud, had a cloth of golden hue wrapped about His loins, was adorned with a garland (of sylvan flowers) and a pair of ear-rings that flashed like lightning, wore glossy and wavy locks on His head and was possessed of reddish eyes, and who (in the form of the divine Tortoise) bore Mount Mandara (on His back), now shone like a rival mountain. (17) From the ocean—which was teeming with Timis (a fish of enormous size), sea-elephants, sharks and whales (big enough to devour even Timis) and which when it was being churned, disturbed the fishes and agitated the alligators, snakes and tortoises—first issued a most deadly poison called Hālāhala. (18) Seeing that effervescent, unbearable and irresistible poison possessing tremendous force and spreading in all quarters, as well as above and below, and finding no protection (anywhere), living beings along with their leaders got (much) frightened and flew for protection to Lord Sadāśiva (the ever-auspicious), O dear one ! (19) Beholding the aforesaid Chief of the gods—seated (dwelling) on Mount Kailāsa with His divine Spouse for the welfare of the three worlds and practising austerities, so dear to ascetics, (in order to set an example before them) for their emancipation—they greeted Him with hymns. (20)

प्रजापतय ऊचुः

देवदेव महादेव भूतात्मन् भूतभावन । त्राहि नः शरणापन्नांस्त्रैलोक्यदहनाद् विषात् ।२१।
त्वमेकः सर्वजगत ईश्वरो बन्धमोक्षयोः । तं त्वामर्चन्ति कुशलाः प्रपन्नार्तिहरं गुरुम् ।२२।
गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्ययान्विभो । धत्से यदा स्वदृग् भूमन्ब्रह्मविष्णुशिवाभिधाम् ।२३।
त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनः । नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ।२४।
त्वं शब्दयोनिर्जगदादिरात्मा प्राणेन्द्रियद्रव्यगुणस्वभावः ।
कालः क्रतुः सत्यमृतं च धर्मस्त्वय्यक्षरं यत् त्रिवृदामनन्ति ।२५।
अग्निर्मुखं तेऽखिलदेवतात्मा क्षितिं विदुर्लोकभवाङ्घ्रिपङ्कजम् ।
कालं गतिं तेऽखिलदेवतात्मनो दिशश्च कर्णौ रसनं जलेशम् ।२६।
नाभिर्नभस्ते श्वसनं नभस्वान् सूर्यश्च चक्षूंषि जलं स्म रेतः ।
परावरात्माश्रयणं तवात्मा सोमो मनो द्यौर्भगवञ्छिरस्ते ।२७।
कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा रोमाणि सर्वौषधिवीरुधस्ते ।
छन्दांसि साक्षात् तव सप्त धातवस्त्रयीमयात्मन् हृदयं सर्वधर्मः ।२८।
मुखानि पञ्चोपनिषदस्तवेश यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।
यत् तच्छिवाख्यं परमार्थतत्त्वं देव स्वयंज्योतिरवस्थितिस्ते ।२९।

छाया त्वधर्मोर्मिषु यैर्विसर्गो नेत्रत्रयं सत्त्वरजस्तमांसि ।
सांख्यात्मनः शास्त्रकृतस्तवेक्षा छन्दोमयो देव ऋषिः पुराणः ।३०।
न ते गिरित्राखिललोकपालविरिञ्चवैकुण्ठसुरेन्द्रगम्यम् ।
ज्योतिः परं यत्र रजस्तमश्च सत्त्वं न यद् ब्रह्म निरस्तभेदम् ।३१।
कामाध्वरत्रिपुरकालगराद्यनेकभूतद्रुहः क्षपयतः स्तुतये न तत् ते ।
यस्त्वन्तकाल इदमात्मकृतं स्वनेत्रवह्निस्फुलिङ्गशिखया भसितं न वेद ।३२।
ये त्वात्मरामगुरुभिर्हृदि चिन्तिताङ्घ्रिद्वन्द्वं चरन्तमुमया तपसाभितप्तम् ।
कत्थन्त उग्रपरुषं निरतं श्मशाने ते नून मूतिमविदंस्तव हातलज्जाः ।३३।
तत् तस्य ते सदसतोः परतः परस्य नाञ्जः स्वरूपगमने प्रभवन्ति भूम्नः ।
ब्रह्मादयः किमुत संस्तवने वयं तु तत्सर्गसर्गविषया अपि शक्तिमात्रम् ।३४।
एतत् परं प्रपश्यामो न परं ते महेश्वर । मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ।३५।

The lords of created beings prayed: O god of gods, O supreme Deity, the Protector, nay, the very Self of (all) created beings, save us, that have sought refuge in You, from this poison, which is burning (all) the three worlds.(21) You are the one Lord competent to enthral and liberate the whole world. Such as You are, the wise worship You, the Preceptor (of the universe), capable of relieving the agony of those who have sought refuge in You. (22) (It is only) when You undertake through Your own energy (Māyā), consisting of the three Guṇas, the (work of) creation, maintenance and dissolution of this universe, O self-seeing Lord, (that) You (severally) assume the title of Brahmā, Viṣṇu and Śiva, O perfect One ! (23) You are the supreme, mysterious Brahma (the Absolute), the Creator of all beings, (the gods, beasts and so on), high and low. It is You, the (supreme) Spirit, that stand manifested as the universe by virtue of (Your) manifold energies (in the form of Sattva, Rajas and Tamas) and are its Ruler (too). (24) You are the Source of the Word (the Veda); the cause of the universe (in the form of the Mahat-tattva or the principle of cosmic intelligence); the (cosmic) Ego—characterized by the (three) Guṇas (Sattva, Rajas and Tamas), that bring forth the (eleven) Indriyas (the five senses of perception, the five organs of action and the mind), the (five) vital airs and the (five) subtle elements (respectively); the intrinsic nature of everything (which brings about transformation); the Time-Spirit (which disturbs the equilibrium of the three Guṇas) and Kratu (the creative will) as well as Dharma (piety), consisting of Satya (truthfulness) and Ṛta (polite speech). The wise (further) declare that which is known as the Indestructible (primordial Matter), consisting of the three Guṇas, as depending on You. (25) Fire, which represents all the gods, is Your mouth; the wise conceive the earth to be Your lotus-like feet, O Source of the universe; Time, to be Your movement, while You are conceived of as representing all the gods in Your person; the quarters as (representing) Your ears, and the god Varuṇa (the ruler of the waters) as Your palate.(26) The sky is Your navel; the air, Your respiration; the sun, Your eyes; and water is Your generative fluid, Your ego is the support of all the Jīvas (embodied souls), (both) high and low (from Brahmā down to the minutest creature); the moon embodies Your mind; and heaven, Your head, O Lord !(27) The oceans represent Your abdomen; the mountains, Your framework of bones; all the annual plants and creepers, the hair on Your body; the (seven Vedic) metres (viz., Gāyatrī, Triṣṭubh, Anuṣṭubh, Bṛhatī, Paṅktī, Jagatī, and Uṣṇik), no other than the (seven) constituents (viz., chyle, blood, flesh,fat bone, marrow and the generative fluid) of Your body; and the entire range of Dharma (piety as enjoined by the Vedas), Your heart, O Lord with a body constituted of the three Vedas (Rk, Yajus and Sāma) ! (28) The five sacred (Vedic) texts (known by the

names of Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva and Īśāna), O Lord, from (the thirty-eight parts of) which the thirty-eight fragmentary Mantras came into existence, constitute Your (five) faces (bearing the same names as the sacred texts themselves). Again, that self-effulgent Principle, constituting the supreme Reality, which is known by the name of Śiva, O Deity, is (nothing but) Your absolute state. (29) Your shadow is seen in waves of unrighteousness (greed, manifested in the form of hypocrisy and so on), by which destruction is wrought; while Sattva, Rajas and Tamas constitute Your three eyes. (And) the eternal Veda, mainly consisting of metrical compositions, O Lord, represents a glance from You, the all-wise originator of the sacred lore.(30) Brahma (the Absolute)—which is not accessible to the guardians of all the spheres, nay, not even to Brahmā (the creator), Viṣṇu and Indra (the ruler of the gods), O Protector of mountains, (nay,) in which Rajas and Tamas and Sattva (too) find no place and which has all differences cast away from it—is (nothing but) Your supreme effulgence.(31) The act of Your destroying many an enemy of living beings—such as the god of love, the sacrificial performance undertaken by Dakṣa, the three (flying) cities (built by the demon Maya), the god of death and the poison (Hālāhala)—is no matter for praise on Your part, who (remain so deeply absorbed in meditation that You) do not even perceive this universe, created by Yourself, as having been reduced to ashes by the sparks and flames of fire shot by Your own (middle) eye at the time of (universal) dissolution ! (32) They, on the other hand, that revile You as living in the company (excessively fond) of Goddess Umā (Your divine Spouse)—even though Your feet are contemplated upon in the heart by teachers (of mankind) revelling in their Self—and as fierce and violent and particularly fond of the cremation-ground, even though You stand thoroughly disciplined by austerities, have surely not understood Your pastimes and have cast (all) shame to the winds (as otherwise they would not have the impudence to rail at You in this way).(33) (Even) Brahmā and others are not capable of correctly comprehending Your essential nature, much less extolling properly You, the perfect One, who are (so mysterious and) higher (even) than that (Prakṛti or primordial Matter) which lies beyond both causes and effects. How can, therefore, we, who (are very recent in that we) have been created by Marīci and others (the creation of Brahmā), feel equal to it ? Yet, we have tried to extol You according to our barest capacity. (34) We clearly perceive this (visible form of Yours) alone and not Your transcendent reality, O supreme Lord ! As a matter of fact, Your manifestation is intended (only) to gladden the world, even though Your activities are not (always) open (to the world). (35)

श्रीशुक उवाच

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः । सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् ।३६।

Śrī Śuka went on: Perceiving the aforesaid distress of theirs and sore stricken with mercy, the Lord, who is the Friend of all living beings, told Satī, His beloved Consort, as follows:—(36)

शिव उवाच

अहो बत भवान्येतत् प्रजानां पश्य वैशसम् । क्षीरोदमथनोद्भूतात् कालकूटादुपस्थितम् ।३७।
आसां प्राणपरीप्सूनां विधेयमभयं हि मे । एतावान्हि प्रभोरर्थो यद् दीनपरिपालनम् ।३८।
प्राणैः स्वैः प्राणिनः पान्ति साधवः क्षणभङ्गुरैः । बद्धवैरेषु भूतेषु मोहितेष्वात्ममायया ।३९।
पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः । प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ।४०।

Śrī Śiva observed: Oh, how distressing it is ! Observe, O Bhavānī (Consort of Lord Śiva, the Source of the universe), this calamity that has come upon these creatures from (the

poison called) Kālakūṭa, produced by the churning of the ocean of milk. (37) Security must be vouchsafed by me to these people, anxious (as they are) to preserve their life. For, to protect the afflicted, this much is the concern (duty) of a great one (who is endowed with power). (38) The virtuous protect (other) living beings by (sacrificing) their own transient life. Śrī Hari, the Soul of the universe, O good lady, is pleased with a man who shows mercy to created beings that are bewildered by the deluding potency of the Supreme Spirit and have contracted enmity with one another. (And) when Lord Śrī Hari is pleased, I (too) feel gratified along with the (whole) mobile (animate) and immobile (inanimate) creation. Therefore, I (hereby) swallow this poison. May a happy (prosperous)life be assured to (all) created beings through Me.(39-40)

श्रीशुक उवाच

एवमामन्त्र्य भगवान्भवानीं विश्वभावनः । तद् विषं जग्धुमारेभे प्रभावज्ञान्वमोदत ।४१।
ततः करतलीकृत्य व्यापि हालाहलं विषम्। अभक्षयन्महादेवः कृपया भूतभावनः ।४२।
तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः । यच्चकार गले नीलं तच्च साधोर्विभूषणम् ।४३।
तप्यन्ते लोकतापेन साधवः प्रायशो जनाः । परमाराधनं तद्धि पुरुषस्याखिलात्मनः ।४४।
निशम्य कर्म तच्छम्भोर्देवदेवस्य मीढुषः । प्रजा दाक्षायणी ब्रह्मा वैकुण्ठश्च शशंसिरे ।४५।
प्रस्कन्नं पिबतः पाणेर्यत् किञ्चिज्जगृहुः स्म तत्। वृश्चिकाहिविषौषध्यो दन्दशूकाश्च येऽपरे ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने सप्तमोऽध्यायः ।७।

Śrī Śuka continued: Having thus sought leave of Bhavānī, Lord Śiva (the Delighter of the universe) proceeded to swallow that poison. And Satī, who was aware of His greatness, heartily gave Her consent.(41) Then, squeezing into (the cavity of) His palm the Hālāhala, which was spreading all round, Lord Śiva (the supreme Deity), the Protector of (all) living beings,swallowed it out of compassion.(42) The poison (which was the concentrated impurity of the oceanic water) showed its power even on His person in that it made Him (look) blue at the throat, although the spot became a special ornament to that benevolent Soul. (43) Generally noble souls are afflicted at the agony of the world. For, that (viz., sharing the affliction of others) constitutes the highest worship of the supreme Person, the Soul of the universe.(44) Observing that (benevolent) act of Lord Śiva (the Source of blessedness), the god of gods, who showers blessings on His devotees, the created beings (who had approached Him), as well as Satī (Dakṣa's Daughter), Brahmā and Lord Viṣṇu (too) applauded it. (45) Scorpions, snakes and poisonous herbs as well as what other biting creatures (dogs, jackals and so on) there were took in what little (of the poison) leaked from the palm of Lord Śiva (even) while He drank it. (46)

Thus ends the seventh discourse, forming part of the story of the churning of the ocean for (obtaining) nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टमोऽध्यायः

Discourse VIII

The manifestation (in a personal form) of the Lord's (own) enchanting potency

श्रीशुक उवाच

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः। ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत्। १।
तामग्निहोत्रीमृषयो जगृहुर्ब्रह्मवादिनः। यज्ञस्य देवयानस्य मेध्याय हविषे नृप। २।
तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः। तस्मिन्बलिः स्पृहां चक्रे नेन्द्र ईश्वरशिक्षया। ३।
तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः। दन्तैश्चतुर्भिः श्वेताद्रेर्हरन्भगवतो महिम्। ४।
कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः। तस्मिन्हरिः स्पृहां चक्रे वक्षोऽलङ्करणे मणौ। ५।
ततोऽभवत् पारिजातः सुरलोकविभूषणम्। पूरयत्यर्थिनो योऽर्थैः शश्वद् भुवि यथा भवान्। ६।
ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः। रमण्यः स्वर्गिणां वल्गुगतिलीलावलोकनैः। ७।
ततश्चाविरभूत् साक्षाच्छ्री रमा भगवत्परा। रञ्जयन्ती दिशः कान्त्या विद्युत् सौदामनी यथा। ८।
तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः। रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः। ९।
तस्या आसनमानिन्ये महेन्द्रो महदद्भुतम्। मूर्तिमत्यः सरिच्छ्रेष्ठा हेमकुम्भैर्जलं शुचिः। १०।
आभिषेचनिका भूमिराहरत् सकलौषधीः। गावः पञ्च पवित्राणि वसन्तो मधुमाधवौ। ११।
ऋषयः कल्पयाञ्चक्रुरभिषेकं यथाविधि। जगुर्भद्राणि गन्धर्वा नट्यश्चननृतुर्जगुः। १२।
मेघा मृदङ्गपणवमुरजानकगोमुखान्। व्यनादयञ्छङ्खवेणुवीणास्तुमुलनिःस्वनान्। १३।
ततोऽभिषिषिचुर्देवीं श्रियं पद्मकरां सतीम्। दिगिभाः पूर्णकलशैः सूक्तवाक्यैर्द्विजेरितैः। १४।
समुद्रः पीतकौशेयवाससी समुपाहरत्। वरुणः स्रजं वैजयन्तीं मधुना मत्तषट्पदाम्। १५।
भूषणानि विचित्राणि विश्वकर्मा प्रजापतिः। हारं सरस्वती पद्ममजो नागाश्च कुण्डले। १६।

Śrī Śuka resumed: On the poison having been drunk by Lord Śiva (who bears the emblem of a bull) the aforesaid gods and demons, full of joy, churned the ocean (of milk) with (redoubled) vigour; and from the said act of churning came forth the cow of plenty (the store-house of milk, ghee and so on, the principal substances fit for being offered as oblation into the sacred fire). (1) Seers who were exponents of the Vedas (and engaged in sacrificial performances) took that cow (the source of milk etc., fit for being poured as oblations into the sacred fire) for (obtaining) sacred material (milk, ghee and so on)to be used in sacrificial performances capable of taking (the sacrificer) to the path of gods (leading to Brahmaloka and so on), O king ! (2) Next sprang forth the (celebrated) horse, Uccaiḥśravā by name, which was white as the moon. Bali longed for (took) it and not Indra because of the admonition given by the Lord. (3) Then issued forth the (moon-white) king of elephants, Airāvata by name, which by its four tusks (resembling the four peaks of a mountain) obscured the splendour of Kailāsa (the white mountain forming the abode) of Lord Śiva. (4) Next rose from the ocean (of milk) a jewel of the ruby type, bearing the name of Kaustubha. Śrī Hari (Himself) longed for (took) that gem as an adornment for His breast. (5) Then appeared (the tree known by the name of) Pārijāta, the ornament of the celestial world, which incessantly gratifies petitioners with the objects sought for, even as you (Parīkṣit) do it on earth. (6) Then came forth the Apsarās (celestial nymphs) adorned with gold necklaces and clad in excellent

robes, who delight the denizens of heaven with their charming gait and playful glances.(7)Then, again, appeared Goddess Ramā (Lakṣmī), who is Affluence personified and is devoted to the Lord, and who illumined the quarters with Her splendour like (a streak of) lightning flashing against the crystalline mountain-range called Sudāmā. (8) All including gods, demons and men conceived a longing for Her *, their mind overpowered (through astonishment) by the glory of Her comeliness, nobility, (young) age and (fair) complexion. (9) The great Indra(the lord of paradise) brought for Her a most wonderful throne, while the principal rivers (Gaṅgā and so on) in their personal form brought sacred water (for Her ablutions) in jars of gold. (10) (Mother) Earth gave (Her) all (kinds of) herbs required for Her ablutions. The cows yielded to Her their five sacred products (viz., milk, curds, ghee, excrement and urine); and Spring yielded (Her) the produce of the two vernal months (in the shape of flowers and fruits appropriate to that season). (11) Ṛṣis (seers) laid down the procedure of Her ablutions according to the scriptural ordinance. Gandharvas (celestial musicians) sang auspicious songs and their wives (too) danced and sang. (12) (Spirits presiding over) clouds sounded with great force clay tomtoms, tabors, drums, double drums and clarionets, that produced a tumultuous fanfare—as well as conchs, flutes and lutes. (13) Then the elephants guarding the (four) quarters bathed Goddess Śrī, who held a lotus in one of Her hands and was an embodiment of virtue, with (gold) jars full of water to the accompaniment of hymns chanted by Brāhmaṇas.(14) (The god presiding over) the ocean offered Her two pieces of yellow silk (one for being wrapped round Her loins and lower body and the other round Her upper limbs). Varuṇa (the god of water) gave Her a garland called Vaijayantī, accompanied by black bees drunk with the honey of its flowers. (15) Viśwakarmā, a lord of created beings, offered Her wonderful ornaments; Saraswatī (the goddess presiding over speech and learning), a necklace of pearls; Brahmā (the birthless creator), a lotus; and Nāgas (serpent-demons) a pair of ear-rings.(16)

ततः कृतस्वस्त्ययनोत्पलस्रजं नदद्विरेफां परिगृह्य पाणिना ।
चचाल वक्त्रं सुकपोलकुण्डलं सव्रीडहासं दधती सुशोभनम् ।१७।
स्तनद्वयं चातिकृशोदरी समं निरन्तरं चन्दनकुङ्कुमोक्षितम् ।
ततस्ततो नूपुरवल्गुशिञ्जितैर्विसर्पती हेमलतेव सा बभौ ।१८।
विलोकयन्ती निरवद्यमात्मनः पदं ध्रुवं चाव्यभिचारिसद्गुणम् ।
गन्धर्वयक्षासुरसिद्धचारणत्रैविष्टपेयादिषु नान्वविन्दत ।१९।
नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्वचित् तच्च न सङ्गवर्जितम् ।
कश्चिन्महांस्तस्य न कामनिर्जयः स ईश्वरः किं परतोव्यपाश्रयः ।२०।
धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।
वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ।२१।
क्वचिच्चिरायुर्न हि शीलमङ्गलं क्वचित् तदप्यस्ति न वेद्यमायुषः ।
यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्च न काङ्क्षते हि माम् ।२२।

Holding in one of Her hands a wreath of lotuses with (a swarm of) black bees humming about it, and wearing a most charming face with a bashful smile playing on it and (brilliant) ear-rings hanging against Her lovely cheek, Goddess Śrī, who (in the form of a golden streak)

* Here it should be noted, as a learned and saintly commentator points out, that all those present in that assembly coveted Goddess Lakṣmī only because they knew that, She being the deity presiding over fortune, Her grace would make them masters of fortune. Otherwise they were all great devotees, as is evident from the fact that they all offered presents to Her as a token of reverence and homage (vide verses 10 to16).

had (already) taken Her (permanent) abode in the auspicious bosom of Śrī Hari, moved about (in search of a match of Her choice).(17) Having a pair of symmetrical and closely set breasts, painted with sandal-paste and saffron, and marked with an exceedingly slender waist and moving hither and thither (in that distinguished assemblage) accompanied by the sweet jingling of anklets, She shone like a (mobile) creeper of gold. (18) Looking out among the Gandharvas, Yakṣas, Asuras, Siddhas, Cāraṇas, gods (lit., the denizens of heaven) and others for a husband for Her—a husband free from blemish, eternal and possessed of everlasting virtues, She did not find any. (19) (She said to Herself:—)"There is no full control of anger in him of whom asceticism can be surely predicated. (Likewise) wisdom is found in some individuals; but it is not free from attachment. A third one is great (no doubt); but there is no complete mastery of concupiscence in him. And how can he be a lord, who depends (for his existence and power) on another ? (20) There is righteousness in some; but there is no love for living beings in them. (Again) there is liberality in some individuals; but in their case it is not conducive to Liberation (their liberality being actuated by some interested motives). (Similarly) there is prowess in a certain individual; but it is not immune from the ravages of Time. (And) surely he who is (entirely) free from attachment to the objects of senses cannot be a (fit) companion (inasmuch as he will choose to remain absorbed in abstract meditation and will have nothing to do with me). (21) There is long life in some; but there is no amiability nor auspiciousness (of the kind coveted by women). In some (others) there is amiability and auspiciousness too; but the duration of their life cannot be (easily) known. In some rare individual both these qualities (longevity as well as amiability) exist; but he too is inauspicious (in outward conduct). (Of course) there is one who is very auspicious too (besides being long-lived and amiable); but he does not long for me." (22)

एवं विमृश्याव्यभिचारिसद्गुणैर्वरं निजैकाश्रयतागुणाश्रयम् ।
वव्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ।२३।
तस्यांसदेश उशतीं नवकञ्जमालां माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।
तस्थौ निधाय निकटे तदुरः स्वधाम सव्रीडहासविकसन्नयनेन याता ।२४।
तस्याः श्रियस्त्रिजगतो जनको जनन्या वक्षोनिवासमकरोत् परमं विभूतेः ।
श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन यत्र स्थितैधयत साधिपतींस्त्रिलोकान् ।२५।
शङ्खतूर्यमृदङ्गानां वादित्राणां पृथुः स्वनः । देवानुगानां सस्त्रीणां नृत्यतां गायतामभूत् ।२६।
ब्रह्मरुद्राङ्गिरोमुख्याः सर्वे विश्वसृजो विभुम् । ईडिरेऽवितथैर्मन्त्रैस्तल्लिङ्गैः पुष्पवर्षिणः ।२७।
श्रिया विलोकिता देवाः सप्रजापतयः प्रजाः । शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ।२८।
निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः । यदा चोपेक्षिता लक्ष्म्या बभूवुर्दैत्यदानवाः ।२९।

Having thus deliberated, Goddess Ramā (Lakṣmī) chose for Her husband (none other than) Lord Viṣṇu (the Bestower of Liberation), the most worthy of all from the point of view of His everlasting virtues (such as righteousness and wisdom) and (absolute) independence, who is beyond the (three) Guṇas (modes of Prakṛti) and was coveted by Her, nay, who is wooed by all excellences, even though He does not feel interested in anyone. (23) Placing on His shoulders the charming wreath of fresh lotuses resonant with the humming of swarms of maddening black-bees, and having attained to His bosom, Her own (permanent) abode, through Her (lotus-like) eyes blooming with a bashful smile, she stood by His side (awaiting His grace as it were). (24) Lord Viṣṇu (the Father of the three worlds) made His bosom the permanent abode of Goddess Śrī, the Mother of the three worlds and

the Source of (all) riches.Ensconced there, Lakṣmī promoted (the welfare of) Her creation, the three worlds and their rulers, by Her benignant look. (25) A great noise issued forth from conchs, clarionets and clay tomtoms and other musical instruments, as well as from Gandharvas (attendants of the gods) and their wives singing (on that occasion).(26) All the creators of the world, headed by Brahmā, Rudra (the god of destruction) and the sage Aṅgirā, celebrated the Lord by means of sacred texts purporting to describe Him and representing the bare truth, and showered flowers on Him. (27) Looked at by Śrī, the gods and other created beings including the lords of creation became rich in amiability and other qualities and attained supreme felicity. (28) The Daityas and Dānavas (on the other hand) became dispirited, rapacious, effortless and devoid of shame, O Parīkṣit, when they were overlooked by Lakṣmī. (29)

अथासीद् वारुणी देवी कन्या कमललोचना । असुरा जगृहुस्तां वै हरेरनुमतेन ते ।३०।
अथोदधेर्मथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ।३१।
दीर्घपीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः । श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः ।३२।
पीतवासा महोरस्कः सुमृष्टमणिकुण्डलः । स्निग्धकुञ्चितकेशान्तः सुभगः सिंहविक्रमः ।३३।
अमृतापूर्णकलशं बिभ्रद् वलयभूषितः । स वै भगवतः साक्षाद्विष्णोरंशांशसम्भवः ।३४।
धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् । तमालोक्यासुराः सर्वे कलशं चामृताभृतम् ।३५।
लिप्सन्तः सर्ववस्तूनि कलशं तरसाहरन् । नीयमानेऽसुरैस्तस्मिन्कलशेऽमृतभाजने ।३६।
विषण्णमनसो देवा हरिं शरणमाययुः । इति तद्दैन्यमालोक्य भगवान्भृत्यकामकृत् ।
मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ।३७।

Then appeared the goddess presiding over the wine called Vāruṇī, in the form of a maiden with lotus-like eyes.The aforesaid Asuras (Daityas and Dānavas) caught hold of her, of course, with the approval of Śrī Hari. (30) Next arose from the ocean even as it was being churned by gods and Asuras (the sons of the sage Kaśyapa), seeking nectar, O great king, a most wonderful personage with long and plump arms, a conch-shaped neck and reddish eyes,dark-brown (of hue), youthful (in age), wearing a wreath of flowers and adorned with all (kinds of) ornaments. (31-32) He was clad in yellow, had a broad chest, was graced with a pair of very bright ear-rings made of gems, wore glossy and curly hair-tips (on his head) was charming (of every limb) and possessed of the gait of a lion.(33) He carried (in his hands) a jar full of nectar and was decked with a pair of bracelets. Indeed he had emanated from a minute ray of Lord Viṣṇu Himself. (34) He was known by the name of Dhanvantari; (it was) he (who) revealed (to the world) the science of medicine and he enjoys a share in the sacrificial offerings. Perceiving him as well as the jar brimful with nectar, all the Asuras, who were eager to secure everything (churned out of the ocean), quickly snatched away the (precious) jar. On the aforesaid jar containing nectar being carried away by the Asuras, the gods felt dejected at heart and resorted for protection to Śrī Hari. Noticing their helplessness as aforesaid, the Lord, who grants the wishes of His servants (devotees), said, " Do not feel depressed; I shall accomplish your purpose by stirring up feud among them as well as through My own deluding potency (in the form of a bewitching damsel). (35—37)

मिथः कलिरभूत्तेषां तदर्थे तर्षचेतसाम् । अहं पूर्वमहं पूर्वं न त्वं न त्वमिति प्रभो ।३८।
देवाः स्वं भागमर्हन्ति ये तुल्यायासहेतवः । सत्रयाग इवैतस्मिन्नेष धर्मः सनातनः ।३९।
इति स्वान्प्रत्यषेधन्वै दैतेया जातमत्सराः । दुर्बलाः प्रबलान् राजन् गृहीतकलशान् मुहुः ।४०।
एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः । योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ।४१।

प्रक्षणीयोत्पलश्यामं सर्वावयवसुन्दरम्। समानकर्णाभरणं सुकपोलोन्नसाननम् ।४२।
नवयौवननिर्वृत्तस्तनभारकृशोदरम् । मुखामोदानुरक्तालिझङ्कारोद्विग्नलोचनम् ।४३।
बिभ्रत् स्वकेशभारेण मालामुत्फुल्लमल्लिकाम्। सुग्रीवकण्ठाभरणं सुभुजाङ्गदभूषितम् ।४४।
विरजाम्बरसंवीतनितम्बद्वीपशोभया । काञ्च्या प्रविलसद्वल्गुचलच्चरणनूपुरम् ।४५।
सव्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः । दैत्ययूथपचेतःसु काममुद्दीपयन् मुहुः ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे भगवन्मायोपलम्भनं नामाष्टमोऽध्यायः ।८।

A quarrel arose in their ranks *inter se,* O king, their mind being seized with a thirst for nectar. "I shall have it first, I shall have it first; not you, not you !" This is what they said to one another. (38) "The gods, who have equally contributed to this consummation through (their) exertion, deserve their share in this prize as much as in (the merit resulting from) a sacrificial performance* undertaken by a community for common weal: such is the eternal law". (39) In these words indeed did the weaker Daityas, in whom jealousy was aroused (by the selfishness of the usurpers) repeatedly protest against the stronger ones, that had taken possession of the jar, O Parīkṣit. (40) In the meantime Lord Viṣṇu, who knows (all) expedients, assumed the most amazing form of a damsel, which could not be described (in words). (41) It was worth looking at intently, blue as an Utpala (a variety of lotuses) and comely of every limb. Its well-matched ears were decked with ornaments (ear-rings); its face was marked with lovely cheeks and a prominent nose. (42) It had a waist slender (as it were) due to the weight of breasts fully developed as a mark of budding youth. Its eyes looked frightened by the humming of black bees attracted by the fragrance of its mouth. (43) It bore on its head of hair a wreath of full-blown Mallikās (a species of jasmine); its neck was embellished with a necklace and the form was (further) graced with a pair of armlets worn round its shapely arms.(44) (Nay,) it looked exceptionally charming due to its girdle that added to the beauty of its broad hips covered by a loin-cloth which was spotless white; and a pair of anklets adorned its feet that walked in a winsome manner.(45) (Again,) it incessantly kindled passion in the breast of Daitya generals by its bashful smiles,dancing brows and amorous glances.(46)

Thus ends the eighth discourse entitled "The manifestation (in a personal form) of the Lord's (own) enchanting potency", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa- Saṁhitā.

अथ नवमोऽध्यायः

Discourse IX

Appearing in the form of Mohinī (an enchanting damsel), the Lord deals out nectar among the gods

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसौहृदाः। क्षिपन्तो दस्युधर्माण आयान्तीं ददृशुः स्त्रियम्। १ ।

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* A Satrayāga has been defined as below:—
कर्तारो बहवो यत्र हीज्यन्ते बहवस्तथा। बहुभ्यो दीयते यत्र तत् सत्रमभिधीयते॥
" A Satra is that in which there are a number of sacrificers and a number of deities to be worshipped and in which gifts are bestowed on many."

अहो रूपमहो धाम अहो अस्या नवं वयः । इति ते तामभिद्रुत्य पप्रच्छुर्जातहृच्छयाः । २ ।
का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि । कस्यासि वद वामोरु मथ्नन्तीव मनांसि नः । ३ ।
न वयं त्वामरैर्दैत्यैः सिद्धगन्धर्वचारणैः । नास्पृष्टपूर्वां जानीमो लोकेशैश्च कुतो नृभिः । ४ ।
नूनं त्वं विधिना सुभ्रूः प्रेषितासि शरीरिणाम् । सर्वेन्द्रियमनःप्रीतिं विधातुं सघृणेन किम् । ५ ।
सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि । ज्ञातीनां बद्धवैराणां शं विधत्स्व सुमध्यमे । ६ ।
वयं कश्यपदायादा भ्रातरः कृतपौरुषाः । बिभजस्व यथान्यायं नैव भेदो यथा भवेत् । ७ ।
इत्युपामन्त्रितो दैत्यैर्मायायोषिद्वपुर्हरिः । प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् । ८ ।

Śrī Śuka resumed: Having taken leave of (all) amity and adopted the ways of the robbers, and snatching the jar (of nectar) from and abusing one another, the Asuras caught sight of the approaching damsel. (1) Running up to her with the words "Marvellous beauty! Amazing splendour !! Charming is her youthful age !!!" they questioned her (as follows), passion having been kindled (in their heart); (2) Tell us, who are you with eyes resembling the petals of a lotus? Where do you hail from?(Already) churning our hearts as it were, what do you intend doing (further) and whose daughter are you,O lovely one ? (3) It is not that we do not know you as untouched (undefiled) before by immortals and Daityas, by Siddhas, Gandharvas and Cāraṇas, (nay,) not even by the guardians of the spheres, much less by human beings. (4) Have you been sent (here) by the merciful creator, O pretty one, in order to afford delight to the senses and mind of (all) embodied souls ? Certainly it is so.(5) Such as you are, (pray,) bring peace (of mind) to us, who are contending for a common object and have (consequently) ṣontracted enmity (with one another), even though we are kins, O proud lady with a slender waist ! (6) Being sons of the sage Kaśyapa, we are (all) brothers and have exerted (our) strength (for the common good). (Pray,) divide the prize equitably, so that there may be no more quarrel (among us). (7) Thus urged by the Daityas, Lord Śrī Hari, who had assumed a feminine form through (His) Māyā (deluding potency), beautifully laughed and spoke as follows, looking at them through the lovely corners of His eyes.(8)

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गताः । विश्वासं पण्डितो जातु कामिनीषु न याति हि । ९ ।
सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विषः । सख्यान्याहुरनित्यानि नूत्नं नूत्नं विचिन्वताम् । १० ।

The Lord observed: How, O sons of Kaśyapa, have you reposed trust in me, a wanton woman ? Indeed a wise man would never put faith in lustful women. (9) The wise declare the ties of friendship of wolves and wanton women, who are looking out for newer and newer delights, O enemies of gods, as inconstant.(10)

श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आश्वस्तमनसोऽसुराः । जहसुर्भावगम्भीरं ददुश्चामृतभाजनम् । ११ ।
ततो गृहीत्वामृतभाजनं हरिर्बभाष ईषत्स्मितशोभया गिरा ।
यद्यभ्युपेतं क्र च साध्वसाधु वा कृतं मया वो विभजे सुधामिमाम् । १२ ।
इत्यभिव्याहृतं तस्या आकर्ण्यासुरपुङ्गवाः । अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत । १३ ।

Śrī Śuka went on: The Asuras, whose mind felt reassured by these jocular expressions of her, laughed a significant laugh, which was too deep (for the common man) to comprehend, and entrusted the jar of nectar to her.(11) Having taken possession of the jar of nectar, Lord Śrī Hari then said in a voice brightened with a gentle smile, "If you accept whatever is done by me, whether right or wrong, in any wise, I am prepared to divide this nectar among you (but not otherwise)." (12) Hearing this utterance of that (divine) maiden,

the leaders of the Asuras, who had no idea of Her greatness, agreed to Her condition, saying "Be it so". (13)

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम्। दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ।१४।
यथोपजोषं वासांसि परिधायाहतानि ते। कुशेषु प्राविशन्सर्वे प्राग्ग्रेष्वभिभूषिताः ।१५।
प्राङ्मुखेषूपविष्टेषु सुरेषु दितिजेषु च। धूपामोदितशालायां जुष्टायां माल्यदीपकैः ।१६।
तस्यां नरेन्द्र करभोरुरुशद्दुकूलश्रोणीतटालसगतिर्मदविह्वलाक्षी ।
सा कूजती कनकनूपुरशिञ्जितेन कुम्भस्तनी कलशपाणिरथाविवेश ।१७।
तां श्रीसखीं कनककुण्डलचारुकर्णनासाकपोलवदनां परदेवताख्याम्।
संवीक्ष्य सम्मुमुहुरुत्स्मितवीक्षणेन देवासुरा विगलितस्तनपट्टिकान्ताम् ।१८।
असुराणां सुधादानं सर्पाणामिव दुर्नयम्। मत्वा जातिनृशंसानां न तां व्यभजदच्युतः ।१९।
कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्पतिः। तांश्चोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु ।२०।
दैत्यान्गृहीतकलशो वञ्चयन्नुपसञ्चरैः। दूरस्थान् पाययामास जरामृत्युहरां सुधाम् ।२१।
ते पालयन्तः समयमसुराः स्वकृतं नृप। तूष्णीमासन्कृतस्नेहाः स्त्रीविवादजुगुप्सया ।२२।
तस्यां कृतातिप्रणयाः प्रणयापायकातराः। बहुमानेन चाबद्धा नोचुः किञ्चन विप्रियम् ।२३।
देवलिङ्गप्रतिच्छन्नः स्वर्भानुर्देवसंसदि। प्रविष्टः सोममपिबच्चन्द्रार्काभ्यां च सूचितः ।२४।
चक्रेण क्षुरधारेण जहार पिबतः शिरः। हरिस्तस्य कबन्धस्तु सुधयाप्लावितोऽपतत् ।२५।
शिरस्त्वमरतां नीतमजो ग्रहमचीक्लृपत्। यस्तु पर्वणि चन्द्रार्कावभिधावति वैरधीः ।२६।
पीतप्रायेऽमृते देवैर्भगवाँल्लोकभावनः। पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ।२७।
एवं सुरासुरगणाः समदेशकालहेत्वर्थकर्ममतयोऽपि फले विकल्पाः।
तत्रामृतं सुरगणाः फलमञ्जसाऽऽपुर्यत्पादपङ्कजरजःश्रयणान्न दैत्याः ।२८।
यद् युज्यतेऽसुवसुकर्ममनोवचोभिर्देहात्मजादिषु नृभिस्तदसत् पृथक्त्वात्।
तैरेव सद् भवति यत् क्रियतेऽपृथक्त्वात् सर्वस्य तद् भवति मूलनिषेचनं यत् ।२९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने नवमोऽध्यायः ।९।

Then, having fasted (for a day) and finished (their) bath, (nay,) propitiated the fire through sacrificial offerings and bestowed (appropriate) gifts on cows and the Brāhmaṇas as well as on (other) living beings, they had auspicious rites (such as the recitation of benedictory prayers) performed (for their success) by Brāhmaṇas. (14) (Again,) putting on a set of clothes altogether new according to their pleasure, and graced with ornaments in every limb, they all squatted on blades of Kuśa grass that had their ends pointing to the east.(15) When the gods as well as the Daityas (the sons of Diti) had taken their seat, with their faces turned towards the east, in a hall scented with fragrant fumes and adorned with wreaths of flowers and lights; that beautiful damsel, slow of gait due to her bulky hips, that were covered over with a charming piece of linen, with eyes swimming (as if) under intoxication and breasts resembling a pair of (small) vases, forthwith made her way into that chamber, jar in her hands, and warbling (as it were) through the jingling of her gold anklets, O ruler of men ! (16-17) Looking intently at her, who was no other then the supreme Deity and a counterpart of Goddess Śrī (Beauty personified), (nay,) who was adorned with a pair of gold ear-rings and had charming ears, nose, cheeks and mouth and from over whose breasts the end of the strip of cloth covering them had slightly slipped (thus partially exposing them), the gods and Asuras felt completely enchanted (particularly) by her glances accompanied with a smile.(18)

Thinking it unwise to offer nectar to the Asuras—as milk to serpents—both of whom are ferocious by nature, Lord Acyuta did not give a share of it to them.(19) Providing separate rows of seats for the two races, Lord Viṣṇu (the Ruler of the universe) seated them in those rows, each race in the midst of their own people. (20) Beguiling the Daityas by His winning attentions, polite words and movements beside them with the jar held in His hands, He gave the gods sitting at a distance to drink the nectar that prevents old age and death.(21) Respecting the promise made by them (that they would accept whatever might be done by the girl), O king, the Asuras, who had bestowed their love on Her, kept quiet (also) because they abhorred (the very idea of) wrangling with a woman. (22) Cherishing the utmost affection for Her and afraid of losing it, and restrained by excessive regard (shown to them by Her), they uttered nothing unpalatable.(23) Disguised in the garb of gods, and entering the row of the gods, Swarbhānu (Rāhu) drank the nectar and was pointed out by the moon-god and the sun-god (between whom he had surreptitiously placed himself).(24) Śrī Hari lopped off his head by His discus (Sudarśana), which was sharp-edged as a razor, even while he was drinking the nectar, with the result that the not trunk, which had been touched by nectar, dropped down (dead). (25) The head (of the demon), however, which was raised to the position of an immortal (by coming in touch with nectar), Brahmā (the birthless creator) made a deity presiding over a planet, who actually assails the sun-god and the moon-god on the new moon and the full moon respectively, cherishing enmity (towards them). (26) When the nectar was well-nigh consumed by the gods, Lord Śrī Hari, the Protector of the universe, assumed His original form (once more), while the Asura generals looked on. (27) In this way the hosts of gods and demons differed in their result even though they worked at the same place and time, with the same means (Mount Mandara and the serpent Vāsuki) and material (herbs and plants), and though (the nature of) their activity and intention (too) were (just) the same. Of the two parties, the gods easily obtained the reward in the shape of nectar due to their resorting to the dust of His lotus-feet, but not the Daityas (who did not resort to that dust). (28) Whatever is done by men with (their) life, wealth, organs of action, mind and speech with reference to (their) body, progeny and others having an eye to their distinctive character is futile. That (however) which is done by those very means with an eye to their identity (divine nature) becomes fruitful; and it redounds to the benefit of all, even as the watering of the roots (of a tree) tends to the nourishment of all its limbs.(29)

Thus ends the ninth discourse, comprised in the story of the churning of the ocean for the sake of nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ दशमोऽध्यायः

Discourse X

Outbreak of hostilities between the gods and the Asuras

श्रीशुक उवाच

इति दानवदैतेया नाविन्दन्नमृतं नृप। युक्ताः कर्मणि यत्ताश्च वासुदेवपराङ्मुखाः। १।
साधयित्वामृतं राजन्पाययित्वा स्वकान्सुरान्। पश्यतां सर्वभूतानां ययौ गरुडवाहनः। २।
सपत्नानां परामृद्धिं दृष्ट्वा ते दितिनन्दनाः। अमृष्यमाणा उत्पेतुर्देवान्प्रत्युद्यतायुधाः। ३।
ततः सुरगणाः सर्वे सुधया पीतयैधिताः। प्रतिसंयुयुधुः शस्त्रैर्नारायणपदाश्रयाः। ४।

तत्र दैवासुरो नाम रणः परमदारुणः। रोधस्युदन्वतो राजंस्तुमुलो रोमहर्षणः। ५।
तत्रान्योन्यं सपत्नास्ते संरब्धमनसो रणे। समासाद्यासिभिर्बाणैर्निजघ्नुर्विविधायुधैः। ६।
शङ्खतूर्यमृदङ्गानां भेरीडमरिणां महान्। हस्त्यश्वरथपत्तीनां नदतां निःस्वनोऽभवत्। ७।
रथिनो रथिभिस्तत्र पत्तिभिः सह पत्तयः। हया हयैरिभाश्चेभैः समसज्जन्त संयुगे। ८।
उष्ट्रैः केचिदिभैः केचिदपरे युयुधुः खरैः। केचिद् गौरमृगैर्ऋक्षैर्द्वीपिभिर्हरिभिर्भटाः। ९।
गृध्रैः कङ्कैर्बकैरन्ये श्येनभासैस्तिमिङ्गिलैः। शरभैर्महिषैः खड्गैर्गोवृषैर्गवयारुणैः। १०।
शिवाभिराखुभिः केचित् कृकलासैः शशैनरैः। बस्तैरेके कृष्णसारैर्हंसैरन्ये च सूकरैः। ११।
अन्ये जलस्थलखगैः सत्त्वैर्विकृतविग्रहैः। सेनयोरुभयो राजन्विविशुस्तेऽग्रतोऽग्रतः। १२।

Śrī Śuka resumed: In this way the Dānavas and the Daityas could not obtain nectar, O ruler of men—even though they stood united and had been intent on doing (their) work (of churning the ocean)—because they had turned their back on Lord Vāsudeva.(1) Having caused nectar to be obtained, O king, and made His devotees, the gods, drink of it, the Lord mounted on (the back of) Garuḍa (the king of birds) and departed, while all living beings stood gazing. (2) Observing the highest good fortune(success) of their enemies and jealous of it, the Daityas (sons of Diti) marched against the gods with uplifted weapons. (3) Reinvigorated by the nectar drunk by them and having taken shelter in the feet of Lord Nārāyaṇa, all the gods thereupon offered a united resistance with their weapons.(4) There on the seashore raged a most dreadful, thrilling and hand-to-hand fight, known by the name of a conflict between the gods and the demons,O king ! (5) With a mind full of rage, the aforesaid enemies met at close quarters on that battle-field and struck one another with swords, arrows and various(other) weapons.(6) Tremendous was the flourish of conchs and clarionets and the noise of clay tomtoms, tabors and Ḍamaris (a kind of drum) as well as of the trumpeting elephants, neighing horses, rattling chariots and roaring foot-soldiers.(7) In that battle car-warriors closed with car-warriors,infantrymen with infantrymen, horses with horses and elephants with elephants. (8) Some warriors fought on the back of camels, some on elephants and others on donkeys, (still) others fought on the back of Gauramṛgas, bears, panthers and lions. (9) Others fought on (the back of) vultures, buzards, herons, hawks and Bhāsas(a bird of prey soaring very high in the skies), Timingilas (whales), Śarabhas (an eight-footed animal said to be stronger than a lion, the species of which has now become extinct), bisons, rhinoceroses, bulls, Gayals and Aruṇas.(10) Some (more) fought on (the back of) jackals, rats, chameleons, hares and men; others, on goats, black antelopes and swans and still others on boars.(11) Some (again) fought on (the back of) birds of land and water and (other) animals with deformed bodies. The warriors of both the armies, O king, penetrated farther and farther (in their effort to worst their opponents). (12)

चित्रध्वजपटै राजन्नातपत्रैः सितामलैः। महाधनैर्वज्रदण्डैर्व्यजनैर्बार्हचामरैः। १३।
वातोद्धूतोत्तरोष्णीषैरर्चिर्भिर्वर्मभूषणैः। स्फुरद्भिर्विशदैः शस्त्रैः सुतरां सूर्यरश्मिभिः। १४।
देवदानववीराणां ध्वजिन्यौ पाण्डुनन्दन। रेजतुर्वीरमालाभिर्यादसामिव सागरौ। १५।
वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः। यानं वैहायसं नाम कामगं मयनिर्मितम्। १६।
सर्वसाङ्ग्रामिकोपेतं सर्वाश्चर्यमयं प्रभो। अप्रतर्क्यमनिर्देश्यं दृश्यमानमदर्शनम्। १७।
आस्थितस्तद् विमानाग्र्यं सर्वानीकाधिपैर्वृतः। वालव्यजनछत्राग्र्यै रेजे चन्द्र इवोदये। १८।
तस्यासन्सर्वतो यानैर्यूथानां पतयोऽसुराः। नमुचिः शम्बरो बाणो विप्रचित्तिरयोमुखः। १९।

द्विमूर्धा कालनाभोऽथ प्रहेतिर्हेतिरिल्वलः । शकुनिर्भूतसंतापो वज्रदंष्ट्रो विरोचनः ।२०।
हयग्रीवः शङ्कुशिराः कपिलो मेघदुन्दुभिः । तारकश्चक्रदृक् शुम्भो निशुम्भो जम्भ उत्कलः ।२१।
अरिष्टोऽरिष्टनेमिश्च मयश्च त्रिपुराधिपः । अन्ये पौलोमकालेया निवातकवचादयः ।२२।
अलब्धभागाः सोमस्य केवलं क्लेशभागिनः । सर्व एते रणमुखे बहुशो निर्जितामराः ।२३।
सिंहनादान्विमुञ्चन्तः शङ्खान्दध्मुर्महारवान् । दृष्ट्वा सपत्नानुत्सिक्तान्बलभित् कुपितो भृशम् ।२४।
ऐरावतं दिक्करिणमारूढः शुशुभे स्वराट् । यथा स्रवत्प्रस्रवणमुदयाद्रिमहर्पतिः ।२५।
तस्यासन्सर्वतो देवा नानावाहध्वजायुधाः । लोकपालाः सह गणैर्वाय्वग्निवरुणादयः ।२६।
तेऽन्योन्यमभिसंसृत्य क्षिपन्तो मर्मभिर्मिथः । आह्वयन्तो विशन्तोऽग्रे युयुधुर्द्वन्द्वयोधिनः ।२७।
युयोध बलिरिन्द्रेण तारकेण गुहोस्यत । वरुणो हेतिनायुध्यन्मित्रो राजन्प्रहेतिना ।२८।
यमस्तु कालनाभेन विश्वकर्मा मयेन वै । शम्बरो युयुधे त्वष्ट्रा सवित्रा तु विरोचनः ।२९।
अपराजितेन नमुचिरश्विनौ वृषपर्वणा । सूर्यो बलिसुतैर्देवो बाणज्येष्ठैः शतेन च ।३०।
राहुणा च तथा सोमः पुलोम्ना युयुधेऽनिलः । निशुम्भशुम्भयोर्देवी भद्रकाली तरस्विनी ।३१।
वृषाकपिस्तु जम्भेन महिषेण विभावसुः । इल्वलः सह वातापिर्ब्रह्मपुत्रैररिन्दम ।३२।
कामदेवेन दुर्मर्ष उत्कलो मातृभिः सह । बृहस्पतिश्चोशनसा नरकेण शनैश्चरः ।३३।
मरुतो निवातकवचैः कालेयैर्वसवोऽमराः । विश्वेदेवास्तु पौलोमै रुद्राः क्रोधवशैः सह ।३४।

With the ranks of warriors distinguished by (their) ensigns of various colours, spotless white costly umbrellas with handles of diamond, fly-flappers of peacock feathers and the bushy tail of Camarīs (a species of deer found in the Himalayan region), turbans and pieces of cloth used as upper garment waved by the wind, brilliant coats of mail and ornaments and burnished weapons shining brightly under the rays of the sun, O king, the armies of the celestial and Asura heroes shone like two oceans with rows of sea-monsters.(13—15) In that battle the celebrated Bali, son of Virocana, was the commander-in-chief of the Asura forces. Seated in his famous vehicle, Vaihāyasa by name, the foremost of (all) aerial cars— which had been manufactured by (the demon) Maya and could fly at will, (nay,) which was equipped with all implements of warfare and full of all wonders, O lord, which was incomprehensible by reason and could not be precisely located (because of its uncertain and wonderfully swift movements) and which, though perceived (now and then), defied perception (because of its dazzling splendour)— and surrounded by all troop-commanders, he shone in the midst of a pair of chowries (which were being waved on his right and left) and under an exquisite umbrella like the moon on the eastern hill (while rising). (16—18) On all his sides appeared in (their respective) aerial cars (other) Asuras, the commanders of the (various) squadrons— Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha (steel-mouthed), Dwimūrdhā (possessed of a pair of heads), Kālanābha and Praheti, Heti, Ilwala, Śakuni, Bhūtasantāpa (the torment of created beings), Vajradaṁṣṭra (possessed of adamantine teeth), Virocana (shining brightly), Hayagrīva (having the head and neck of a horse), Śaṅkuśirā (spear-headed), Kapila (tawny of hue), Meghadundubhi, Tāraka, Cakradṛk (having wheel-like eyes), Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Maya, the lord of the three (flying) cities, and others, viz., the Paulomas and Kāleyas, the Nivātakavacas and so on. (19—22) Having not received any share in the nectar (churned out of the ocean of milk), they had only suffered hardship (in toiling for the nactar). All these (however) had on many an occasion utterly defeated the immortals at the very commencement of the operations.(23) Sending forth the roars of a lion, they blew loud-sounding conchs. Seeing his foes puffed up with pride, Indra (the destroyer

of the demon Bala), got highly enraged. (24) Mounted on Airāvata, an elephant guarding the (eastern) quarter (with the temple-juice streaming from its temples), Indra shone like the sun (lit., the ruler of the day) appearing on the eastern hill with cascades falling down (its sloping sides). (25) All round him stood the (other) gods, mounted on their diverse mounts and carrying different ensigns and weapons, as well as the guardians of the (various) worlds—Vāyu (the wind-god), Agni (the god of fire), Varuṇa (the god of water) and others—with their retinue. (26) Rushing violently towards and reproaching one another with words that cut to the quick, (nay,) challenging one another and rushing forward, they fought in pairs. (27) Bali contended with Indra; Guha (the younger son of Lord Śiva) cast his lot with Tāraka; Varuṇa fought with Heti and Mitra with Praheti, O Parīkṣit! (28) Similarly Yama tried his strength with Kālanābha; Viśwakarmā (the architect of heaven), indeed with Maya (the architect of the demons); Śambara, with Twaṣṭā (a lord of created beings) and Virocana (Bali's father and son of Prahrāda) with Savitā. (29) Namuci crossed arms with Aparājita, the Aświns (the twin-born physicians of the gods) with Vṛṣaparvā, and the god Sūrya (the sun-god) with the hundred sons of Bali, of whom the eldest was Bāṇa. (30) Soma (the moon-god) likewise fought with Rāhu; Anila (the wind-god) with Pulomā, and the powerful Goddess Bhadrakālī with Niśumbha and Śumbha. (31) Vṛṣākapi (Lord Śiva) for His part closed with Jambha; Vibhāvasu (the god of fire), with Mahiṣa and Ilwala, accompanied by Vātāpi, with the sage Marīci and others (the sons of Brahmā), O chastiser of foes! (32) Durmarṣa (one hard to withstand) had an encounter with Kāmadeva (the god of love); Utkala with the Mātṛkās (the divine mothers or personified energies of the principal deities); the sage Bṛhaspati (the preceptor of the gods), with Uśanā (Śukrācārya, the preceptor of the demons) and Śanaiścara (the deity presiding over the planet Saturn and a son of the sun-god) with Naraka (the demon born of the union of the Lord manifested in the form of the divine Boar with Mother Earth). (33) The (forty-nine) Maruts (wind-gods) entered into a conflict with the Nivātakavacas; the (group of the eight) gods known as the Vasus with the Kāleyas; the (gods called) Viśwedevas, with the Paulomas and the (eleven) Rudras (the gods of destruction), with the Krodhavaśas (a class of serpents, extremely ferocious by nature, residing in the lower regions). (34)

त एवमाजावसुराः सुरेन्द्रा द्वन्द्वेन संहत्य च युध्यमानाः ।
अन्योन्यमासाद्य निजघ्नुरोजसा जिगीषवस्तीक्ष्णशरासितोमरैः ।३५।
भुशुण्डिभिश्चक्रगदर्ष्टिपट्टिशैः शक्त्युल्मुकैः प्रासपरश्वधैरपि ।
निस्त्रिंशभल्लैः परिघैः समुद्गरैः सभिन्दिपालैश्च शिरांसि चिच्छिदुः ।३६।
गजास्तुरङ्गाः सरथाः पदातयः सारोहवाहा विविधा विखण्डिताः ।
निकृत्तबाहूरुशिरोधराङ्घ्र्यश्छिन्नध्वजेष्वासतनुत्रभूषणाः ।३७।
तेषां पदाघातरथाङ्गचूर्णितादायोधनादुल्बण उत्थितस्तदा ।
रेणुर्दिशः खं द्युमणिं च छादयन् न्यवर्ततासृक्स्रुतिभिः परिप्लुतात् ।३८।
शिरोभिरुद्धूतकिरीटकुण्डलैः संरम्भदृग्भिः परिदष्टदच्छदैः ।
महाभुजैः साभरणैः सहायुधैः सा प्रास्तृता भूः करभोरुभिर्बभौ ।३९।
कबन्धास्तत्र चोत्पेतुः पतितस्वशिरोऽक्षिभिः । उद्यतायुधदोर्दण्डैराधावन्तो भटान् मृधे ।४०।

Fighting in pairs as well as collectively on the battle-field in the aforesaid manner and approaching one another, the Asuras as well as the leaders of the gods violently struck one another with sharp arrows, swords and iron clubs in their eagerness to win. (35) And they lopped off the heads of one another with Bhuśuṇḍis (a kind of weapon perhaps of the nature

of fire-arms), discuses, maces, lances and sharp-edged spears, darts and firebrands, Prāsas (a barbed missile) and axes, scimitars and Bhallas (a kind of arrow with a point of a particular shape), bludgeons as well as with Mudgaras (a kind of hammer-shaped weapon) and Bhindipālas (catapults). (36) Elephants and horses (as well as those riding on them), car-warriors and footmen and various (other) mounts with (their) riders were cut to pieces. They had (their) arms, thighs, necks and feet chopped off; while their ensigns, bows, coats of mail and ornaments were torn in pieces.(37) From the battle-ground pounded by their tread and (the impact of their) wheels rose at that time a thick cloud of dust enveloping the quarters as well as the heavens including the sun; it (however) disappeared due to the ground having been drenched by the spouts of blood (discharged from the wounds of the warriors). (38) Thickly strewn with heads—from which diadems and ear-rings had been knocked off, (nay,) which had anger in (their) eyes and whose lips were (still) closely clasped (in anger)—as well as with long and stout arms, (still) decked with ornaments and holding weapons,-and with shapely thighs (resembling the trunk of an elephant, which is thick at the upper end and grows less and less thicker below)— the said battle-ground looked (very) attractive.(39) Headless trunks sprang on their feet on that battle-field and rushed towards the (hostile) warriors with (their) stout arms (still) holding uplifted weapons and perceiving (recognizing) them with the eyes in their fallen heads. (40)

बलिर्महेन्द्रं दशभिस्त्रिभिरैरावतं शरैः । चतुर्भिश्चतुरो वाहानेकेनारोहमार्च्छयत् ।४१।
स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः । चिच्छेद निशितैर्भल्लैरसम्प्राप्तान्हसन्निव ।४२।
तस्य कर्मोत्तमं वीक्ष्य दुर्मर्षः शक्तिमाददे । तां ज्वलन्तीं महोल्काभां हस्तस्थामच्छिनद्धरिः ।४३।
ततः शूलं ततः प्रासं ततस्तोमरमृष्टयः । यद् यच्छस्त्रं समादद्यात्सर्वं तदच्छिनद् विभुः ।४४।
ससर्जाथासुरीं मायामन्तर्धानगतोऽसुरः । ततः प्रादुरभूच्छैलः सुरानीकोपरि प्रभो ।४५।
ततो निपेतुस्तरवो दह्यमाना दवाग्निना । शिलाः सटङ्कशिखराश्चूर्णयन्त्यो द्विषद्बलम् ।४६।
महोरगाः समुत्पेतुर्दन्दशूकाः सवृश्चिकाः । सिंहव्याघ्रवराहाश्च मर्दयन्तो महागजान् ।४७।
यातुधान्यश्च शतशः शूलहस्ता विवाससः । छिन्धि भिन्धीति वादिन्यस्तथा रक्षोगणाः प्रभो ।४८।
ततो महाघना व्योम्नि गम्भीरपरुषस्वनाः । अङ्गारान्मुमुचुर्वातैराहताः स्तनयित्नवः ।४९।
सृष्टो दैत्येन सुमहान्वह्निः श्वसनसारथिः । सांवर्तक इवात्युग्रो विबुधध्वजिनीमधाक् ।५०।
ततः समुद्र उद्वेलः सर्वतः प्रत्यदृश्यत । प्रचण्डवातैरुद्धूततरङ्गावर्तभीषणः ।५१।
एवं दैत्यैर्महामायैरलक्ष्यगतिभीषणैः । सृज्यमानासु मायासु विषेदुः सुरसैनिकाः ।५२।
न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप । ध्यातः प्रादुरभूत् तत्र भगवान्विश्वभावनः ।५३।

ततः सुपर्णांसकृताङ्घ्रिपल्लवः पिशङ्गवासा नवकञ्जलोचनः ।
अदृश्यताष्टायुधबाहुरुल्लसच्छ्रीकौस्तुभानर्घ्यकिरीटकुण्डलः ।५४।
तस्मिन्प्रविष्टेऽसुरकूटकर्मजा माया विनेशुर्महिना महीयसः ।
स्वप्नो यथा हि प्रतिबोध आगते हरिस्मृतिः सर्वविपद्विमोक्षणम् ।५५।
दृष्ट्वा मृधे गरुडवाहमिभारिवाह आविध्य शूलमहिनोदथ कालनेमिः ।
तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा तेनाहनन्नृप सवाहमरिं त्र्यधीशः ।५६।
माली सुमाल्यतिबलौ युधि पेततुर्यच्चक्रेण कृत्तशिरसावथ माल्यवांस्तम् ।
आहत्य तिग्मगदयाहनदण्डजेन्द्रं तावच्छिरोऽच्छिनदरेर्नदतोऽरिणाऽऽद्यः ।५७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे देवासुरसंग्रामे दशमोऽध्यायः ।१०।

Bali assailed the mighty Indra with ten arrows, Airāvata (his elephant) with three, the four guards of Airāvata with four (each with one) and its driver with one. (41) Quick in showing his valour, Śakra (Indra) cut them with the same number of (eighteen) sharp Bhallas, as though smiling, as they came flying (towards him), even before they reached him. (42) Observing his superb feat, Bali, who could not easily tolerate this discomfiture, took up a dart glowing like a mighty firebrand. Indra (however) cut it while it was (yet) in Bali's hand (before he was able to discharge it). (43) Bali thereupon took up a spear, then a Prāsa and then (again) a Tomara (iron club) and double-edged swords. (But) whatever weapon he took in his hand (the powerful) Indra cut down all of them (in no time). (44) Going out of sight, the demon (Bali) next let loose his demoniacal Māyā (illusion) and thereupon came into view a mountain over (the heads of) the celestial forces, O king! (45) From that mountain fell down trees burning with forest fire and rocks with (their) tops sharp as (the edge of) a chisel, pulverizing the enemy's forces. (46) Further (from that mountain) rused forth large serpents and (other) snakes with scorpions, as well as lions, tigers and boars crushing gigantic elephants. (47) There also appeared in hundreds nude ogresses with pikes in (their) hands, exclaiming "Cut down", "Break asunder!" and ogres too, O lord! (48) Then large thundering clouds, buffeted by winds, rained live coals with a deep and terrific roar. (49)Conjured up by the demon, a very extensive and most formidable fire, helped by the winds, began to burn the celestial army like the fire appearing at the time of final dissolution of the universe. (50) Then was observed on all sides an ocean that transgressed (all) limits and looked terrible on account of (its) whirlpools and waves tossed up by fierce winds.(51) In the midst of illusions that were being likewise created by other Daityas (too), who were great adepts in conjuring tricks and were (most) formidable because of their imperceptible movements, the celestial warriors grew despondent.(52) When Indra and others, O protector of men, did not know how to counteract this evil, the almighty Lord, who is the Protector of the universe and was called to mind (by the gods), manifested Himself there. (53) Presently there appeared the Lord, clad in yellow robes and endowed with eight arms wielding (different) weapons, with eyes resembling a pair of budding lotuses and His feet, tender as young leaves, placed across the shoulders of Garuḍa (who had a pair of beautiful wings), and on whose person shone forth Goddess Śrī (in the form of a golden streak on His bosom), the Kaustubha gem, a priceless crown and a pair of invaluable ear-rings. (54) The moment He entered the battle-field the illusions created by the conjuring tricks of the demons yielded to the glory of that mighty Lord even as a dream is broken the moment wakefulness returns (to a sleeping man). For, (to say nothing of the Lord's actual presence), the (very) thought of Śrī Hari is the (only) radical cure for all ills. (35) Perceiving Lord Viṣṇu (the Rider of Garuḍa) on the field of battle, and revolving his dart, (the demon) Kālanemi (who was reborn as Kaṁsa in his next incarnation and) who rode on a lion (the enemy of an elephant) presently flung it (at Him). Seizing it by way of sport as it was about to descend on Garuḍa's head, Viṣṇu (the Lord of the three worlds) despatched with it, O protector of the people, the enemy (Kālanemi) along with his mount (the lion). (56) Encountering the Lord, by whose discus (Sudarśaṇa) the mighty Mālī and Sumālī (too) had their heads lopped off and fell on the battle-field, Mālyavān (another general of the Āsurika forces) was just going to strike Garuḍa (the king of birds) with a pointed mace when Śrī Hari (the most ancient Person) severed the head of the roaring enemy with the same discus.(57)

Thus ends the tenth discourse, forming part of the story of the war between the gods and the demons in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकादशोऽध्यायः

Discourse XI

Conclusion of the conflict between the gods and the demons

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः परस्य पुंसः परयानुकम्पया ।
जघ्नुर्भृशं शक्रसमीरणादयस्तांस्तान् रणे यैरभिसंहताः पुरा । १ ।
वैरोचनाय संरब्धो भगवान्पाकशासनः । उदयच्छद् यदा वज्रं प्रजा हाहेति चुक्रुशुः । २ ।
वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् । मनस्विनं सुसम्पन्नं विचरन्तं महामृधे । ३ ।
नटवन्मूढ मायाभिर्मायेशान् नो जिगीषसि । जित्वा बालान् निबद्धाक्षान् नटो हरति तद्धनम् । ४ ।
आरुरुक्षन्ति मायाभिरुत्सिसृप्सन्ति ये दिवम् । तान्दस्यून्विधुनोम्यज्ञान्पूर्वस्माच्च पदादधः । ५ ।
सोऽहं दुर्मायिनस्तेऽद्य वज्रेण शतपर्वणा । शिरो हरिष्ये मन्दात्मन्घटस्व ज्ञातिभिः सह । ६ ।

Śrī Śuka resumed: Having regained (their) presence of mind by the supreme grace of Lord Viṣṇu (the supreme Person), the gods headed by Indra (the ruler of the gods) and Samīraṇa (the wind-god), now struck hard each one of those (Asuras) by whom they had been jointly assailed before. (1) When the glorious Indra (the chastiser of the demon Pāka), full of anger, took up his thunderbolt in order to strike Bali (the son of Virocana), his subjects cried "Alas !" "Alas !" (2) Reproaching the heroic Bali, who was well-equipped (with arms) and was ranging fearlessly before Indra in that great conflict, Indra (who wielded a thunderbolt in his hand), addressed him as follows:—(3) Conquering fools whose eyes have been enchanted, a conjurer takes away their money. (Even so,) though no better than a conjurer, O fool, you seek to overpower us, lords of Māyā, by means of incantations ! (4) Those foolish robbers who seek to ascend to heaven, nay, rise (even) beyond heaven (to still higher regions) by means of spells, I cast still lower down than their former abode. (5) As such I shall lop off your head today with (my) thunderbolt having a hundred joints, even though (I know) you are an adept in the use of melevolent spells. Exert yourself with (all) Your kinsfolk, O dull-witted one ! (6)

बलिरुवाच

संग्रामे वर्तमानानां कालचोदितकर्मणाम् । कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् । ७ ।
तदिदं कालरशनं जनाः पश्यन्ति सूरयः । न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः । ८ ।
न वयं मन्यमानानामात्मानं तत्र साधनम् । गिरो वः साधुशोच्यानां गृह्णीमो मर्मताडनाः । ९ ।

Bali replied: Fame, triumph, discomfiture and death fall in succession to the lot of all who are engaged in hostilities and whose actions are impelled by (a propitious or unpropitious) Time (Destiny). (7) Therefore, wise men view (all) this (fame etc.), at determined by Time; they neither exult nor grieve over it. You are (however) ignorant of this truth. (8) We (for our part) do not take to the heart your words that sting one to the quick, since you deserve to be pitied by pious souls in that you account your own self instrumental in bringing fame and so on. (9)

श्रीशुक उवाच

इत्याक्षिप्य विभुं वीरो नाराचैर्वीरमर्दनः । आकर्णपूर्णैरहनदाक्षेपैराहतं पुनः ।१०।
एवं निराकृतो देवो वैरिणा तथ्यवादिना । नामृष्यत् तदधिक्षेपं तोत्राहत इव द्विपः ।११।

प्राहरत् कुलिशं तस्मा अमोघं परमर्दनः। सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः ।१२।
सखायं पतितं दृष्ट्वा जम्भो बलिसखः सुहृत्। अभ्ययात् सौहृदं सख्युर्हतस्यापि समाचरन् ।१३।
स सिंहवाह आसाद्य गदामुद्यम्य रंहसा। जत्रावताडयच्छक्रं गजं च सुमहाबलः ।१४।
गदाप्रहारव्यथितो भृशं विह्वलितो गजः। जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ ।१५।
ततो रथो मातलिना हरिभिर्दशशतैर्वृतः। आनीतो द्विपमुत्सृज्य रथामारुरुहे विभुः ।१६।
तस्य तत् पूजयन् कर्म यन्तुर्दानवसत्तमः। शूलेन ज्वलता तं तु स्मयमानोऽहनन्मृधे ।१७।
सेहे रुजं सुदुर्मर्षां सत्त्वमालम्ब्य मातलिः। इन्द्रो जम्भस्य संक्रुद्धो वज्रेणापाहरच्छिरः ।१८।

Śrī Śuka went on: Having thus twitted the powerful god (Indra) the valiant Bali, the vanquisher of heroes (in battle), struck him again with arrows pulled (right) up to the ear—him who had (already) been stung with taunts. (10) Thus reproached by the enemy, who spoke the truth (all the same), the god (Indra) could not bear his insulting speech any more than an elephant pricked with a goad. (11) Indra (the vanquisher of foes) hurled (his) unfailing thunderbolt against him so that, like a mountain that had its wings * clipped, Bali fell to the ground, car and all.(12) Finding his friend (Bali) fallen (in battle), the demon Jambha, a (great) friend and well-wisher of Bali, assailed Indra, (thus) rendering good offices even to his fallen friend.(13) Riding on a lion, Jambha, who was possessed of great might, approached Indra and, lifting his mace, struck him with (great) impetuousity on the collar-bone, as well as his elephant (Airāvata). (14) Tormented by the stroke of the mace and utterly confounded, the elephant touched the ground with its knees and fell into a deep swoon. (15)Thereupon was brought by Mātali (Indra's charioteer) a chariot drawn by a thousand horses; and, leaving the elephant, the mighty god mounted the chariot. (16) Admiring that (prompt) action of the charioteer and smiling too, Jambha (the foremost of the Dānavas) struck the latter with a burning dart in battle. (17) Taking recourse to fortitude, Mātali bore the pain (caused by the dart), which was most difficult to endure; and (greatly) enraged, Indra severed Jambha's head by means of his thunderbolt. (18)

जम्भं श्रुत्वा हतं तस्य ज्ञातयो नारदादृषेः। नमुचिश्च बलः पाकस्तत्रापेतुस्त्वरान्विताः ।१९।
वचोभिः परुषैरिन्द्रमर्दयन्तोऽस्य मर्मसु। शरैरवाकिरन् मेघा धाराभिरिव पर्वतम् ।२०।
हरीन्दशशतान्याजौ हर्यश्वस्य बलः शरैः। तावद्भिरर्दयामास युगपल्लघुहस्तवान् ।२१।
शताभ्यां मातलिं पाको रथं सावयवं पृथक्। सकृत्सन्धानमोक्षेण तदद्भुतमभूद् रणे ।२२।
नमुचिः पञ्चदशभिः स्वर्णपुङ्खैर्महेषुभिः। आहत्य व्यनदत्संख्ये सतोय इव तोयदः ।२३।
सर्वतः शरकूटेन शक्रं सरथसारथिम्। छादयामासुरसुराः प्रावृदसूर्यमिवाम्बुदाः ।२४।
अलक्षयन्तस्तमतीव विह्वला विचुक्रुशुर्देवगणाः सहानुगाः।
अनायकाः शत्रुबलेन निर्जिता वणिक्पथा भिन्ननवो यथार्णवे ।२५।
ततस्तुराषाडिषुबद्धपञ्जराद् विनिर्गतः साश्वरथध्वजाग्रणीः।
बभौ दिशः खं पृथिवीं च रोचयन् स्वतेजसा सूर्य इव क्षपात्यये ।२६।
निरीक्ष्य पृतनां देवः परैरभ्यर्दितां रणे। उदयच्छद् रिपुं हन्तुं वज्रं वज्रधरो रुषा ।२७।
स तेनैवाष्टधारेण शिरसी बलपाकयोः। ज्ञातीनां पश्यतां राजञ्जहार जनयन्भयम् ।२८।

* We read in the Purāṇas that mountains had wings in the earliest times and could fly and settle down wherever they would. Finding them a great menace to organic life, Indra clipped their wings and thus rendered them incapable of motion for all times.

Hearing from (the lips of) the sage Nārada about Jambha having been slain (by Indra), his kinsmen, Namuci, Bala and Pāka, arrived there in (great) haste. (19) Stinging Indra to the quick with their pungent words, they struck him repeatedly with arrows even as clouds would assail a mountain with torrents.(20) The swift-handed Bala simultaneously struck in battle (all) the thousand horses of Haryaśwa (Indra) with as many arrows.(21) With a hundred arrows each (the demon) Pāka struck separately Mātali (the charioteer) and the chariot with (all) its parts by fitting to the bow and discharging (all) the arrows at one and the same time. That was (indeed) a (great) marvel in that battle. (22) Piercing Indra with fifteen large arrows furnished with hilts of gold, (the demon) Namuci roared on the field of battle like a cloud charged with water. (23) The demons covered Śakra (Indra) including his chariot and charioteer on all sides with a network of arrows (even) as clouds would obscure the sun in the rains. (24) Not perceiving him (on the battle-field) and extremely perturbed, the celestial troops with their retinue, who were (now) left without a leader and were utterly vanquished by the enemy, uttered a plaintive cry like merchants whose ship had been wrecked in mid-ocean. (25) Presently Indra (who was capable of overpowering the mighty) issued out of the cage of arrows along with the horses, chariot, flag and charioteer. Illuminating the quarters, sky and earth with his splendour, he shone like the sun at the close of night.(26) Observing his army overpowered by the enemies (the demons) in battle, the god (Indra), the wielder of the thunderbolt, lifted his thunderbolt in anger with intent to slay his enemy. (27) With the same eight-edged weapon he severed the heads of (both) Bala and Pāka, inspiring terror in (the heart of) their kinsfolk, who stood looking on, O Parīkṣit ! (28)

नमुचिस्तद्वधं दृष्ट्वा शोकामर्षरुषान्वितः । जिघांसुरिन्द्रं नृपते चकार परमोद्यमम् ।२९।
अश्मसारमयं शूलं घण्टावद्धेमभूषणम् । प्रगृह्याभ्यद्रवत् क्रुद्धो हतोऽसीति वितर्जयन् ।
प्राहिणोद् देवराजाय निनदन् मृगराडिव ।३०।
तदापतद् गगनतले महाजवं विचिच्छिदे हरिरिषुभिः सहस्रधा ।
तमाहनन्नृप कुलिशेन कन्धरे रुषान्वितस्त्रिदशपतिः शिरो हरन् ।३१।
न तस्य हि त्वचमपि वज्र ऊर्जितो बिभेद यः सुरपतिनौजसेरितः ।
तदद्भुतं परमतिवीर्यवृत्रभित् तिरस्कृतो नमुचिशिरोधरत्वचा ।३२।
तस्मादिन्द्रोऽबिभेच्छत्रोर्वज्रः प्रतिहतो यतः । किमिदं दैवयोगेन भूतं लोकविमोहनम् ।३३।
येन मे पूर्वमद्रीणां पक्षच्छेदः प्रजात्यये । कृतो निविशतां भारैः पतत्त्रैः पततां भुवि ।३४।
तपःसारमयं त्वाष्ट्रं वृत्रो येन विपाटितः । अन्ये चापि बलोपेताः सर्वास्त्रैरक्षयत्वचः ।३५।
सोऽयं प्रतिहतो वज्रो मया मुक्तोऽसुरेऽल्पके । नाहं तदाददे दण्डं ब्रह्मतेजोऽप्यकारणम् ।३६।
इति शक्रं विषीदन्तमाह वागशरीरिणी । नायं शुष्कैरथो नार्द्रैर्वधमर्हति दानवः ।३७।
मयास्मै यद् वरो दत्तो मृत्युर्नैवार्द्रशुष्कयोः । अतोऽन्यश्चिन्तनीयस्ते उपायो मघवन् रिपोः ।३८।
तां दैवीं गिरमाकर्ण्य मघवान्सुसमाहितः । ध्यायन् फेनमथापश्यदुपायमुभयात्मकम् ।३९।
न शुष्केण न चार्द्रेण जहार नमुचेः शिरः । तं तुष्टुवुर्मुनिगणा माल्यैश्चावाकिरन् विभुम् ।४०।
गन्धर्वमुख्यौ जगतुर्विश्वावसुपरावसू । देवदुन्दुभयो नेदुर्नर्तक्यो ननृतुर्मुदा ।४१।
अन्येऽप्येवं प्रतिद्वन्द्वान्वाय्वग्निवरुणादयः । सूदयामासुरस्त्रौघैर्मृगान्केसरिणो यथा ।४२।
ब्रह्मणा प्रेषितो देवान्देवर्षिर्नारदो नृप । वारयामास विबुधान्दृष्ट्वा दानवसंक्षयम् ।४३।

Perceiving their death, Namuci was filled with grief, indignation and rage; and in his eagerness to kill Indra, O ruler of men, he put forth his best energy. (29) Taking up a lance of steel, furnished with bells and adorned with gold ornaments he darted, full of rage,

threatening in the word "You are slain!" and flung it at Indra (the ruler of the gods), roaring like a lion (the king of beasts).(30) Hari (Indra) cut it with (his) arrows into a thousand pieces (even) as it flew towards him through the air with great speed. Full of anger, the ruler of the gods (then) struck him (Namuci) with his thunderbolt in the neck, aiming to chop off the latter's head.(31) The powerful thunderbolt which was hurled with (great) force by Indra (the king of the gods) did not as a matter of fact pierce even the skin of Namuci. This was most wonderful that the weapon which smashed the mighty Vṛtra was baffled by the skin on Namuci's neck.(32) Indra (now) got afraid of that enemy (Namuci) from whom the thunderbolt had been repelled. (He said to himself,) "through a conspiracy of Fate what has this happened, that has bewildered the world? " (33) By means of this (very) thunderbolt, in old days, I clipped the wings of mountains, that flew with (those) wings and settled down on earth on account of their (huge) weight, thus conducing to the destruction of created beings.(34) (Nay,) by this was rent asunder (the demon) Vṛtra, the vigorous austerity (personified) of Twaṣṭā (a lord of created beings), and others too, who were endowed with (extraordinary) strength and whose skin could not (even) be scratched with all the missiles.(35) (When) hurled by me at this puny Asura, the same thunderbolt has been rendered ineffectual! A (mere) staff, I shall no more handle it; though embodying the (spiritual) energy of a Brāhmaṇa (the sage Dadhīci), it is unavailing (now)."(36) To Śakra, who was thus sorrowing, an incorporeal voice said, "This demon can be killed neither with dry nor with wet things, since a boon has been conferred on him by Me to the effect that death will surely not come to him through any wet or dry substance. Hence any other contrivance should be thought of by you for (the death of) this enemy, O Maghavā (Indra) ! (37-38) Hearing that ethereal voice, Indra fully composed his mind and contemplated; and presently he discovered a means in the shape of foam (of the sea), which combined both (the aforesaid) attributes and could not therefore be called exclusively dry or wet). (39) With that foam, which was neither dry nor wet, he severed the head of Namuci; (and) hosts of sages glorified him and showered flowers on the mighty Indra. (40) Viśwāvasu and Parāvasu, the chief among the Gandharvas (heavenly musicians), sang songs, the celestial drums sounded and (heavenly) dancing girls danced with joy. (41) Similarly other gods too, headed by Vāyu (the wind-god), Agni (the god of fire) and Varuṇa (the god of water), destroyed their rivals with volleys of missiles just as lions would kill deer.(42) Perceiving the extermination of the Dānavas, the celestial sage Nārada was sent by Brahmā (the creator) to the gods, O protector of men, and he remonstrated with the gods (in the following words).(43)

नारद उवाच

भवद्भिरमृतं प्राप्तं नारायणभुजाश्रयैः । श्रिया समेधिताः सर्व उपारमत विग्रहात् ।४४।

Nārada said: Nectar has been secured by you by resorting to the arms of Lord Nārāyaṇa and (besides) all (of You) have been blessed by Goddess Śrī (His divine Spouse). (Therefore,) cease you (now) from hostilities.(44)

श्रीशुक उवाच

संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः । उपगीयमानानुचरैर्ययुः सर्वे त्रिविष्टपम् ।४५।
येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते । बलिं विपन्नमादाय अस्तं गिरिमुपागमन् ।४६।
तत्राविनष्टावयवान् विद्यमानशिरोधरान् । उशना जीवयामास संजीविन्या स्वविद्यया ।४७।
बलिश्चोशनसा स्पृष्टः प्रत्यापन्नेन्द्रियस्मृतिः । पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ।४८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे देवासुरसंग्रामे एकादशोऽध्यायः ।११।

Śrī Śuka continued: Accepting the advice of the sage (Nārada), the gods gave up anger as well as the zeal for fighting; and being glorified by their attendants, all returned to heaven.(45) Those who survived in that conflict took with the concurrence of Nārada the lifeless (body of their leader) Bali and made for the western hill (the mountain where the sun is believed to set). (46) There Uśanā (Śukrācārya, the preceptor of the demons) restored to life, by his (secret) science of reviving the dead, those whose limbs were intact and whose neck was (still) whole. (47) Bali too had his senses of perception and consciousness restored the moment he was touched by the sage Uśanā. Though vanquished (in battle), he did not feel sorry, fully conversant as he was with the truth relating to the world (viz., that victory and defeat etc., depended on one's good or evil destiny). (48)

Thus ends the eleventh discourse, forming part of the story relating to the war between the gods and the demons, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वादशोऽध्यायः

Discourse XII

Infatuation of Lord Śaṅkara

श्रीबादरायणिरुवाच

वृषध्वजो निशम्येदं योषिद्रूपेण दानवान्। मोहयित्वा सुरगणान्हरिः सोममपाययत्। १।
वृषमारुह्य गिरिशः सर्वभूतगणैर्वृतः। सह देव्या ययौ द्रष्टुं यत्रास्ते मधुसूदनः। २।
सभाजितो भगवता सादरं सोमया भवः। सूपविष्ट उवाचेदं प्रतिपूज्य स्मयन्हरिम्। ३।

Śrī Śuka (son of Bādarāyaṇa) resumed: Having heard that, enchanting the Dānavas by assuming the form of a (bewitching) damsel, Śrī Hari had given nectar to drink to the hosts of heaven, Lord Śiva (who bears the device of a bull on His ensign and) who dwells on Mount Kailāsa, mounted His bull along with His divine consort (Goddess Pārvatī) and, surrounded (accompanied) by all the multitudes of evil spirits (forming His retinue), went to the region (Vaikuṇṭha) where Lord Viṣṇu (the Destroyer of the demon Madhu) has His (permanent) abode, in order to see Him. (1-2) Received by the Lord (Viṣṇu) with (due) reverence along with Umā (Goddess Pārvatī) and comfortably seated, the aforesaid Lord Śiva (the Source of the universe) smilingly spoke to Śrī Hari as follows, paying homage to Him in return. (3)

श्रीमहादेव उवाच

देवदेव जगद्व्यापिञ्जगदीश जगन्मय। सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः। ४।
आद्यन्तावस्य यन्मध्यमिदमन्यदहं बहिः। यतोऽव्ययस्य नैतानि तत् सत्यं ब्रह्म चिद् भवान्। ५।
तवैव चरणाम्भोजं श्रेयस्कामा निराशिषः। विसृज्योभयतः सङ्गं मुनयः समुपासते। ६।
त्वं ब्रह्म पूर्णममृतं विगुणं विशोकमानन्दमात्रमविकारमनन्यदन्यत्।
विश्वस्य हेतुरुदयस्थितिसंयमानामात्मेश्वरश्च तदपेक्षतयानपेक्षः। ७।
एकस्त्वमेव सदसद् द्वयमद्वयं च स्वर्णं कृताकृतमिवेह न वस्तुभेदः।
अज्ञानतस्त्वयि जनैर्विहितो विकल्पो यस्माद् गुणैर्व्यतिकरो निरुपाधिकस्य। ८।

त्वां ब्रह्म केचिदवयन्त्युत धर्ममेक एके परं सदसतोः पुरुषं परेशम्।
अन्येऽवयन्ति नवशक्तियुतं परं त्वां केचिन्महापुरुषमव्ययमात्मतन्त्रम्। ९।
नाहं परायुर्ऋषयो न मरीचिमुख्या जानन्ति यद्विरचितं खलु सत्त्वसर्गाः।
यन्मायया मुषितचेतस ईश दैत्यमर्त्यादयः किमुत श्वदभद्रवृत्ताः।१०।
स त्वं समीहितमदः स्थितिजन्मनाशं भूतेहितं च जगतो भवबन्धमोक्षौ।
वायुर्यथा विशति खं च चराचराख्यं सर्वं तदात्मकतयावगमोऽवरुन्त्से।११।
अवतारा मया दृष्टा रममाणस्य ते गुणैः। सोऽहं तद् द्रष्टुमिच्छामि यत् ते योषिद्वपुर्धृतम्।१२।
येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः। तद् दिदृक्षव आयाताः परं कौतूहलं हि नः।१३।

Śrī Mahādeva (the great god) prayed: O god of gods, O Lord pervading and constituting the universe, O Ruler of the universe! You are the Cause as well as the Controller of all substances, the (universal) Spirit. (4) You are that Brahma which is all truth and all consciousness; from which are traceable the beginning (appearance) and end (dissolution) as well as what they call the middle (life) of this (objective) universe, and (yet) to which—unchangeable as it is—(all) these (states) cannot be attributed; (nay,) which constitutes this (the visible universe) as well as the ego (the subject), that which lies outside (is enjoyed with the senses) as well as the other (the enjoyer). (5) Sages seeking blessedness and devoid of all (other) aspirations duly worship Your lotus-feet alone, giving up attachment to both (this and the other world). (6) You are the all-perfect, immortal, attributeless and immutable Brahma (Infinite), which is not only devoid of sorrow but is also of the nature of absolute bliss, and which, though without a second, is (yet) distinct (from everything else). You are (at the same time) the Cause of the appearance, continuance and dissolution of the universe, and the Ruler of all Jīvas (embodied souls)—sought after by them (all), though seeking nothing (Yourself). (7) You alone are both cause and effect and neither of the two (being the ultimate cause of both). Gold moulded (into the shape of an ornament) and unmoulded (too) is gold (alone); there is no difference of substance between the two. It is through ignorance (of Your essential nature) that diversity has been attributed to You by men. For, diversity in You, who are free from (all) adjuncts, is due (only) to (Your association with) the (three) Guṇas (modes of Prakṛti). (8) Some (viz., the Vedāntīs) know You to be Brahma (the Absolute); while others (the Mīmāṁsakas) recognize You as Dharma (virtue). Some (viz., the followers of the Sāṅkhya school of philosophy) regard You, the supreme Lord, as transcending both Prakṛti (matter) and Puruṣa (spirit); while others (the followers of the Pāñcarātra school of the Vaiṣṇavas) know You to be the Supreme endowed with the nine divine potencies (viz., Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yoga, Prahvī, Satyā, Iśānā and Anugrahā) and (still) others (viz., the followers of the Yoga system of philosophy) recognize You to be the foremost Puruṣa, changeless and independent. (9) Neither I (Śiva) nor Brahmā (whose life extends to a couple of Parārdhas or 31, 10, 40, 00, 00, 00, 000 human years) nor indeed sages headed by Marīci (one of the mind-born sons of Brahmā)—who are (all) creations of Sattva, (yet) whose understanding is obscured by Your Māyā— are able to know (the true nature of) the universe created by You (much less Your own essential nature), O Lord! How, then, can the demons, human beings and others—who are ever engaged in activities of a Rājasika or Tāmasika character—know it? (10) As such You, who are consciousness (itself), know Your own activity as well as that of (all) created beings, the appearance, continuance and dissolution of this universe, the bondage of mundane existence and release from it. (Nay, even) as the air pervades the multitudes of mobile and immobile beings as well as the sky,

so do You pervade the whole universe, You being its very Soul. (11) Your descents (in the world of matter) when You carried on (Your) sport with the (three) Guṇas (modes of Prakṛti) have been seen by me. As such I long to behold that (bewitching) form of a damsel which was assumed by You (the other day). (12) Eager to behold that form by which the Daityas were greatly enchanted and the gods given nectar to drink, we have come (to You); for great is our curiosity (with regard to that). (13)

श्रीशुक उवाच

एवमभ्यर्थितो विष्णुर्भगवान् शूलपाणिना। प्रहस्य भावगम्भीरं गिरिशं प्रत्यभाषत ।१४।

Śrī Śuka continued: Thus entreated by Rudra (the Wielder of a trident), Lord Viṣṇu heartily laughed a laugh which was pregnant with meaning and replied (as follows) to Lord Śiva (who has His abode on Mount Kailāsa). (14)

श्रीभगवानुवाच

कौतूहलाय दैत्यानां योषिद्वेषो मया कृतः। पश्यता सुरकार्याणि गते पीयूषभाजने ।१५।

तत्तेऽहं दर्शयिष्यामि दिदृक्षोः सुरसत्तम। कामिनां बहु मन्तव्यं सङ्कल्पप्रभवोदयम् ।१६।

The Lord said: The jar of nectar having disappeared (passed into the hands of the Daityas), the form of a (bewitching) damsel was assumed by me—for (exciting) wonder in the minds of the Daityas— having regard to the interests of the (outraged) gods (which could best be served in that way alone, woman being the most effective and appropriate means of infatuating and beguiling the treacherous and greedy Daityas, who had wrested the jar of nectar from the hands of Dhanvantari and thus deprived the fair-minded gods of their rightful share). (15) To You, O chief of the gods, who are eager to behold it, I shall (presently) reveal that form, which excites passion (in the hearts of males) and (as such) is (so) valuable in the eyes of libidinous souls.(16)

श्रीशुक उवाच

इति ब्रुवाणो भगवांस्तत्रैवान्तरधीयत। सर्वतश्चारयंश्चक्षुर्भव आस्ते सहोमया ।१७।

ततो ददर्शोपवने वरस्त्रियं विचित्रपुष्पारुणपल्लवद्रुमे।

विक्रीडतीं कन्दुकलीलया लसद्दुकूलपर्यस्तनितम्बमेखलाम् ।१८।

आवर्तनोद्वर्तनकम्पितस्तनप्रकृष्टहारोरुभरैः पदे पदे।

प्रभज्यमानामिव मध्यतश्चलत्पदप्रवालं नयतीं ततस्ततः ।१९।

दिक्षु भ्रमत्कन्दुकचापलैर्भृशं प्रोद्विग्नतारायतलोललोचनाम्।

स्वकर्णविभ्राजितकुण्डलोल्लसत्कपोलनीलालकमण्डिताननाम् ।२०।

श्लथद् दुकूलं कबरीं च विच्युतां सन्नह्यतीं वामकरेण वल्गुना।

विनिघ्नतीमन्यकरेण कन्दुकं विमोहयन्तीं जगदात्ममायया ।२१।

तां वीक्ष्य देव इति कन्दुकलीलयेषद्व्रीडास्फुटस्मितविसृष्टकटाक्षमुष्टः ।

स्त्रीप्रेक्षणप्रतिसमीक्षणविह्वलात्मा नात्मानमन्तिक उमां स्वगणांश्च वेद ।२२।

तस्याः कराग्रात् स तु कन्दुको यदा गतो विदूरं तमनुव्रजत्स्त्रियाः।

वासः ससूत्रं लघु मारुतोऽहरद् भवस्य देवस्य किलानुपश्यतः ।२३।

एवं तां रुचिरापाङ्गीं दर्शनीयां मनोरमाम्। दृष्ट्वा तस्यां मनश्चक्रे विषज्जन्त्यां भवः किल ।२४।

तयापहृतविज्ञानस्तत्कृतस्मरविह्वलः ।भवान्या अपि पश्यन्त्या गतह्रीस्तत्पदं ययौ ।२५।

Śrī Śuka went on: Saying thus, the Lord vanished on that very spot; while Lord Śiva (the Source of the universe) waited (there) with Goddess Umā, casting (His) look all round.(17)

Presently, in a garden (before Him) full of trees rich in blossoms of various kinds and rosy leaves, He beheld a most beautiful damsel with a girdle lying about her hips, that were wrapped with a brilliant piece of linen, delightfully sporting with the movements of a ball.(18) She was so delicate that at every step she was getting broken as it were at the waist by the heavy weight of her (full) breasts, shaken by her bending and rising (with the downward and upward movements of the bounding ball), as well as of her exquisite (and solid) necklaces, and was taking her nimble feet—tender as young leaves—to and fro.(19) The pupils of her big and restless eyes looked very much agitated due to the unsteadiness of the ball, which was moving in every direction, and her countenance made lovelier by cheeks resplendent with a pair of ear-rings shining in her ears, as well as by dark tresses. (20) Tightening her loosening garment and disturbed braid with her lovely left hand and striking the ball with the other, she was enchanting the world by her own Māyā (ravishing power). (21) Looking intently at her, the divinity was seduced by her glances flung at Him with a covert smile induced by slight bashfulness because of her playing with the ball as aforesaid. His mind being overpowered by His gazing at her and being gazed on by her in return, He lost (all) consciousness of Himself, of (His Consort) Umā standing close by as well as of His own attendants. (22) When, in the meanwhile, the ball escaped from her fingers to a long distance, lo ! the wind blew off the fine texture (wrapped about her loins) girdle and all, (even) as she ran after the ball, while the god Śiva (the Source of the universe) stood looking on. (23) Beholding that fair-eyed and soul-ravishing girl, (so) beautiful to look at, in such a condition, Lord Bhava actually gave His heart to her, who gazing at Him with sidelong glances (and thus appeared to be enamoured of Him). (24) Deprived by her of His good sense and overpowered with love evoked by her, He sought her presence unabashed even while Goddess Pārvatī (His own divine Spouse) stood looking on.(25)

सा तमायान्तमालोक्य विवस्त्रा व्रीडिता भृशम्। निलीयमाना वृक्षेषु हसन्ती नान्वतिष्ठत ।२६।
तामन्वगच्छद् भगवान् भवः प्रमुषितेन्द्रियः। कामस्य च वशं नीतः करेणुमिव यूथपः ।२७।
सोऽनुव्रज्यातिवेगेन गृहीत्वानिच्छतीं स्त्रियम्। केशबन्ध उपानीय बाहुभ्यां परिषस्वजे ।२८।
सोपगूढा भगवता करिणा करिणी यथा। इतस्ततः प्रसर्पन्ती विप्रकीर्णशिरोरुहा ।२९।
आत्मानं मोचयित्वाङ्ग सुरर्षभभुजान्तरात्। प्राद्रवत्सा पृथुश्रोणी माया देवविनिर्मिता ।३०।
तस्यासौ पदवीं रुद्रो विष्णोरद्भुतकर्मणः। प्रत्यपद्यत कामेन वैरिणेव विनिर्जितः ।३१।
तस्यानुधावतो रेतश्चस्कन्दामोघरेतसः। शुष्मिणो यूथपस्येव वासितामनु धावतः ।३२।
यत्र यत्रापतन्मह्यां रेतस्तस्य महात्मनः। तानि रूप्यस्य हेम्नश्च क्षेत्राण्यासन्महीपते ।३३।
सरित्सरस्सु शैलेषु वनेषूपवनेषु च। यत्र क्व चासन्नृषयस्तत्र संनिहितो हरः ।३४।
स्कन्ने रेतसि सोऽपश्यदात्मानं देवमायया। जडीकृतं नृपश्रेष्ठ संन्यवर्तत कश्मलात् ।३५।
अथावगतमाहात्म्य आत्मनो जगदात्मनः। अपरिज्ञेयवीर्यस्य न मेने तदु हाद्भुतम् ।३६।
तमविक्लवमव्रीडमालक्ष्य मधुसूदनः। उवाच परमप्रीतो बिभ्रत् स्वां पौरुषीं तनुम् ।३७।

The girl, stripped as she was of her cloth, felt much ashamed when she beheld Śiva drawing near. Hiding behind the trees, she kept laughing, but did not tarry (anywhere). (26) The almighty Śiva, whose mind had been stolen (by that girl) and who was swayed by passion, followed her (even) as the leader of a herd of elephants would follow a she-elephant.(27) Pursuing the damsel with great speed and seizing her by braid, He brought her close to Him and folded her in His arms (even) though she was unwilling. (28) Hugged by the Lord (even) as a she-elephant is covered by an elephant, she wriggled on this side and that (in order to escape from His grip), her hair getting dishevelled (in that attempt). (29)

(Eventually) extricating herself from the embrace of Lord Śiva (the foremost of the gods), O dear one, the said girl, who was no other than Māyā (the deluding potency) conjured up by the Lord, ran away, even though she had large hips.(30) As though completely overpowered by Love, His enemy, the aforesaid Rudra followed the steps of Lord Viṣṇu of wonderful deeds in that form. (31) Even as He pursued her, as the ruttish leader of a herd of elephants would run after a she-elephant desiring copulation, the seed of Lord Śiva, possessed as He was of unfailing procreative energy, escaped. (32) The spots on earth where dropped the seed of that great soul came to be fields of silver and gold, O ruler of the globe! (33) (In the course of His pursuit of that girl) Lord Śiva (the Destroyer of the universe) was (found) present (near her) on the margin of rivers and lakes, on hill-tops, in forests and groves and wherever (else) sages dwelt*. (34) The seed having escaped, He perceived Himself befooled by the Lord's Māyā, O jewel among kings,and (now) completely recovered from infatuation. (35) Having forthwith realized the glory of Lord Viṣṇu, the Soul of the universe, (nay,) His very Self, whose power cannot be fully known, He did not consider the event (of His being befooled by the Lord's Māyā) as actually wonderful in any way. (36) Lord Viṣṇu (the Destroyer of the demon Madhu) was supremely delighted to find Lord Śiva unperturbed and unabashed and, resuming His (original) masculine form, spoke (as follows). (37)

श्रीभगवानुवाच

दिष्ट्या त्वं विबुधश्रेष्ठ स्वां निष्ठामात्मना स्थितः । यन्मे स्त्रीरूपया स्वैरं मोहितोऽप्यङ्ग मायया ।३८।
को नु मेऽतितरेन्मायां विषक्तस्त्वदृते पुमान् । तांस्तान्विसृजतीं भावान्दुस्तरामकृतात्मभिः ।३९।
सेयं गुणमयी माया न त्वामभिभविष्यति । मया समेता कालेन कालरूपेण भागशः ।४०।

The glorious Lord said: I am glad, O jewel among the gods, that You have by Yourself regained Your (unruffled) natural state even though, O dear one, You were easily duped by My Māyā (deluding potency). (38) Indeed what male, other than You, can, when (once) caught in it, overcome My Māyā, which creates various objects (of attraction) and cannot be easily got over by those who have not been able to control their mind. (39) This aforesaid Māyā, consisting of the three Guṇas (Sattva, Rajas and Tamas), which gets united with Me—appearing in the form of the Time-Spirit—in time (at the time of creation, preservation and dissolution of the universe) by parts (in the form of Rajas, Sattva and Tamas respectively) shall no longer overpower You. (40)

श्रीशुक उवाच

एवं भगवता राजन् श्रीवत्साङ्केन सत्कृतः । आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ ।४१।
आत्मांशभूतां तां मायां भवानीं भगवान्भवः । शंसतामृषिमुख्यानां प्रीत्याऽऽचष्टाथ भारत ।४२।

अपि व्यपश्यस्त्वमजस्य मायां परस्य पुंसः परदेवतायाः ।
अहं कलानामृषभो विमुह्ये ययावशोऽन्ये किमुतास्वतन्त्राः ।४३
यं मामपृच्छस्त्वमुपेत्य योगात् समासहस्रान्त उपारतं वै ।
स एष साक्षात् पुरुषः पुराणो न यत्र कालो विशते न वेदः ।४४।

Śrī Śuka continued: Thus kindly treated (embraced) by Lord Viṣṇu (bearing the mark of Śrīvatsa—in the shape of white curly hair—on His bosom), O king, and asking His leave and walking round Him (as a mark of respect), Lord Śiva, accompanied by His retinue, returned to His own abode (Kailāsa). (41) Presently, in the midst of the foremost of seers,

* By visiting in the form of that bewitching girl the hermitages of saints and sages while being pursued by Lord Śiva, Lord Viṣṇu indirectly showed to the sages how difficult it is to conquer the charms of a woman, which even Śaṅkara, the crown-jewel of Yogīs, failed to resist, much less others, who are an easy prey to lust.

who stood glorifying Him, Lord Śiva (the Source of the universe) lovingly spoke to His Spouse (as follows) about the aforesaid Māyā, the (divine) energy of Lord Viṣṇu (His own self).(42) "Did you behold with your own eyes the deluding potency of Lord Viṣṇu (the birthless One), the highest Person, the supreme Deity, under whose influence (even) I, the foremost of His rays, helplessly fell a prey to delusion! What wonder, then, that others, who are not masters of their self, should do so. (43) He is actually the same eternal Person about whom you inquired, approaching me when I had just ceased from deep meditation at the end of a thousand (celestial) years, (nay,) whom Time cannot set bounds to nor can the Veda comprehend.(44)

श्रीशुक उवाच

इति तेऽभिहितस्तात विक्रमः शार्ङ्गधन्वनः। सिन्धोर्निर्मथने येन धृतः पृष्ठे महाचलः।४५।

एतन्मुहुः कीर्तयतोऽनुशृण्वतो न रिष्यते जातु समुद्यमः क्वचित्।
यदुत्तमश्लोकगुणानुवर्णनं समस्तसंसारपरिश्रमापहम्।४६।

असदविषयमङ्घ्रिं भावगम्यं प्रपन्नानमृतममरवर्यानाशयत् सिन्धुमथ्यम्।
कपटयुवतिवेषो मोहयन्यः सुरारींस्तमहमुपसृतानां कामपूरं नतोऽस्मि।४७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे शङ्करमोहनं नाम द्वादशोऽध्यायः।१२।

Śrī Śuka went on: In this way has been narrated to you, O dear one, the story of the exploits of Lord Viṣṇu (the Wielder of the Śārṅga bow), by whom (in the form of the divine Tortoise) was supported on His back the huge mountain (called Mandara) during the churning of the ocean (of milk). (45) The exertion of a man reciting or listening to this story again and again never goes in vain anywhere. For, a narration of the virtues of Lord Viṣṇu, enjoying excellent renown, relieves the entire fatigue of birth and death. (46) I bow to Him who grants the wishes of those that approach Him for shelter and who, having assumed by His illusive power the form of a (bewitching) damsel and deluding the demons(the enemies of the gods), gave nectar, churned out of the ocean (of milk), to drink to the foremost of the gods, that had sought refuge in His feet—inaccessible to the vile and attainable through devotion (alone). (47)

Thus ends the twelfth discourse entitled "The Infatuation of Lord Śaṅkara" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa- Saṁhitā.

अथ त्रयोदशोऽध्यायः

Discourse XIII

An account of the (concluding eight) Manvantaras

श्रीशुक उवाच

मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः। सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु।१।
इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च। नरिष्यन्तोथ नाभागः सप्तमो दिष्ट उच्यते।२।
करूषश्च पृषध्रश्च दशमो वसुमान्स्मृतः। मनोर्वैवस्वतस्यैते दश पुत्राः परन्तप।३।
आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः। अश्विनावृभवो राजन्निन्द्रस्तेषां पुरन्दरः।४।

कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः । जमदग्निर्भरद्वाज इति सप्तर्षयः स्मृताः । ५ ।
अत्रापि भगवज्जन्म कश्यपाददितेरभूत् । आदित्यानामवरजो विष्णुर्वामनरूपधृक् । ६ ।
संक्षेपतो मयोक्तानि सप्त मन्वन्तराणि ते । भविष्याण्यथ वक्ष्यामि विष्णोः शक्त्यान्वितानि च । ७ ।

Śrī Śuka began again: The seventh, the present Manu is a son of Vivaswān (the sun-god), who is known by the name of Śrāddhadeva. (Now) hear from me (the names) of his sons.(1) They are Ikṣwāku and Nabhaga, Dhṛṣṭa and Śaryāti, Nariṣyanta and Nābhāga; and the seventh is called Diṣṭa. (2) Add to them Karūṣa and Pṛṣadhra and the tenth is remembered by the name of Vasumān.These are the ten sons of the Vaivaswata Manu, O tormentor of foes! (3) The (twelve) Ādityas (the sons of Aditi, the gods successively presiding over the sun month after month), the (eight) Vasus, the (eleven) Rudras, the (ten) Viśwedevas, the (forty-nine) Maruts (wind-gods), the two Aświns (the twin physicians of the gods) and the (three) Ṛbhus are the (seven orders of) gods (in office), O Parīkṣit, Purandara being (the name of) their Indra (ruler). (4) Kaśyapa, Atri and Vasiṣṭha, Viśwāmitra, Gautama, Jamadagni and Bharadwāja are recognized as the seven (principal) seers. (5) In this (the present) Manvantara too the descent of the Lord took place from the sage Kaśyapa (a lord of the created beings)and (his spouse) Aditi. The youngest of the Ādityas, who assumed the form of a dwarf, is Lord Viṣṇu (Himself). (6) Thus (the first) seven Manvantaras have been briefly described by me to you. I shall presently tell you of the coming (seven) as well, which are (likewise) connected with the descents of the Lord.(7)

विवस्वतश्च द्वे जाये विश्वकर्मसुते उभे । संज्ञा छाया च राजेन्द्र ये प्रागभिहिते तव । ८ ।
तृतीयां वडवामेके तासां संज्ञासुतास्त्रयः । यमो यमी श्राद्धदेवश्छायायाश्च सुताञ्छृणु । ९ ।
सावर्णिस्तपती कन्या भार्या संवरणस्य या । शनैश्चरस्तृतीयोऽभूदश्विनौ वडवात्मजौ । १० ।
अष्टमेऽन्तर आयाते सावर्णिर्भविता मनुः । निर्मोकविरजस्काद्याः सावर्णितनया नृप । ११ ।
तत्र देवाः सुतपसो विरजा अमृतप्रभाः । तेषां विरोचनसुतो बलिरिन्द्रो भविष्यति । १२ ।
दत्त्वेमां याचमानाय विष्णवे यः पदत्रयम् । राद्धमिन्द्रपदं हित्वा ततः सिद्धिमवाप्स्यति । १३ ।
योऽसौ भगवता बद्धः प्रीतेन सुतले पुनः । निवेशितोऽधिके स्वर्गादधुनाऽऽस्ते स्वराडिव । १४ ।
गालवो दीप्तिमान् रामो द्रोणपुत्रः कृपस्तथा । ऋष्यशृङ्गः पितास्माकं भगवान्बादरायणः । १५ ।
इमे सप्तर्षयस्तत्र भविष्यन्ति स्वयोगतः । इदानीमासते राजन् स्वे स्व आश्रममण्डले । १६ ।
देवगुह्यात्सरस्वत्यां सार्वभौम इति प्रभुः । स्थानं पुरन्दराद्धृत्वा बलये दास्यतीश्वरः । १७ ।

Now, there were two wives of Vivaswān, both daughters of Viśwakarmā (the architect of heaven), Saṁjñā and Chāyā (by name), O king of kings, that have already* been spoken of (by me) to you. (8) Some refer to Vaḍavā as the ṭhird.† Of these (three), Yama (the god of retribution), Yamī (sister of Yama, the deity presiding over the river Yamunā and married‡ by Lord Śrī Kṛṣṇa) and Śrāddhadeva are the three progeny of Saṁjñā. Also hear (the names) of the sons of Chāyā. (9) They are Sāvarṇi (a future Manu) and a daughter, Tapatī (by name), who became the wife of Saṁvaraṇa and Śanaiścara (the deity presiding over the planet of the same name, now known as Saturn) came to be the third; while the two Aświns are the sons of Vaḍavā. (10) When the eighth Manvantara will have commenced Sāvarṇi will

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* Vide VI. Vi. 40-41.

† According to Śuka, however, it was Saṁjñā herself who took the form of a Vaḍavā (mare) and gave birth to the two Aświns—vide VI. vi.40.

‡ Vide. X. 58. 17—23, 29.

become the Manu (in relation to that Manvantara); and Nirmoka, Virajaska and others will be the sons of Sāvarṇi, O protector of human beings! (11) In that (the eighth) Manvantara, the Sutapās,(the Virajas and the Amṛtaprabhas will be the (three orders of) gods (in office); and the demon Bali, the son of Virocana (Prahrāda's son) will be their Indra (ruler).(12) Having (already) gifted (in the current Manvantara the whole of) this earth to Lord Viṣṇu (in the form of the divine Dwarf) when the latter asked for land measuring (not more than) three paces, and relinquishing the office of Indra (which will be) attained by him (through the grace of the Lord in the next Manvantara), he will then achieve perfection (in the form of final beatitude). (13) He is the same Bali who was (first) bound by the Lord as a token of pleasures and then installed in (the subterranean region of) Sutala, which is (even) richer than heaven, and where he continues to this day like (another) Indra.* (14)Gālava, Dīptimān, Rāma (Paraśurāma), Aśwatthāmā (the son of Droṇācārya, a preceptor of the Kauravas), Kṛpācārya (another preceptor of the Kauravas), Ṛṣyaśṛṅga (who officiated at the sacrifice performed by Emperor Daśaratha for obtaining progeny) and our father, the divine Vedavyāsa (who has his abode in a grove of jujube trees)—these will be the seven seers in that (the eighth) Manvantara by virtue of their Yogic attainments. At present they are (all) living each in his own hermitage. (15-16) Sprung from the loins of Devaguhya through Saraswatī, the Lord will be known as Sārvabhauma. Wresting the throne (of heaven) from Purandara (the present Indra), the all-powerful Lord will bestow it on Bali. (17)

नवमो दक्षसावर्णिर्मनुर्वरुणसम्भवः। भूतकेतुर्दीप्तकेतुरित्याद्यास्तत्सुता नृप ।१८।

पारा मरीचिगर्भाद्या देवा इन्द्रोऽद्भुतः स्मृतः। द्युतिमत्प्रमुखास्तत्र भविष्यन्त्यृषयस्ततः ।१९।

आयुष्मतोऽम्बुधारायामृषभो भगवत्कला। भविता येन संराद्धां त्रिलोकीं भोक्ष्यतेऽद्भुतः ।२०।

Dakṣasāvarṇi, son of Varuṇa (the god of water) will be the ninth Manu. Bhūtaketu, Dīptaketu and others will be his sons, O protector of human beings.(18) The Pāras, the Marīcigarbhas and so on will be the (orders of) gods and Adbhuta has been declared to be their Indra (ruler). Again, Dyutimān and others† will be the (seven) seers in that Manvantara.(19) Sprung from (the loins of) Āyuṣmān through Ambudhārā, an emanation of the Lord will appear under the name of Ṛṣabha. (And) Adbhuta will rule over the three worlds conquered (on his behalf) by (the said) Ṛṣabha. (20)

दशमो ब्रह्मसावर्णिरुपश्लोकसुतो महान्। तत्सुता भूरिषेणाद्या हविष्मत्प्रमुखा द्विजाः ।२१।

हविष्मान्सुकृतिः सत्यो जयो मूर्तिस्तदा द्विजाः। सुवासनविरुद्धाद्या देवाः शम्भुः सुरेश्वरः ।२२।

विष्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति। जातः स्वांशेन भगवान्गृहे विश्वसृजो वि

The great Brahmasāvarṇi, son of Upaśloka, will be the tenth Manu. Bhūris will be his sons and Haviṣmān and so on will be the (seven) Brāhmaṇa sages Sukṛti, Satya, Jaya and Mūrti will be (the names of some of) the Brāhma Manvantara. The Suvāsanas and the Viruddhas will be the (orders of) go Śambhu will be the Indra (the ruler of the gods). (22) Born with a part of H in the house of Viśwasṛk through Viṣūcī under the name of Viṣw will actually make friends with Śambhu (the then Indra). (23)

मनुर्वै धर्मसावर्णिरेकादशम आत्मवान्। अनागतास्तत्सुताश्च

विहङ्गमाः कामगमा निर्वाणरुचयः सुगः। इन्द्रश्च वैधृत

* A reference to the story of Bali's overthrow, told at length in Discourses XIX to XXII Bali of his sovereignty of the three worlds only in order to shower His grace on him.

† According to the Harivaṁśa, Savana, Dyutimān, Harvya, Vasu, Medhātithi, Jyo seven seers holding office in the ninth Manvantara.

आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः। वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति ।२६।

The high-minded Dharmasāvarṇi will be the eleventh Manu; while Satyadharmā and others are going to be his ten sons.(24) the Vihaṅgamas, the Kāmagamas and the Nirvāṇarucis are going to be the (orders of) gods (in office) and Vaidhṛta will be their Indra (ruler); while Aruṇa and others * will be the seers.(25) A part manifestation of Śrī Hari, born of Vaidhṛtā through Aryaka, and known by the name of Dharmasetu, will maintain the three worlds. (26)

भविता रुद्रसावर्णी राजन् द्वादशमो मनुः। देववानुपदेवश्च देवश्रेष्ठादयः सुताः ।२७।

ऋतधामा च तत्रेन्द्रो देवाश्च हरितादयः। ऋषयश्च तपोमूर्तिस्तपस्व्याग्नीध्रकादयः ।२८।

स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः। अन्तरं सत्यसहसः सूनृतायाः सुतो विभुः ।२९।

Rudrasāvarṇi, O king, will be the twelfth Manu; and Devavān, Upadeva, Devaśreṣṭha and others will be his sons. (27) Again, Ṛtadhāmā will be (the name of) the Indra and the Haritas and so on will be the (orders of) gods. And Tapomūrti, Tapaswī, Āgnīdhraka and others will be the (seven) seers. (28) The almighty son of Satyasahā and Sūnṛtā, Swadhāmā by name, a part manifestation of Śrī Hari, will protect that Manvantara. (29)

मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान्। चित्रसेनविचित्राद्या देवसावर्णिदेहजाः ।३०।

देवाः सुकर्मसुत्रामसंज्ञा इन्द्रो दिवस्पतिः। निर्मोकतत्त्वदर्शाद्या भविष्यन्त्यृषयस्तदा ।३१।

देवहोत्रस्य तनय उपहर्ता दिवस्पतेः। योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति ।३२।

The high-souled Devasāvarṇi will be the thirteenth Manu; (and) Citrasena, Vicitra and others will be the sons of Devasāvarṇi. (30) The (orders of) gods bearing the names of Sukarmās and Sutrāmās will remain in office, while Diwaspati will hold the office of Indra. (Even so) Nirmoka, Tattvadarśa, and so on will be the (seven) Ṛṣis † in that Manvantara.(31) A part manifestation of Śrī Hari, Yogeśwara (by name), will be born of Bṛhatī as the son of Devahotra and will (prove to) be the benefactor of Indra (the ruler of heaven).(32)

मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति। उरुगम्भीरबुद्ध्याद्या इन्द्रसावर्णिवीर्यजाः ।३३।

पवित्राश्चाक्षुषा देवाः शुचिरिन्द्रो भविष्यति। अग्निर्बाहुः शुचिः शुद्धो मागधाद्यास्तपस्विनः ।३४।

य तनयो बृहद्भानुस्तदा हरिः। वितानायां महाराज क्रियातन्तून्वितायिता ।३५।

ɔsāvarṇi will come to be the fourteenth Manu; while Uru,Gambhīrabuddhi
the sons of Indrasāvarṇi. (33) The Pavitras and the Cākṣuṣas will be the
ɔd Śuci will be (the name of) the Indra. (Even so) Agnibāhu, Śuci, Śuddha,
ɔn will be the (seven) ascetics (sages‡ in office). (34) Born as the son of
nu (by name), through Vitānā, O great king, Śrī Hari will propagate the

त्रिकालानुगतानि ते। प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ।३६।

महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ।१३।

Manvantaras—covering the past, present and future—have been

ɔe following as the seven Ṛṣis holding office in the eleventh Manvantara: Haviṣmān, Niścara and Agnitejā.

ɔpa, Nirutsuka, Dhṛtimān, Avyaya and Sutapā are the names of the seven Ṛṣis of the he Harivaṁśa.

ɔnth Manvantara, according to the Harivaṁśa, are: Āgnīdhra, Māgadha, Agnibāhu, Śuci,

become the Manu (in relation to that Manvantara); and Nirmoka, Virajaska and others will be the sons of Sāvarṇi, O protector of human beings! (11) In that (the eighth) Manvantara, the Sutapās,(the Virajas and the Amṛtaprabhas will be the (three orders of) gods (in office); and the demon Bali, the son of Virocana (Prahrāda's son) will be their Indra (ruler).(12) Having (already) gifted (in the current Manvantara the whole of) this earth to Lord Viṣṇu (in the form of the divine Dwarf) when the latter asked for land measuring (not more than) three paces, and relinquishing the office of Indra (which will be) attained by him (through the grace of the Lord in the next Manvantara), he will then achieve perfection (in the form of final beatitude). (13) He is the same Bali who was (first) bound by the Lord as a token of pleasures and then installed in (the subterranean region of) Sutala, which is (even) richer than heaven, and where he continues to this day like (another) Indra.* (14)Gālava, Dīptimān, Rāma (Paraśurāma), Aśwatthāmā (the son of Droṇācārya, a preceptor of the Kauravas), Kṛpācārya (another preceptor of the Kauravas), Ṛṣyaśṛṅga (who officiated at the sacrifice performed by Emperor Daśaratha for obtaining progeny) and our father, the divine Vedavyāsa (who has his abode in a grove of jujube trees)—these will be the seven seers in that (the eighth) Manvantara by virtue of their Yogic attainments. At present they are (all) living each in his own hermitage. (15-16) Sprung from the loins of Devaguhya through Saraswatī, the Lord will be known as Sārvabhauma. Wresting the throne (of heaven) from Purandara (the present Indra), the all-powerful Lord will bestow it on Bali. (17)

नवमो दक्षसावर्णिर्मनुर्वरुणसम्भवः । भूतकेतुर्दीप्तकेतुरित्याद्यास्तत्सुता नृप ।१८।
पारा मरीचिगर्भाद्या देवा इन्द्रोऽद्भुतः स्मृतः । द्युतिमत्प्रमुखास्तत्र भविष्यन्त्यृषयस्ततः ।१९।
आयुष्मतोऽम्बुधारायामृषभो भगवत्कला । भविता येन संराड्वां त्रिलोकीं भोक्ष्यतेऽद्भुतः ।२०।

Dakṣasāvarṇi, son of Varuṇa (the god of water) will be the ninth Manu. Bhūtaketu, Dīptaketu and others will be his sons, O protector of human beings.(18) The Pāras, the Marīcigarbhas and so on will be the (orders of) gods and Adbhuta has been declared to be their Indra (ruler). Again, Dyutimān and others† will be the (seven) seers in that Manvantara.(19) Sprung from (the loins of) Āyuṣmān through Ambudhārā, an emanation of the Lord will appear under the name of Ṛṣabha. (And) Adbhuta will rule over the three worlds conquered (on his behalf) by (the said) Ṛṣabha. (20)

दशमो ब्रह्मसावर्णिरुपश्लोकसुतो महान् । तत्सुता भूरिषेणाद्या हविष्मत्प्रमुखा द्विजाः ।२१।
हविष्मान्सुकृतिः सत्यो जयो मूर्तिस्तदा द्विजाः । सुवासनविरुद्धाद्या देवाः शम्भुः सुरेश्वरः ।२२।
विष्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति । जातः स्वांशेन भगवान्गृहे विश्वसृजो विभुः ।२३।

The great Brahmasāvarṇi, son of Upaśloka, will be the tenth Manu. Bhūriṣeṇa and others will be his sons and Haviṣmān and so on will be the (seven) Brāhmaṇa sages. (21) Haviṣmān, Sukṛti, Satya, Jaya and Mūrti will be (the names of some of) the Brāhmaṇa sages in that Manvantara. The Suvāsanas and the Viruddhas will be the (orders of) gods (in office) and Śambhu will be the Indra (the ruler of the gods). (22) Born with a part of His divine essence in the house of Viśwasṛk through Viṣūcī under the name of Viṣwaksena, the almighty Lord will actually make friends with Śambhu (the then Indra). (23)

मनुर्वै धर्मसावर्णिरेकादशम आत्मवान् । अनागतास्तत्सुताश्च सत्यधर्मादयो दश ।२४।
विहङ्गमाः कामगमा निर्वाणरुचयः सुराः । इन्द्रश्च वैधृतस्तेषामृषयश्चारुणादयः ।२५।

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* A reference to the story of Bali's overthrow, told at length in Discourses XIX to XXIII below, will show that the Lord divested Bali of his sovereignty of the three worlds only in order to shower His grace on him.

† According to the Harivaṁśa, Savana, Dyutimān, Harvya, Vasu, Medhātithi, Jyotiṣmāṇ and Satya are the names of the seven seers holding office in the ninth Manvantara.

आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः । वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति ।२६।

The high-minded Dharmasāvarṇi will be the eleventh Manu; while Satyadharmā and others are going to be his ten sons.(24) the Vihaṅgamas, the Kāmagamas and the Nirvāṇarucis are going to be the (orders of) gods (in office) and Vaidhṛta will be their Indra (ruler); while Aruṇa and others * will be the seers.(25) A part manifestation of Śrī Hari, born of Vaidhṛtā through Aryaka, and known by the name of Dharmasetu, will maintain the three worlds. (26)

भविता रुद्रसावर्णी राजन् द्वादशमो मनुः । देववानुपदेवश्च देवश्रेष्ठादयः सुताः ।२७।

ऋतधामा च तत्रेन्द्रो देवाश्च हरितादयः । ऋषयश्च तपोमूर्तिस्तपस्व्याग्नीध्रकादयः ।२८।

स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः । अन्तरं सत्यसहसः सूनृतायाः सुतो विभुः ।२९।

Rudrasāvarṇi, O king, will be the twelfth Manu; and Devavān, Upadeva, Devaśreṣṭha and others will be his sons. (27) Again, Ṛtadhāmā will be (the name of) the Indra and the Haritas and so on will be the (orders of) gods. And Tapomūrti, Tapaswī, Āgnīdhraka and others will be the (seven) seers. (28) The almighty son of Satyasahā and Sūnṛtā, Swadhāmā by name, a part manifestation of Śrī Hari, will protect that Manvantara. (29)

मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान् । चित्रसेनविचित्राद्या देवसावर्णिदेहजाः ।३०।

देवाः सुकर्मसुत्रामसंज्ञा इन्द्रो दिवस्पतिः । निर्मोकतत्त्वदर्शाद्या भविष्यन्त्यृषयस्तदा ।३१।

देवहोत्रस्य तनय उपहर्ता दिवस्पतेः । योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति ।३२।

The high-souled Devasāvarṇi will be the thirteenth Manu; (and) Citrasena, Vicitra and others will be the sons of Devasāvarṇi. (30) The (orders of) gods bearing the names of Sukarmās and Sutrāmās will remain in office, while Diwaspati will hold the office of Indra. (Even so) Nirmoka, Tattvadarśa, and so on will be the (seven) Ṛṣis † in that Manvantara.(31) A part manifestation of Śrī Hari, Yogeśwara (by name), will be born of Bṛhatī as the son of Devahotra and will (prove to) be the benefactor of Indra (the ruler of heaven).(32)

मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति । उरुगम्भीरबुद्ध्याद्या इन्द्रसावर्णिवीर्यजाः ।३३।

पवित्राश्चाक्षुषा देवाः शुचिरिन्द्रो भविष्यति । अग्निर्बाहुः शुचिः शुद्धो मागधाद्यास्तपस्विनः ।३४।

सत्रायणस्य तनयो बृहद्भानुस्तदा हरिः । वितानायां महाराज क्रियातन्तून्वितायिता ।३५।

Indeed Indrasāvarṇi will come to be the fourteenth Manu; while Uru,Gambhīrabuddhi and so on will be the sons of Indrasāvarṇi. (33) The Pavitras and the Cākṣuṣas will be the (orders of) gods and Śuci will be (the name of) the Indra. (Even so) Agnibāhu, Śuci, Śuddha, Magadha and so on will be the (seven) ascetics (sages‡ in office). (34) Born as the son of Satrāyaṇa, Bṛhadbhānu (by name), through Vitānā, O great king, Śrī Hari will propagate the rituals.(35)

राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते । प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ।१३।

O king, these fourteen Manvantaras—covering the past, present and future—have been

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* The Harivaṁśa mentions the following as the seven Ṛṣis holding office in the eleventh Manvantara: Haviṣmān, Vapuṣmān, Aruṇa, Anagha, Urudhi, Niścara and Agnitejā.

† Nirmoka, Tattvadarśī, Niṣkampa, Nirutsuka, Dhṛtimān, Avyaya and Sutapā are the names of the seven Ṛṣis of the thirteenth Manvantara according to the Harivaṁśa.

‡The seven seers in the fourteenth Manvantara, according to the Harivaṁśa, are: Āgnīdhra, Māgadha, Agnibāhu, Śuci, Mukta, Śuddha and Ajita.

described to you. It is by these that a Kalpa—consisting of a thousand revolutions of the (four) Yugas (Satya,Tretā, Dwāpara and Kali)-is measured. (36)

Thus ends the thirteenth discourse entitled " A description of the (concluding eight) Manvantaras", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्दशोऽध्यायः

Discourse XIV

Functions of a Manu and other functionaries holding office in his administration

राजोवाच

मन्वन्तरेषु भगवन्यथा मन्वादयस्त्विमे। यस्मिन्कर्मणि ये येन नियुक्तास्तद्वदस्व मे। १।

The king (Parīkṣit) submitted : (Pray,) tell me this, O worshipful one, as to how and which of these, Manu and others, are employed in what work and by whom in the (various) Manvantaras. (1)

ऋषिरुवाच

मनवो मनुपुत्राश्च मुनयश्च महीपते। इन्द्राः सुरगणाश्चैव सर्वे पुरुषशासनाः। २।
यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप। मन्वादयो जगद्यात्रां नयन्त्याभिः प्रचोदिताः। ३।
चतुर्युगान्ते कालेन ग्रस्ताञ्छ्रुतिगणान्यथा। तपसा ऋषयोऽपश्यन्यतो धर्मः सनातनः। ४।
ततो धर्मं चतुष्पादं मनवो हरिणोदिताः। युक्ताः सञ्चारयन्त्यद्धा स्वे स्वे काले महीं नृप। ५।
पालयन्ति प्रजापाला यावदन्तं विभागशः। यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः। ६।
इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम्। भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति। ७।
ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक्। ऋषिरूपधरः कर्म योगं योगेशरूपधृक्। ८।
सर्गं प्रजेशरूपेण दस्यून्हन्यात् स्वराड्वपुः। कालरूपेण सर्वेषामभावाय पृथग्गुणः। ९।
स्तूयमानो जनैरेभिर्मायया नामरूपया। विमोहितात्मभिर्नानादर्शनैर्न च दृश्यते।१०।

The sage Śuka replied : The Manus and the sons of a Manu, the sages and the Indras, as well as the (diverse) orders of gods, O ruler of the earth, are all under the (direct) command of the supreme Person (in the form of His part manifestations in each Manvantara). (2) Whatever forms (part manifestations) of the supreme Person, Lord Yajña and so on, have been mentioned (by me before), O protector of men—directed by these, the Manu and others carry on the administration of the universe. (3) At the end of (each round of) the four Yugas, the seers by virtue of their asceticism discover as they are (and teach) the collections of the Vedic texts, swallowed by Time, with (the help of) which (the truth of) the eternal religion is perceived. (4) Instructed by Śrī Hari (dwelling in their heart) and (fully) alert (in their mind), the Manus then directly propagate on the earth in their own time piety with (all) its four limbs (asceticism, purity of mind and body, compassion and truth), O protector of human beings!(5)

The protectors of created beings (viz., the sons of a Manu along with their descendants from generation to generation) protect religion (as well as the earth) till the end (of a Manvantara) by parts (each generation carrying on the work of protection for a part of the Manvantara alone). And the gods along with those (others, viz., the Ṛṣis, the Pitṛs, human beings and other living beings) that are connected with the Performance of (the five great) sacrifices enjoy a share in the sacrificial offerings (and thus they too protect religion). (6) Enjoying the limitless wealth of (all) the three worlds (heaven, earth and the intermediate region), conferred (on him) by the Lord, Indra protects those three worlds and sends down profuse showers in the world according to his will.(7) Nay, assuming the form of Siddhas (perfect beings like the sage Sanaka and his three brothers—Sanandana, Sanātana and Sanatkumāra) Śrī Hari imparts wisdom in every Yuga; taking the form of Ṛṣis (seers like the sage Yājñavalkya) He preaches (the cult of) rituals and, appearing in the form of Masters of Yoga (like Dattātreya) it is He who teaches (the methods of) Yoga (to the world). (8) (Appearing) in the form of lords of created beings (like the sage Marīci), He carries on creation; taking the form of an independent ruler, He destroys robbers; (and) assuming diverse characteristics (such as heat and cold) in the form of Time, it is He who makes for the disappearance of all.(9) Though depicted (diversely) by these (so-called learned) people— whose understanding is (as a matter of fact) deluded by Māyā, consisting of (so many) names and forms— through different systems of philosophy, the Lord is (actually) not perceived (by them). (10)

एतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम्। यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ।११।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे चतुर्दशोऽध्यायः ।१४।

The aforesaid has been precisely declared to be the duration of a minor Kalpa (covering a day of Brahmā and) forming part of a Mahākalpa (covering the whole lifetime of Brahmā). In this Kalpa, those well-versed in the ancient lore say, are comprised fourteen Manvantaras.(11)

Thus ends the fourteenth discourse in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ पञ्चदशोऽध्यायः

Discourse XV

Conquest of heaven by Bali

राजोवाच

बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत। भूत्वेश्वरः कृपणवल्लब्धार्थोऽपि बबन्ध तम्। १ ।

एतद् वेदितुमिच्छामो महत् कौतूहलं हि नः। यज्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः। २ ।

The king (Parīkṣit) submitted: (Himself) being the almighty Lord, wherefore did Śrī Hari ask, like a miserable person, three paces of land of the demon Bali? (And) why did He bind him even though He had attained the object sought for (by Him)? (1) This we desire to know (from you); for the very fact that the Lord of sacrifices, who is perfect (in Himself), should have asked something of Bali and then bound the innocent demon is a great wonder to us. (2)

श्रीशुक उवाच

पराजितश्रीरसुभिश्च हापितो हीन्द्रेण राजन् भृगुभिः स जीवितः ।
सर्वात्मना तानभजद् भृगून्बलिः शिष्यो महात्मार्थनिवेदनेन । ३ ।
तं ब्राह्मणा भृगवः प्रीयमाणा अयाजयन्विश्वजिता त्रिणाकम् ।
जिगीषमाणं विधिनाभिषिच्य महाभिषेकेण महानुभावाः । ४ ।
ततो रथः काञ्चनपट्टनद्धो हयाश्च हर्यश्वतुरङ्गवर्णाः ।
ध्वजश्च सिंहेन विराजमानो हुताशनादास हविर्भिरिष्टात् । ५ ।
धनुश्च दिव्यं पुरटोपनद्धं तूणावरिक्तो कवचं च दिव्यम् ।
पितामहस्तस्य ददौ च मालामम्लानपुष्पां जलजं च शुक्रः । ६ ।
एवं स विप्रार्जितयोधनार्थस्तैःकल्पितस्वस्त्ययनोऽथ विप्रान् ।
प्रदक्षिणीकृत्य कृतप्रणामः प्रह्लादमामन्त्र्य नमश्चकार । ७ ।
अथारुह्य रथं दिव्यं भृगुदत्तं महारथः । सुस्रग्धरोऽथ संनह्य धन्वी खड्गी धृतेषुधिः । ८ ।
हेमाङ्गदलसद्बाहुः स्फुरन्मकरकुण्डलः । रराज रथमारूढो धिष्ण्यस्थ इव हव्यवाट् । ९ ।
तुल्यैश्वर्यबलश्रीभिः स्वयूथैर्दैत्ययूथपैः । पिबद्भिरिव खं दृग्भिर्दहद्भिः परिधीनिव । १० ।
वृतो विकर्षन् महतीमासुरीं ध्वजिनीं विभुः । ययाविन्द्रपुरीं स्वृद्धां कम्पयन्निव रोदसी । ११ ।

Śrī Śuka replied: Since Bali, who had been worsted (in battle) and (thus) divested of (his royal) splendour (nay,) even deprived of (his) life by Indra, O Parīkṣit, was brought back to life by the Bhṛgus (Śukrācārya and other descendants of the sage Bhṛgu), that high-souled demon, their disciple, served the Bhṛgus with all his being by offering (them) all that they desired. (3) Having consecrated him with a grand ablution (appropriate to Indra) conducted with due ceremony (as laid down in the Bahvrca Brāhmaṇa of the Ṛgveda), those Brāhmaṇas of the Bhṛgu race, (who were all) possessed of extraordinary power and favourably disposed (towards their disciple), helped him propitiate the Lord by means of a Viśwajit sacrifice (in the course of which one is required to give away all one's possessions), anxious as he was to conquer (the dominion of) heaven. (4) Thereupon arose from the fire, worshipped by means of sacrificial offerings, a chariot covered all over with plates of gold as well as horses of the same colour as those of Indra (viz.,green) and an ensign adorned with the emblem of a lion, also an ethereal bow plated with gold, a pair of quivers containing an inexhaustible stock of arrows and an ethereal coat of mail (too). Again, his grandfather (Prahrāda) gave him a wreath of never-fading flowers and Śukra (his preceptor), a conch.(5-6) Thus equipped with the necessaries of war procured (for him) by the Brāhmaṇas (the Bhṛgus) and having the (necessary) auspicious rites performed (for him) by them, Bali forthwith went round the Brāhmaṇas keeping them (always) to his right (as a mark of respect); and, having bowed low to them, he asked leave of Prahrāda and saluted him. (7) Presently mounting the ethereal chariot bestowed (on him through the sacrifice) by the Bhṛgus, Bali (the great car-warrior) wore the excellent garland (offered to him by Prahrāda); and putting on the armour, he then armed himself with a bow and sword and (further) equipped himself with a quiver.(8) Mounted on the chariot with His arms resplendent with gold armlets, and adorned with radiant alligator-shaped ear-rings, he shone like a fire burning in the sacrificial pit.(9) Surrounded by his own retinue in the person of Daitya generals— generals who were equal to him in wealth, strength and splendour and were drinking in the sky and burning the quarters as it were with their eyes—and leading a huge army of the Asuras, the powerful Bali marched against the most prosperous capital of Indra (in heaven), shaking as it were earth and heaven (both). (10-11)

रम्यामुपवनोद्यानैः श्रीमद्भिर्नन्दनादिभिः । कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः ।१२।
प्रवालफलपुष्पोरुभारशाखामरद्रुमैः । हंससारसचक्राह्वकारण्डवकुलाकुलाः ।
नलिन्यो यत्र क्रीडन्ति प्रमदाः सुरसेविताः ।१३।
आकाशगङ्गया देव्या वृतां परिखभूतया । प्राकारेणाग्निवर्णेन साट्टालेनोन्नतेन च ।१४।
रुक्मपट्टकपाटैश्च द्वारैः स्फटिकगोपुरैः । जुष्टां विभक्तप्रपथां विश्वकर्मविनिर्मिताम् ।१५।
सभाचत्वररथ्याढ्यां विमानैर्न्यर्बुदैर्युताम् । शृङ्गाटकैर्मणिमयैर्वज्रविद्रुमवेदिभिः ।१६।
यत्र नित्यवयोरूपाः श्यामा विरजवाससः । भ्राजन्ते रूपवन्नार्यो ह्यर्चिर्भिरिव वह्नयः ।१७।
सुरस्त्रीकेशविभ्रष्टनवसौगन्धिकस्रजाम् । यत्रामोदमुपादाय मार्ग आवाति मारुतः ।१८।
हेमजालाक्षनिर्गच्छद्धूमेनागुरुगन्धिना । पाण्डुरेण प्रतिच्छन्नमार्गे यान्ति सुरप्रियाः ।१९।
मुक्तावितानैर्मणिहेमकेतुभिर्नानापताकावलभीभिरावृताम् ।
शिखण्डिपारावतभृङ्गनादितां वैमानिकस्त्रीकलगीतमङ्गलाम् ।२०।
मृदङ्गशङ्खानकदुन्दुभिस्वनैः सतालवीणामुरजर्ष्टिवेणुभिः ।
नृत्यैः सवाद्यैरुपदेवगीतकैर्मनोरमां स्वप्रभया जितप्रभाम् ।२१।
यां न व्रजन्त्यधर्मिष्ठाः खला भूतद्रुहः शठाः । मानिनः कामिनो लुब्धा एभिर्हीना व्रजन्ति यत् ।२२।
तां देवधानीं स वरूथिनीपतिर्बहिः समन्ताद् रुरुधे पृतन्यया ।
आचार्यदत्तं जलजं महास्वनं दध्मौ प्रयुञ्जन्भयमिन्द्रयोषिताम् ।२३।

The city looked charming with (its) splendid orchards and gardens, such as Nandana, crowded with warbling pairs of birds and black bees humming in intoxication, and full of celestial trees whose boughs were overloaded with leaves, fruits and flowers. (In those gardens) there were (a number of) lotus ponds—abounding with swans, cranes, Cakrawākas (ruddy geese) and Kāraṇḍavas (ducks)—in which sport celestial women accompanied by gods. (12-13) It is hemmed in by the worshipful heavenly Gaṅgā (Mandākinī) by way of a moat, as well as by a high fortification wall of gold furnished with watch-towers (here and there).(14) Built by Viśwakarmā (the architect of heaven), it is provided with entrances (of houses) whose doors are plated with gold, and with city gates made of crystal, and has its roads well-arranged. (15) It is rich in public halls, quadrangles and streets and is full of numberless mansions as well as of cross roads paved with gems and containing platforms of diamonds and corals at the centre. (16) Lovely women of everlasting youth and unfading beauty, clad in spotless raiment and decked with jewels, shine there as fires with flames. (17) Through every pathway in that city blow breezes wafting the fragrance of fresh wreaths of white water-lilies dropped from the locks of celestial ladies. (18) Celestial nymphs there walk through paths covered with yellowish fume escaping through air-holes of gold and bearing the fragrance of (burning) aloe-wood. (19) It is shaded (here and there) with canopies of pearls, flags with staffs of gems and gold and balconies with smaller flags of various colours fixed in them; is resonant with the noise of peacocks, pigeons and black bees and wears a gala appearance due to the sweet songs of celestial ladies. (20) (Nay,) it delights the mind of the people by the sound of clay tomtoms, conchs, drums and kettledrums; by(the musical sound of) lutes, wooden tomtoms, Ṛṣṭis (another musical instrument) and flutes accompanied with (that of) cymbals, as well as by dances and the songs to the accompaniment of musical instruments of demigods (Gandharvas and others); and outshines the deity presiding over splendour by its brilliance. (21) Those who are extremely unrighteous, wicked, fraudulent, proud, lustful and greedy and are enemies of created beings cannot enter it:

(only) those who are free from these defects find access to it.(22) Bali, the (supreme) commander of his forces, besieged the aforesaid city of the gods on all sides by his army from without and blew his sonorous conch given (to him) by his preceptor (Śukra), infusing fear into the ladies (of the household) of Indra. (23)

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम्। सर्वदेवगणोपेतो गुरुमेतदुवाच ह ।२४।
भगवन्नुद्यमो भूयान्बलेर्नः पूर्ववैरिणः। अविषह्यमिमं मन्ये केनासीत्तेजसोर्जितः ।२५।
नैनं कश्चित् कुतो वापि प्रतिव्योढुमधीश्वरः। पिबन्निव मुखेनेदं लिहन्निव दिशो दश।
दहन्निव दिशो दृग्भिः संवर्ताग्निरिवोत्थितः ।२६।
ब्रूहि कारणमेतस्य दुर्धर्षत्वस्य मद्रिपोः। ओजः सहो बलं तेजो यत एतत्समुद्यमः ।२७।

Perceiving it to be the supreme effort of Bali, Maghavān (Indra), accompanied by all the heavenly hosts, approached the sage Bṛhaspati (his preceptor) and spoke as follows:— (24) "The undertaking of Bali, our old enemy, is great, O worshipful one ! (To tell you the truth,) I account him irresistible; by what power has he become so strong? (25) (In fact,) none is able on any account whatsoever to beat him back. As though drinking in this (universe) with his mouth and licking the ten directions (with his tongue) and burning the (four) quarters with his (fire-shot) eyes, he has sprung (upon us) like the fire of final dissolution.(26) (Pray,) point out (to me) the cause of such formidableness of my foe, from which have proceeded the strength of his organs, mind and body as well as his glory, whence this thorough effort (on his part) has been possible. (27)

गुरुरुवाच

जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम्। शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ।२८।
भवद्विधो भवान्वापि वर्जयित्वेश्वरं हरिम्। नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ।२९।
तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम्। यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ।३०।
एष विप्रबलोदर्कः सम्प्रत्यूर्जितविक्रमः। तेषामेवापमानेन सानुबन्धो विनङ्क्ष्यति ।३१।
एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना। हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ।३२।
देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम्। देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ।३३।
तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः। शतेन हयमेधानामनुव्रतमयाजयन् ।३४।
ततस्तदनुभावेन भुवनत्रयविश्रुताम्। कीर्तिं दिक्षु वितन्वानः स रेज उडुराडिव ।३५।
बुभुजे च श्रियं स्वृद्धां द्विजदेवोपलम्भिताम्। कृतकृत्यमिवात्मानं मन्यमानो महामनाः ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे पञ्चदशोऽध्यायः ।१५।

The preceptor (the sage Bṛhaspati) replied: I know, O Indra, the cause of the rise of yonder enemy of yours. (Surely) by the Bhṛgus (Śukrācārya and the other scions of the sage Bhṛgu), who are (all) exponents of the Vedas, (their own spiritual) energy has been infused into their disciple (in return for his having surrendered his all to the Bṛhṛgus). (28) Barring (of course) the almighty Śrī Hari, none like you nor even you can stand before him any more than created beings can stand before Death.(29) Therefore, quitting heaven, go you all out of sight, awaiting a (favourable) time which may bring a reverse (of fortune) for your enemy. (30) Rising more and more by the (spiritual) strength of the Brāhmaṇas, he is at the height of

power today. By insulting those very Brāhmaṇas (the Bhṛgus) he will perish with (all) his wealth and so on.(31) Having thus been offered a wise counsel about their (course of) conduct by the preceptor (the sage Bṛhaspati), who could foresee things in their reality, the said gods went out of paradise, capable as they were of assuming any shape at will. (32) The gods having disappeared, Bali, the son of Virocana, forthwith occupied the city of Amarāvatī (the city of the gods) and brought under subjection all the three worlds (heaven, earth and the intermediate region). (33) Full of affection for their disciples, the Bhṛgus got their aforesaid disciple (Bali), who had (now) conquered the universe and was (fully) devoted to them, to propitiate the Lord by means of a hundred horse-sacrifices (in order to stabilize his dominion). (34) Diffusing virtue of those sacrifices in (all) the quarters (even beyond the three worlds) his renown, already well-known all over the three worlds, Bali now shone like the moon (the lord of the stars). (35) And, considering himself as having accomplished all his objects as it were, the high-minded Bali enjoyed the overflowing wealth (most prosperous kingdom) bestowed on him by the Brāhmaṇas (the adored among the twice-born). (36)

Thus ends the fifteenth discourse, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā

अथ षोडशोऽध्यायः

Discourse XVI

The procedure of (observing the vow of) Payovrata disclosed to Aditi

श्रीशुक उवाच

एवं पुत्रेषु नष्टेषु देवमातादितिस्तदा। हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत्। १ ।
एकदा कश्यपस्तस्या आश्रमं भगवानगात्। निरुत्सवं निरानन्दं समाधेर्विरतश्चिरात्। २ ।
स पत्नीं दीनवदनां कृतासनपरिग्रहः। सभाजितो यथान्यायमिदमाह कुरूद्वह। ३ ।
अप्यभद्रं न विप्राणां भद्रे लोकेऽधुनाऽऽगतम्। न धर्मस्य न लोकस्य मृत्योश्छन्दानुवर्तिनः। ४ ।
अपि वाकुशलं किञ्चिद् गृहेषु गृहमेधिनि। धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम्। ५ ।
अपि वातिथयोऽभ्येत्य कुटुम्बासक्तया त्वया। गृहादपूजिता याताः प्रत्युत्थानेन वा क्वचित्। ६ ।
गृहेषु येष्वतिथयो नार्चिताः सलिलैरपि। यदि निर्यान्ति ते नूनं फेरुराजगृहोपमाः। ७ ।
अप्यग्नयस्तु वेलायां न हुता हविषा सति। त्वयोद्विग्नधिया भद्रे प्रोषिते मयि कर्हिचित्। ८ ।
यत्पूजया कामदुघान्याति लोकान्गृहान्वितः। ब्राह्मणोऽग्निश्च वै विष्णोः सर्वदेवात्मनो मुखम्। ९ ।
अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि। लक्षयेऽस्वस्थमात्मानं भवत्या लक्षणैरहम्।१०।

Śrī Śuka resumed: On her sons having disappeared and on the (sphere of) heaven having been taken possession of by the Daityas (the sons of Diti), Aditi, the mother of the gods, now felt much distressed like a helpless woman.(1) Having risen from Samādhi (abstract meditation) after a long time,the glorious sage Kaśyapa (her husband) visited her hermitage, which was cheerless and bereft of joy. (2)Suitably welcomed (by his wife, according to place and occasion) and having accepted a seat (offered by her), he spoke as

follows to his wife (Aditi), who wore a melancholy aspect, O jewel among the Kurus ! (3) I hope no harm has come to the Brāhmaṇas in the world at present, O good lady, nor to (the cause of) righteousness nor (again) to the people, who (have to) follow the whims of Death.(4) Or is there any hindrance, O mistress of the house, in the pursuit of piety, wealth or enjoyment, (experienced) in the life of a householder, where God-Realization can be attained (through the mere disinterested discharge of one's sacred duties) even by those who fail to practise Yoga, (contemplation on God)? (5) Or did strangers, having unexpectedly called at your door on any occasion, return from your house unhonoured by you even with (the courtesy of) rising from your seat, while you remained engrossed in the duties and cares of your family? (6) These houses are undoubtedly no better than the den of a leader of jackals if newcomers calling at their door go away unentertained even with water.(7) May be the sacred fires were not fed with oblations at the proper time on some occasion, O good lady, by you, perturbed as you were in mind, O blessed one, due to my being away from home. (8) The Brāhmaṇa and the (sacred) fire, by whose worship a householder attains to worlds that yield all one's desired objects, actually represent the mouth of Lord Viṣṇu, the Soul of all the gods. (9) Are all your sons faring well, O proud lady ? From outward signs (your facial expression etc.) I perceive your mind not at ease. (10)

अदितिरुवाच

भद्रं द्विजगवां ब्रह्मन्धर्मस्यास्य जनस्य च। त्रिवर्गस्य परं क्षेत्रं गृहमेधिन्गृहा इमे।११।
अग्नयोऽतिथयो भृत्या भिक्षवो ये च लिप्सवः। सर्वं भगवतो ब्रह्मन्ननुध्यानान्न रिष्यति।१२।
को नु मे भगवन्कामो न सम्पद्येत मानसः। यस्या भवान्प्रजाध्यक्ष एवं धर्मान्प्रभाषते।१३।
तवैव मारीच मनःशरीरजाः प्रजा इमाः सत्त्वरजस्तमोजुषः।
समो भवांस्तास्वसुरादिषु प्रभो तथापि भक्तं भजते महेश्वरः।१४।
तस्मादीश भजन्त्या मे श्रेयश्चिन्तय सुव्रत। हतश्रियो हतस्थानान्सपत्नैः पाहि नः प्रभो।१५।
परैर्विवासिता साहं मग्ना व्यसनसागरे। ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम।१६।
यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः। तथा विधेहि कल्याणं धिया कल्याणकृत्तम।१७।

Aditi replied: All is well with the twice-born (the Brāhmaṇas) and the cows, O holy sage; and so is virtue prospering, as well as this servant of yours. (And) this house (the life of a householder), O master of the house, is the best field for (the culture of all) the three objects of human pursuit—viz., religious merit, worldly possessions and gratification of the senses (and everything regarding them is going on smoothly). (11) The sacred fires, strangers, servants, beggars and whoever else expect anything (from us) have (all) been (properly) fed by me. (In fact,) nothing is (found) lacking by virtue of my incessant thought of your worshipful self, O holy Brāhmaṇa ! (12) Indeed what desire of my mind, O holy one, would not be fulfilled, to whom you, O lord of created beings, teach my duties in this way ? (13) (All) these created beings, (mainly) partaking as they do of Sattva (goodness), Rajas (passion) and Tamas (ignorance), are born of your mind and body alone, O son of the sage Marīci ! (Although) you are alike to them, the Asuras and others, yet (even) the supreme Lord is (particularly) attached to His devotees (alone). (14) Therefore, O lord of holy vows, (pray,) consider what is good to me, your servant. (Kindly) protect us, whose wealth has been usurped and whose abode has been taken possession of by the enemy, O my master ! (15) Having been exiled by the foes, I, Aditi, am plunged in an ocean of misery. My fortune, splendour, glory and abode have (all) been usurped by the mighty ones. (16) (Therefore,) by your (sound) judgment, O most beneficent one, (kindly) devise some salutary means by which my sons (the gods) may (be enabled to) retrieve them (their fortune and so on), O pious soul ! (17)

श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव। अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् ।१८।
क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः। कस्य के पतिपुत्राद्या मोह एव हि कारणम् ।१९।
उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम्। सर्वभूतगुहावासं वासुदेवं जगद्गुरुम् ।२०।
स विधास्यति ते कामान् हरिर्दीनानुकम्पनः। अमोघा भगवद्भक्तिर्नेतरेति मतिर्मम ।२१।

Śrī Śuka continued: Thus entreated by Aditi, the sage Kaśyapa said to her as though smiling, "Wonderful is the might of the delusive potency of Lord Viṣṇu, due to which this animate creation is bound by (ties of) affection ! (18) How widely divergent are the material body, which is other than the Spirit, and the Spirit, which lies beyond (the realm of) Prakṛti (Matter)! Who and whose are the husband, son and others? Ignorance alone is the root of (one's) attachment to them. (19) (Therefore,) worship Lord Vāsudeva (the all-pervading Viṣṇu), the supreme Person, solicited by (all) the people, and dwelling in the heart of all created beings, the Preceptor of the universe. (20) The selfsame Lord Śrī Hari, who compassionates the miserable, will fulfil your desires. Devotion to the Lord (alone) is unfailing in its results, but not so devotion to others: such is my conviction."(21)

अदितिरुवाच

केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम्। यथा मे सत्यसङ्कल्पो विदध्यात् स मनोरथम् ।२२।
आदिश त्वं द्विजश्रेष्ठ विधिं तदुपधावनम्। आशु तुष्यति मे देवः सीदन्त्याः सह पुत्रकैः ।२३।

Aditi submitted: By what method, O holy Brāhmaṇa, shall I wait upon the Ruler of the universe, so that the said Lord of true resolve may accomplish my object ? (22) (Pray,) tell me, O chief of the Brāhmaṇas, the method of propitiating Him, whereby the Lord may be quickly pleased with me, suffering as I am with my darlings. (23)

कश्यप उवाच

एतन्मे भगवान्पृष्टः प्रजाकामस्य पद्मजः। यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ।२४।
फाल्गुनस्यामले पक्षे द्वादशाहं पयोव्रतः। अर्चयेदरविन्दाक्षं भक्त्या परमयान्वितः ।२५।
सिनीवाल्यां मृदाऽऽलिप्य स्नायात् क्रोडविदीर्णया। यदि लभ्येत वै स्रोतस्येतं मन्त्रमुदीरयेत् ।२६।
त्वं देव्यादिवराहेण रसायाः स्थानमिच्छता। उद्धृतासि नमस्तुभ्यं पाप्मानं मे प्रणाशय ।२७।
निर्वर्तितात्मनियमो देवमर्चेत् समाहितः। अर्चायां स्थण्डिले सूर्ये जले वह्नौ गुरावपि ।२८।

The sage Kaśyapa replied: I shall (presently) speak to you about the following sacred vow, intended to propitiate Lord Keśava (the Ruler even of Brahmā and Śiva), of which the worshipful Brahmā (the lotus-born) told me when questioned by me,desirous of progeny.(24) Full of supreme devotion and subsisting on milk (alone), one should worship Lord Viṣṇu (of lotus eyes) for twelve days during the bright fortnight of (the month of) Phālguna. (25) Besmearing his body with the earth turned by a boar, if actually available, on the Amāvāsyā (the last day of the dark fortnight), the devotee should, while standing in the middle of a stream, recite the following prayer: "O goddess ! you were lifted up from the bottom of the deluge water by (the Lord appearing in the form of) the very first Boar, who sought a footing (for living beings). Hail to You ! (Pray,) wipe out (all) my sin ! " and then bathe (in that stream).(26-27) Having finished his (daily) routine (of duties both of the obligatory and occasional types), he should worship the Lord with a concentrated mind in an image, altar, the sun, water, fire or even his preceptor (invoking Him by reciting the following prayer): (28)

नमस्तुभ्यं भगवते पुरुषाय महीयसे। सर्वभूतनिवासाय वासुदेवाय साक्षिणे ।२९।

नमोऽव्यक्ताय सूक्ष्माय प्रधानपुरुषाय च। चतुर्विंशद्गुणज्ञाय गुणसंख्यानहेतवे ।३०।
नमो द्विशीर्ष्णे त्रिपदे चतुःशृङ्गाय तन्तवे। सप्तहस्ताय यज्ञाय त्रयीविद्यात्मने नमः ।३१।
नमः शिवाय रुद्राय नमः शक्तिधराय च। सर्वविद्याधिपतये भूतानां पतये नमः ।३२।
नमो हिरण्यगर्भाय प्राणाय जगदात्मने। योगैश्वर्यशरीराय नमस्ते योगहेतवे ।३३।
नमस्त आदिदेवाय साक्षिभूताय ते नमः। नारायणाय ऋषये नराय हरये नमः ।३४।
नमो मरकतश्यामवपुषेऽधिगतश्रिये। केशवाय नमस्तुभ्यं नमस्ते पीतवाससे ।३५।
त्वं सर्ववरदः पुंसां वरेण्य वरदर्षभ। अतस्ते श्रेयसे धीराः पादरेणुमुपासते ।३६।
अन्ववर्तन्त यं देवाः श्रीश्च तत्पादपद्मयोः। स्पृहयन्त इवामोदं भगवान्मे प्रसीदताम् ।३७।

"Hail to You, Lord Vāsudeva, the supreme Person, the greatest of the great, the abode of all created beings, the Witness. (29) Salutation to the Lord who is unmanifest and most subtle, who is (both) Pradhāna (primordial Matter) and Puruṣa (Spirit), the Knower of the twenty-four categories (besides) the Puruṣa, the twenty-fifth, recognized in the Sāṅkhya system of philosophy), the founder of the Sāṅkhya philosophy (which enumerates the twenty-five categories or ultimate principles into which the entire range of existence can be reduced). (30) Hail to You as the deity presiding over sacrifices— endowed with a couple of heads (in the form of the rites known as the Prāyaṇīya and Udayanīya, which are performed at the beginning and the end of a sacrifice respectively), three feet (in the form of Savana or the pressing out of the Soma juice, which is done thrice a day, viz., in the morning, at midday and in the evening), four horns (in the form of the four Vedas, Ṛk, Sāma ,Yajus and Atharva) and seven arms (in the form of the seven Vedic metres, Gāyatrī, Triṣṭubh, Anuṣṭubh, Bṛhatī, Paṅkti, Jagatī and Uṣṇik)—the Bestower of rewards of sacrifices, whose essential nature has been described in the three Vedas (treating mainly of rituals). (31) Salutation to You as (the all-blissful) Lord Śiva and Rudra (the Destroyer of the universe), the Wielder of (all) power! Hail, hail to the Master of all sciences, the Ruler of ghosts !!(32) Salutation to You as Hiraṇyagarbha (Brahmā), the Sūtrātmā (consciousness identifying itself with the cosmic subtle body), the Soul of the universe ! Hail to You, who are an embodiment of the mystic powers acquired through (the practice of) Yoga, nay, who are the very Source of (all) Yoga!!(33) Salutation to You, the first Deity! Hail to You standing as a witness!! Hail to Śrī Hari appearing as the (divine) sage Nārāyaṇa and (His younger brother) Nara !!! (34) Salutation to You, who are endowed with a body dark green as the emerald, and have won (for Your Spouse) Śrī (the goddess of prosperity and beauty)! Hail to You as Lord Keśava (the Ruler even of Brahmā and Śiva)!! Salutation to You who are clad in yellow!!! (35) You are the Granter of all boons to the people, O Lord who are sought after by all, Chief of the bestowers of boons! It is therefore that the wise adore the dust of Your feet for (attaining) blessedness. (36) May that Lord be gracious to me, whom the gods as well as Śrī have (all along) served as though seeking the fragrance of His lotus-feet." (37)

एतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् । अर्चयेच्छ्रद्धया युक्तः पाद्योपस्पर्शनादिभिः ।३८।
अर्चित्वा गन्धमाल्याद्यैः पयसा स्नपयेद् विभुम्। वस्त्रोपवीताभरणपाद्योपस्पर्शनैस्ततः ।
गन्धधूपादिभिश्चार्चेद् द्वादशाक्षरविद्यया ।३९।
श्रृतं पयसि नैवेद्यं शाल्यन्नं विभवे सति। ससर्पिः सगुडं दत्त्वा जुहुयान्मूलविद्यया ।४०।
निवेदितं तद् भक्ताय दद्याद् भुञ्जीत वा स्वयम्। दत्त्वाऽऽचमनमर्चित्वा ताम्बूलं च निवेदयेत् ।४१।
जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम्। कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा ।४२।
कृत्वा शिरसि तच्छेषां देवमुद्वासयेत् ततः। द्वयवरान्भोजयेद् विप्रान्पायसेन यथोचितम् ।४३।

भुञ्जीत तैरनुज्ञातः शेषं सेष्टः सभाजितैः । ब्रह्मचार्यथ तद्रात्र्यां श्वोभूते प्रथमेऽहनि ।४४।
स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः । पयसा स्नापयित्वार्चेद् यावद्व्रतसमापनम् ।४५।
पयोभक्षो व्रतमिदं चरेद् विष्ण्वर्चनादृतः । पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् ।४६।
एवं त्वहरहः कुर्याद् द्वादशाहं पयोव्रतः । हरेराराधनं होममर्हणं द्विजतर्पणम् ।४७।

Imbued with reverence, he should wait upon Lord Viṣṇu (the Controller of the senses) with water for washing the feet and rinsing the mouth with and other articles of worship, after His presence has been secured through invocation by (reciting) the aforesaid Mantras (sacred texts). (38) Having decorated the Lord with sandal-paste, flowers and so on, he should bathe Him with milk. Then he should deck Him with raiment, a sacred thread and ornaments and wait upon Him (once more) with water for washing His feet and rinsing His mouth with, sandal-paste, burnt incense and so on, reciting the twelve-syllabled Mantra (while offering all these articles of worship). (39) Offering (to the Deity), by way of repast, rice boiled in milk with clarified butter and jaggery, if there is wealth enough(to do so and if not, any simple diet), he should pour it into the sacred fire (as well), uttering the Mantra sacred to the Lord (the twelve-syllabled Mantra). (40) He should give the food (thus) offered (entirely) to some devotee or take (a part of) it himself (at the end of the worship after distributing the rest among those present at the (function). And (then) giving water for rinsing the mouth with, he should offer betel-leaves after seasoning them (with areca-nut parings, catechu, lime, cardamom seeds, dried cloves and so on). (41) He should (now) mutter the Mantra one hundred and eight times, glorify the Lord by means of (the aforesaid and other) praises and, circumambulating Him clock-wise, should fall prostrate on the ground (before Him) with delight. (42) Placing on his head (as a mark of reverence) the offerings (flowers etc.), kept before the Deity, he should then (respectfully) allow the Deity to retire. He should (afterwards) properly feed at least a couple of Brāhmaṇas with rice boiled in milk with sugar etc. (43) Permitted by those Brāhmaṇas, (duly) honoured (by him by offering a wreath of flowers, betel-leaves, gift of money and so on), he should share the remnant (of food) with his beloved ones and observe (strict) continence on that night. Having taken his bath the following morning, (viz.,) on the first day (of the bright half), and remaining undefiled and fully composed, he should bathe the Deity with milk and worship Him according to the procedure mentioned before*(and should continue to do so from day to day) till the end of the vow. (44-45) Full of reverence for the worship of Lord Viṣṇu, he should observe this vow, subsisting on milk (alone). As before (on the previous day) he should pour oblations into the (sacred) fire and feed the Brāhmaṇas as well. (46) (Strictly) observing the vow of a milk diet, he should in this way daily practise for full twelve days adoration of Lord Śrī Hari (in the form of extolling Him, bowing to Him and muttering prayers to Him), offer oblations into the sacred fire, worship His image and feed the Brāhmaṇas.(47)

प्रतिपद्दिनमारभ्य यावच्छुक्लत्रयोदशी । ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिषवणं चरेत् ।४८।
वर्जयेदसदालापं भोगानुद्यावचांस्तथा । अहिंस्रः सर्वभूतानां वासुदेवपरायणः ।४९।
त्रयोदश्यामथो विष्णोः स्नपनं पञ्चकैर्विभोः । कारयेच्छास्त्रदृष्टेन विधिना विधिकोविदैः ।५०।
पूजां च महतीं कुर्याद् वित्तशाठ्यविवर्जितः । चरुं निरूप्य पयसि शिपिविष्टाय विष्णवे ।५१।
श्रुतेन तेन पुरुषं यजेत सुसमाहितः । नैवेद्यं चातिगुणवद् दद्यात्पुरुषतुष्टिदम् ।५२।
आचार्यं ज्ञानसम्पन्नं वस्त्राभरणधेनुभिः । तोषयेदृत्विजश्चैव तद्विद्ध्याराधनं हरेः ।५३।
भोजयेत् तान् गुणवता सदन्नेन शुचिस्मिते । अन्यांश्च ब्राह्मणाञ्छक्त्या ये च तत्र समागताः ।५४।

* Vide verses 38 and 39 above.

दक्षिणां गुरवे दद्यादृत्विग्भ्यश्च यथार्हतः । अन्नाद्येनाश्वपाकांश्च प्रीणयेत्समुपागतान् ।५५।
भुक्तवत्सु च सर्वेषु दीनान्धकृपणेषु च । विष्णोस्तत्प्रीणनं विद्वान्भुञ्जीत सह बन्धुभिः ।५६।
नृत्यवादित्रगीतैश्च स्तुतिभिः स्वस्तिवाचकैः । कारयेत्तत्कथाभिश्च पूजां भगवतोऽन्वहम् ।५७।

From the first day till the thirteenth of the bright fortnight (of Phālguna) he should observe (a vow of strict) continence, sleep on the ground and bathe thrice (everyday, viz., in the morning, at midday and in the evening). (48) Harmless to all living beings and devoted to Lord Vāsudeva, he should avoid talking with the vile as well as on unholy topics and abstain from luxuries (of every description), whether great or small.(49) Now, on the thirteenth he should arrange a bath of Lord Viṣṇu with five substances (viz., milk, curds, clarified butter, honey and sugar) according to the procedure found in the scriptures, under the direction of those conversant with such procedure.(50) And absolutely free from (the fault of) niggardliness, he should perform a grand worship of the Lord. Preparing an oblation (intended) for Lord Viṣṇu, (who is encircled by rays of light), he should with a fully concentrated mind propitiate the supreme Person by means of that oblation boiled in milk (and poured into the sacred fire) and (also) Affer to Him by way of repast excellent food that may be gratifying to the Lord (by its appetizing flavour and freedom from impure ingredients such as animal food).(51-52) He should (then) gratify the learned and wise Ācārya (preceptor conducting the worship) as well-as the other priests with (gifts of) raiment, jewels and cows. (For) know their gratification to be the propitiation of Śrī Hari (Himself). (53) He should (also) entertain them as well as the other Brāhmaṇas and whoever else might have gathered there with delicious and pure food according to his means, O (good) lady with innocent smiles ! (54) (Nay,) he should offer according to merit Dakṣiṇā (sacrificial fees) to the preceptor and the priests and gratify with cooked and other articles of food all those assembled including Cāṇḍālas (those who cook the flesh of dogs). (55) All including the destitute, blind and miserable having taken their food, and knowing their gratification to be the propitiation of Lord Viṣṇu Himself, he should partake of that food (himself) along with his relatives and friends.(56) (In this way) he should have the worship of the Lord conducted everyday with dances and music, (both) instrumental and vocal, as well as with the recitation of hymns, performance of auspicious rites and the narration of His stories. (57)

एतत्पयोव्रतं नाम पुरुषाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् ।५८।
त्वं चानेन महाभागे सम्यक्चीर्णेन केशवम् । आत्मना शुद्धभावेन नियतात्मा भजाव्ययम् ।५९।
अयं वै सर्वयज्ञाख्यः सर्वव्रतमिति स्मृतम् । तपःसारमिदं भद्रे दानं चेश्वरतर्पणम् ।६०।
त एव नियमाः साक्षात्त एव च यमोत्तमाः । तपो दानं व्रतं यज्ञो येन तुष्यत्यधोक्षजः ।६१।
तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धया चर । भगवान्परितुष्टस्ते वरानाशु विधास्यति ।६२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽदितिपयोव्रतकथनं नाम षोडशोऽध्यायः ।१६।

This supreme vow known by the name of Payovrata, which is intended to propitiate the supreme Person, was revealed (to me) by Brahmā (my grandfather) and has (now) been made known to you in detail by me. (58) And, having fully controlled your mind, adore you the immortal Lord Keśava (the Ruler even of Brahmā and Śiva) with an intellect full of pure Devotion by means of this vow duly observed, O noble lady. (59) This is known as a universal sacrifice (yielding the fruit of all sacrifices) and is further called a universal vow (ensuring the reward of all vows). It is the quintessence of all austerities, O good lady, and a gift conducive to the gratification of God (Himself). (60) They alone are real religious observances and they alone are the best of all disciplines; (nay,) that alone is austerity, gift, vow, and sacrifice (worth the name), by means of which Lord Viṣṇu (who is above sense-perception) is gratified. (61)

Therefore, fully disciplined, observe this vow with reverence, O blessed one ! Highly gratified (through this), the Lord will speedily grant (all) the objects of your desire. (62)

Thus ends the sixteenth discourse entitled "The procedure of (observing the vow of) Payovrata disclosed to Aditi", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ सप्तदशोऽध्यायः

Discourse XVII

The Lord manifests Himself before Aditi and grants her desired boon

श्रीशुक उवाच

इत्युक्ता सादिती राजन्स्वभर्त्रा कश्यपेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता । १ ।
चिन्तयन्त्येकया बुद्ध्या महापुरुषमीश्वरम् । प्रगृह्येन्द्रियदुष्टाश्वान्मनसा बुद्धिसारथिः । २ ।
मनश्चैकाग्रया बुद्ध्या भगवत्यखिलात्मनि । वासुदेवे समाधाय चचार ह पयोव्रतम् । ३ ।
तस्याः प्रादुरभूत्तात भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः । ४ ।
तं नेत्रगोचरं वीक्ष्य सहसोत्थाय सादरम् । ननाम भुवि कायेन दण्डवत् प्रीतिविह्वला । ५ ।
सोत्थाय बद्धाञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।
बभूव तूष्णीं पुलकाकुलाकृतिस्तद्दर्शनात्युत्सवगात्रवेपथुः । ६ ।
प्रीत्या शनैर्गद्गदया गिरा हरिं तुष्टाव सा देव्यदितिः कुरूद्वह ।
उद्वीक्षती सा पिबतीव चक्षुषा रमापतिं यज्ञपतिं जगत्पतिम् । ७ ।

Śrī Śuka resumed: Thus instructed by her husband, the sage Kaśyapa, the celebrated Aditi unweariedly and duly observed the aforesaid vow for twelve days consecutively, contemplating (all the time) on the almighty Lord, the supreme Person, with undivided intellect. Curbing the unruly horses in the shape of the senses with (the rein of) her mind and focussing the mind with her one-pointed reason on Lord Vāsudeva, the Soul of all, Aditi, who had reason for her charioteer (guide), duly observed the vow of Payovrata. (1—3) Before her (eyes) appeared, O dear Parīkṣit, (at the conclusion of her vow) the almighty Lord, the most ancient Person, who was clad in yellow, was endowed with four arms and bore a conch, a discus and a mace (in three of them). (4) Seeing Him suddenly before her (very) eyes and overwhelmed with joy, resulting from love, she rose (from her seat) and reverently bowed (to Him) with her body lying prostrate on the ground.(5) Rising (once again), she stood up with joined palms to glorify Him, but could not, her eyes flooded with tears of joy, and remained quiet, her body bristling all over with hair standing on end and her limbs shaking with excessive joy at His sight. (6) In a faltering voice, O jewel of the Kurus, that heavenly lady, Aditi, (who had in the meantime recovered a bit) lovingly and slowly extolled Śrī Hari (While doing so) she stood looking up (Śrī Hari evidently standing in the air before her) as though drinking with her eyes the (said) Spouse of Ramā (Goddess Lakṣmī), the Lord (bestowing the fruit) of sacrifices and the Ruler of the universe. (7)

अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थश्रवः श्रवणमङ्गलनामधेय ।
आपन्नलोकवृजिनोपशमोदयाद्य शं नः कृधीश भगवन्नसि दीननाथः । ८ ।
विश्वाय विश्वभवनस्थितिसंयमाय स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।
स्वस्थाय शश्वदुपबृंहितपूर्णबोधव्यापादितात्मतमसे हरये नमस्ते । ९ ।
आयुः परं वपुरभीष्टमतुल्यलक्ष्मीर्द्यौर्भूरसाः सकलयोगगुणास्त्रिवर्गः ।
ज्ञानं च केवलमनन्त भवन्ति तुष्टात्त्वत्तो नृणां किमु सपत्नजयादिराशीः ।१०।

Aditi prayed: O Bestower of the fruit of sacrifices, O Soul of sacrifices, O immortal, most ancient and almighty Lord, whose (very) feet enable one to cross the ocean of mundane existence, (nay,) whose glory (itself) sanctifies the world, whose name is (most) auspicious to hear and who manifests Himself in order to relieve the distress of those that take refuge in Him, (pray,) bring happiness to us; for You are the Protector of the distressed.(8) Hail to You, Śrī Hari, the infinite Lord, who for the coming into existence, continuance and dissolution of the universe assume of Your own accord the Guṇas of Māyā (wielding infinite power), (nay,) who constitute the universe (itself) and are established in Your own Self and in whose being (the darkness of) ignorance stands dispersed by perfect and evershining wisdom.(9) From You, when You are pleased, O infinite Lord, are got by men the longest life (the life of Brahmā, extending to 31, 10, 40, 00,00,00,000 human years), a body of the desired type, unequalled wealth, (dominion of) heaven, earth and the nether worlds, all the powers of Yoga, (all) the three objects of human pursuit (viz., religious merit, worldly possessions and gratification of the senses) as well as immediate perception of the truth, to say nothing of such (trivial) blessings as the subjugation of enemies.(10)

श्रीशुक उवाच

आदित्यैवं स्तुतो राजन् भगवान् पुष्करेक्षणः । क्षेत्रज्ञः सर्वभूतानामिति होवाच भारत ।११।

Śrī Śuka continued: Thus hymned by Aditi, O king, Lord Viṣṇu (the lotus-eyed One), the inner Controller of all created beings, actually replied as follows, O scion of Bharata.(11)

श्रीभगवानुवाच

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् । यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ।१२।
तान्विनिर्जित्य समरे दुर्मदानसुरर्षभान् । प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् ।१३।
इन्द्रज्येष्ठैः स्वतनयैर्हतानां युधि विद्विषाम् । स्त्रियो रुदन्तीरासाद्य द्रष्टुमिच्छसि दुःखिताः ।१४।
आत्मजान्सुसमृद्धांस्त्वं प्रत्याहृतयशः श्रियः । नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ।१५।
प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः ।
यत्तेऽनुकूलेश्वरविप्रगुप्ता न विक्रमस्तत्र सुखं ददाति ।१६।
अथाप्युपायो मम देवि चिन्त्यः सन्तोषितस्य व्रतचर्यया ते ।
ममार्चनं नार्हति गन्तुमन्यथा श्रद्धानुरूपं फलहेतुकत्वात् ।१७।
त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समीडितः ।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तास्मि मारीचतपस्यधिष्ठितः ।१८।
उपधाव पतिं भद्रे प्रजापतिमकल्मषम् । मां च भावयती पत्यावेवंरूपमवस्थितम् ।१९।
नैतत् परस्मा आख्येयं पृष्टयापि कथंचन । सर्वं सम्पद्यते देवि देवगुह्यं सुसंवृतम् ।२०।

The glorious Lord said: O mother of gods, your long-cherished desire is thoroughly known to Me, which relates to (the welfare of) your sons, whose wealth has been usurped

by their enemies (the Asuras), (nay,) who have been driven away from their home.(12) You wish to live with your sons when they have retrieved their triumphal glory after utterly and finally defeating those vainglorious Asura chiefs.(13) (Nay,) you long to approach and behold (with your own eyes)the sorrowful and bewailing wives of your enemies when the latter have been slain by your sons, the eldest of whom is Indra.(14) You (further) desire to see your sons highly prosperous, with their glory and splendour restored and diverting themselves after regaining mastery over heaven.(15) Those Asura generals are for the most part invincible at present ; that is My conviction, O celestial lady! For, they are protected by Brāhmaṇas to whom (the all-powerful) Time is propitious. (Hence) heroic valour against them will not yield happiness. (16) Nevertheless, O heavenly lady, some expedient must be thought of by Me, propitiated by your observance of a sacred vow. (For) My worship ought not to prove fruitless, bringing as it does its reward according to the desire of the worshipper.(17) Worshipped in the proper way for the protection of your sons through (the observance of the vow called) Payovrata and duly extolled by you, I shall assume the role of a son to you, entering by a part of My Being the procreative energy of the sage Kaśyapa (son of Marīci), and protect your progeny. (18) (Therefore,) seek your consort, the faultless Kaśyapa (a lord of created beings), O blessed lady, visualizing Me as present in this (very) form (standing before you) in the person of your husband. (19) This (secret) should on no account be disclosed to another by you, even when questioned. (For) all secret plans of the gods, O celestial lady, succeed (only) when scrupulously guarded. (20)

श्रीशुक उवाच

एतावदुक्त्वा भगवांस्तत्रैवान्तरधीयत। अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ।२१।
उपाधावत् पतिं भक्त्या परया कृतकृत्यवत्। स वै समाधियोगेन कश्यपस्तदबुध्यत ।२२।
प्रविष्टमात्मनि हरेरंशं ह्यवितथेक्षणः। सोऽदित्यां वीर्यमाधत्त तपसा चिरसंभृतम्।
समाहितमना राजन्दारुण्यग्निं यथानिलः ।२३।
अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम्। हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ।२४।

Śrī Śuka went on: Saying this much, the Lord disappeared on that very spot. Having secured the rare boon of Lord Śrī Hari's birth through her, Aditi waited upon her husband with supreme devotion like one who has accomplished her purpose. By power of concentration the said Kaśyapa of true insight actually perceived a part of Śrī Hari having entered his mind. Having (fully) concentrated his mind, O Parīkṣit, the sage Kaśyapa (who was alike to the gods and the Asuras) placed (mentally) in Aditi his seed long conserved through asceticism (even) as the wind (which equally pervades everywhere) places (a spark of) fire in firewood. (21—23) Perceiving the eternal Lord having entered the womb of Aditi, Hiraṇyagarbha (Brahmā) proceeded to praise Him with mysterious epithets (as follows). (24)

ब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते। नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ।२५।
नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे। त्रिनाभाय त्रिपृष्ठाय शिपिविष्टाय विष्णवे ।२६।
त्वमादिरन्तो भुवनस्य मध्यमनन्तशक्तिं पुरुषं यमाहुः।
कालो भवानाक्षिपतीश विश्वं स्रोतो यथान्तःपतितं गभीरम् ।२७।
त्वं वै प्रजानां स्थिरजङ्गमानां प्रजापतीनामसि सम्भविष्णुः।
दिवौकसां देव दिवश्च्युतानां परायणं नौरिव मज्जतोऽप्सु ।२८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे सप्तदशोऽध्यायः ।१७।

Brahmā prayed : May You triumph, O Lord hymned by many ! Let my salutation be to You, O Lord of mighty valour !! My greetings to the Lord who is friendly to the Brāhmaṇas ! Hail, hail to the Controller of the three Guṇas (modes of Prakṛti)!! (25) Salutations to You, the Maker (of all), who were born of Pṛśni (the previous incarnation of Aditi) and are revealed in the Vedas, who hold the three worlds (earth, heaven and the middle region) in Your navel, and (at the same time) stand above the three worlds; (nay,) who have entered all embodied beings as their Inner Controller and are all-pervading. (26) You, whom the Vadas refer to as the supreme Person of unlimited powers, are the beginning, end and middle of the universe. As the Time-Spirit, O Lord, You draw the universe (after You) even as a deep stream draws (after it) whatever has fallen into it. (27) Indeed You are the Creator of (all) created beings, (both) immobile (inanimate) and mobile (animate), as well as of the lords of creation. (Hence) You are the supreme refuge, O Lord, of heavenly beings (lit., the denizens of heaven) fallen from heaven, even as a boat is for one about to be drowned in water.(28)

Thus ends the seventeenth discourse, hinging on the story of the descent of Lord Vāmana, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथाष्टादशोऽध्यायः

Discourse XVIII

The Lord appears as the divine Dwarf and visits the sacrificial performance of Bali

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।
चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः । १ ।
श्यामावदातो झषराजकुण्डलत्विषोल्लसच्छ्रीवदनाम्बुजः पुमान् ।
श्रीवत्सवक्षा वलयाङ्गदोल्लसत्किरीटकाञ्चीगुणचारुनूपुरः । २ ।
मधुव्रतव्रातविघुष्टया स्वया विराजितः श्रीवनमालया हरिः ।
प्रजापतेर्वेश्मतमः स्वरोचिषा विनाशयन् कण्ठनिविष्टकौस्तुभः । ३ ।
दिशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।
द्यौरन्तरिक्षं क्षितिरग्निजिह्वा गावो द्विजाः संजहृषुर्नगाश्च । ४ ।

Śrī Śuka resumed : The Lord, whose exploits and glory were thus celebrated by Brahmā (the creator) and who is the Fountain-head of immortality (final beatitude), took His descent from Aditi. He was endowed with four arms—in which He carried a conch, a mace, a lotus and a discus—was clad in yellow and had eyes big as a pair of lotuses.(1) Bright dark-brown of hue, the supreme Person bore the mark of Śrīvatsa (a white curl of hair) on His bosom. The lustre of His lotus countenance was augmented by the brilliance of His alligator-shaped ear-rings; and a diadem, girdle strings and a charming pair of anklets shone (on His person) along with a pair each of wristlets and armlets. (2) Adorned with His (characteristic and) splendid wreath of sylvan flowers deeply resonant with the humming of swarms of black bees

and with the (celebrated) Kaustubha gem suspended from His neck, Śrī Hari dispersed the gloom of the house of Kaśyapa (a lord of created beings) by His own radiance. (3) At that time the quarters brightened up and the lakes and ponds etc., became clear, created beings felt much delighted, and (all the six) seasons exhibited their (own) characteristics (in the shape of fruits and flowers of every description). Heaven, earth and the aerial region, the gods (having the flames of fire for their tongues), the cows and the Brāhmaṇas as well as mountains were transported with joy.(4)

श्रोणायां श्रवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः । सर्वे नक्षत्रताराद्याश्चक्रुस्तज्जन्म दक्षिणम् । ५ ।
द्वादश्यां सवितातिष्ठन्मध्यंदिनगतो नृप । विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरेः । ६ ।
शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः । चित्रवादित्रतूर्याणां निर्घोषस्तुमुलोऽभवत् । ७ ।
प्रीताश्चाप्सरसोऽनृत्यन्गान्धर्वप्रवरा जगुः । तुष्टुवुर्मुनयो देवा मनवः पितरोऽग्नयः । ८ ।
सिद्धविद्याधरगणाः सकिम्पुरुषकिन्नराः । चारणा यक्षरक्षांसि सुपर्णा भुजगोत्तमाः । ९ ।
गायन्तोऽतिप्रशंसन्तो नृत्यन्तो विबुधानुगाः । आदित्या आश्रमपदं कुसुमैः समवाकिरन् । १० ।

The Lord appeared on the Śravaṇa-Dwādaśī (the twelfth day of the bright half of Bhādrapada) when the moon happened to be in the mansion called Śroṇā (Śravaṇa) and in an hour known by the name of Abhijit (which is conducive to victory on all sides); (nay,) all the lunar mansions and other stars as well as the planets (the sun and so on) rendered His birth (most) propitious (by their benign influence). (5) The sun happened to be at the meridian (the point reached by it at midday), O protector of men ! The twelfth day (of the bright half of Bhādrapada), on which the learned know the birth of Śrī Hari to have taken place is called by the name of Vijayā-Dwādaśī. (6) Conchs and kettledrums (as well as) clay tomtoms, tabors and double drums sounded. (And) there arose a tumultuous din of various wind-instruments and other musical instruments. (7) Full of joy, Apsarās danced and the chief of the Gandharvas sang; while sages and gods, the Manus, the manes and the fire-gods, hosts of Siddhas and Vidyādharas along with Kimpuruṣas and Kinnaras, as well as Cāraṇas, Yakṣas and Rākṣasas, Suparṇas (the secretary birds) and the foremost of Nāgas (too) uttered praises. (8-9) (And) attendants of gods covered the hermitage of Aditi including the surrounding grounds with showers of flowers, singing and dancing and loud in their praises.(10)

दृष्ट्वादितिस्तं निजगर्भसम्भवं परं पुमांसं मुदमाप विस्मिता ।
गृहीतदेहं निजयोगमायया प्रजापतिश्चाह जयेति विस्मितः । ११ ।
यत् तद् वपुर्भाति विभूषणायुधैरव्यक्तचिद् व्यक्तमधारयद्धरिः ।
बभूव तेनैव स वामनो वटुः संपश्यतोर्दिव्यगतिर्यथा नटः । १२ ।

Astonished to see that supreme Person having assumed a personality by His wonderful creative energy and sprung from her own womb, Aditi experienced (abundant) joy and the lord of created beings (the sage Kaśyapa too) was filled with (great) wonder and exclaimed: "May You be victorious !" (11) In that very form which Lord Śrī Hari—who is unembodied consciousness—had assumed and which (only a short while ago) was obviously resplendent with jewels and weapons, He, like an actor of wonderful movements, became a short-statured Brāhmaṇa boy, (even) while the couple stood gazing. (12)

तं वटुं वामनं दृष्ट्वा मोदमाना महर्षयः । कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् । १३ ।
तस्योपनीयमानस्य सावित्रीं सविताब्रवीत् । बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् । १४ ।
ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः । कौपीनाच्छादनं माता द्यौश्छत्रं जगतः पतेः । १५ ।

कमण्डलुं वेदगर्भः कुशान्सप्तर्षयो ददुः। अक्षमालां महाराज सरस्वत्यव्ययात्मनः।१६।
तस्मा इत्युपनीताय यक्षराट् पात्रिकामदात्। भिक्षां भगवती साक्षादुमादादम्बिका सती।१७।
स ब्रह्मवर्चसेनैवं सभां संभावितो वटुः। ब्रह्मर्षिगणसङ्कुष्टामत्यरोचत मारिषः।१८।
समिद्धमाहितं वह्निं कृत्वा परिसमूहनम्। परिस्तीर्य समभ्यर्च्य समिद्भिरजुहोद् द्विजः।१९।

(Greatly) rejoicing to see (the Lord in the form of) that dwarfish Brāhmaṇa boy, eminent sages placed the lord of created beings (the sage Kaśyapa) at their head and had (all) sacred rites (with respect to that divine Boy) performed (with due ceremony). (13) To Him, when being invested with the sacred thread, Savitā (the sun-god, the deity presiding over and invoked through the sacred Gāyatrī-Mantra) taught the (famous) Gāyatrī-Mantra (a prayer to the sun-god, which every Dwija is acquired to learn and mutter everyday without fail); the sage Bṛhaspati (the preceptor of the gods) gave Him the sacred thread (to be worn baldric wise at all times) and the sage Kaśyapa (His own father), a sacred cord made of Muñja grass (which every Brahmacārī is expected to wear round his waist all the time and from which is suspended the strip of cloth covering his privy parts). (14) Goddess Earth gave to the Lord of the universe a deerskin and Soma (the moon-god), the lord of the vegetable kingdom, the sacred staff (which a Brahmacārī must always carry in his hand). His mother (Aditi) gave Him a strip of cloth to cover His privy parts with as well as a piece of cloth (to be wrapped about His loins) and Dyauḥ (the deity presiding over the sky), an umbrella. (15) Brahmā (the repository of Veda) gave to the immortal lord a Kamaṇḍalu (a vessel of wood or cocoanut-shell for carrying water); the seven seers, blades of the (sacred) Kuśa grass and Saraswatī (the goddess of speech and learning), a rosary of Akṣa seeds, O great king ! (16) To Him, when invested with the sacred thread, Kubera (the lord of the Yakṣas) gave a small vessel for (receiving and holding alms); while the all-virtuous Goddess Umā, the Mother of the universe, Her-self gave Him alms*. (17) Thus honoured (by all those assembled in the hermitage of the sage Kaśyapa), that most worthy Brāhmaṇa Boy outshone by His Brahmanical glory the assembly graced by hosts of Brāhmaṇa sages.(18) Having swept the Vedī (raised ground for placing the sacred fire) with blades of Kuśa grass (in order to drive away insects) and installing the sacred fire, and having strewn (other) blades of Kuśa round it (in the prescribed manner by way of protection against evil spirits) and (then) fully lighting the fire, the Brāhmaṇa (boy) duly worshipped it in everyway and fed it by means of sacrificial sticks (daubed with clarified butter).(19)

श्रुत्वाश्वमेधैर्यजमानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः।
जगाम तत्राखिलसारसंभृतो भारेण गां सन्नमयन्पदे पदे।२०।
तं नर्मदायास्तट उत्तरे बलेर्य ऋत्विजस्ते भृगुकच्छसंज्ञके।
प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम्।२१।
त ऋत्विजो यजमानः सदस्या हतत्विषो वामनतेजसा नृप।
सूर्यः किलायात्युत वा विभावसुः सनत्कुमारोऽथ दिदृक्षया क्रतोः।२२।
इत्थं सशिष्येषु भृगुष्वनेकधा वितर्क्यमाणो भगवान्स वामनः।
छत्रं सदण्डं सजलं कमण्डलुं विवेश बिभ्रद्धयमेधवाटम्।२३।
मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम्। जटिलं वामनं विप्रं मायामाणवकं हरिम्।२४।

* A Brahmacārī (religious student) is enjoined to beg his food daily from the mothers of a number of families of the twice-born classes and begins this routine from the very day he is invested with the sacred thread, when he receives his very first round of alms from an elderly and respectable female relation whose husband is alive.

प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः । प्रत्यगृह्णन्समुत्थाय संक्षिप्तास्तस्य तेजसा ।२५।
यजमानः प्रमुदितो दर्शनीयं मनोरमम् । रूपानुरूपावयवं तस्मा आसनमाहरत् ।२६।
स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः । अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ।२७।
तत्पादशौचं जनकल्मषापहं स धर्मविन्मूर्ध्न्यदधात् सुमङ्गलम् ।
यद् देवदेवो गिरिशश्चन्द्रमौलिर्दधार मूर्ध्ना परया च भक्त्या ।२८।

Having heard of the mighty Bali propitiating the Lord by means of horse-sacrifices conducted by the Bhṛgus, Lord Vāmana, who was rich in all strength, proceeded thence (from the hermitage of Aditi) to that place (the sacrificial hall of Bali), causing the earth by His (huge) weight to bend low at every step. (20) The celebrated Bhṛgus, who were conducting as the priests of Bali a horse-sacrifice (the best of all sacrifices) at the (holy) spot bearing the name of Bhṛgu-Kaccha on the northern bank of the (sacred) Narmadā (the modern Narbadā river), keenly observed Him (resplendent) as the sun risen close to them.(21) Eclipsed by the splendour of the divine Dwarf, O protector of human beings, the said priests including the sacrificer (King Bali himself) and the superintending priests thereupon speculated whether the sun-god or Vibhāvasu (the god of fire) or again the (divine) sage Sanatkumāra was actually coming (there) with a desire to witness the sacrificial performance. (22) Thus speculated about by the Bhṛgus and their disciple (Bali) in ways more than one, the said Lord Vāmana (forthwith) entered the enclosure of the horse-sacrifice, bearing the umbrella along with the sacred staff (in one of his hands) and the Kamaṇḍalu full of water (in the other). (23) Observing Lord Śrī Hari as having entered the sacrificial grounds in the form of a short-statured Brāhmaṇa religious student—encircled by a cord of Muñja grass (at His waist), with a deerskin placed baldric-wise after the manner of a sacred thread by way of a covering for the upper part of His body, and having matted hair on His head—and completely overpowered by His lustre, the Bhṛgus along with their disciple (Bali) as well as with the gods of fire welcomed Him by rising from their (respective) seats.(24-25) Overjoyed to see Lord Vāmana,charming and worth seeing with limbs (quite) in proportion to His (diminutive) form, the sacrificer (himself) fetched Him a (suitable) seat. (26) Greeting Him with an enquiry after His health, and then washing the feet of the Lord, Bali worshipped Him who sported in the mind (even) of those that had given up (all) attachment. (27) Bali, who knew what was right, placed on his head (as a mark of respect) the water in which His feet had been washed and which had (thus) been rendered most auspicious, (nay,) which was capable of wiping off the sins of the people, and which (no less a personage than) Lord Śiva (who has His abode on Mount Kailāsa, nay), who is adored by (all the) gods and bears the crescent on His head, bore on His head with supreme devotion. (28)

बलिरुवाच

स्वागतं ते नमस्तुभ्यं ब्रह्मन्किं करवाम ते । ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्य वपुर्धरम् ।२९।
अद्य नः पितरस्तृप्ता अद्य नः पावितं कुलम् । अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ।३०।
अद्याग्नयो मे सुहुता यथाविधि द्विजात्मज त्वच्चरणावनेजनैः ।
हतांहसो वार्भिरियं च भूरहो तथा पुनीता तनुभिः पदैस्तव ।३१।
यद् यद् वटो वाञ्छसि तत्प्रतीच्छ मे त्वामर्थिनं विप्रसुतानुतर्कये ।
गां काञ्चनं गुणवद् धाम मृष्टं तथान्नपेयमुत वा विप्र कन्याम् ।
ग्रामान् समृद्धांस्तुरगान् गजान् वा रथांस्तथार्हत्तम सम्प्रतीच्छ ।३२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे बलिवामनसंवादेऽष्टादशोऽध्यायः ।१८।

Bali submitted: I (hereby) extend my (hearty) welcome to you ! May salutations be to you, O (holy) Brāhmaṇa ! What can I do for you? I look upon you, O noble one, as the austerity incarnate of Brāhmaṇa seers.(29) Today the spirits of our deceased forefathers are (fully) sated; today our (entire) race is hallowed and today (alone) this sacrifice (of ours) is successfully performed in that you have visited my house.(30) Today my (sacred) fires stand properly fed according to the scriptural ordinance, O son of a (holy) Brāhmaṇa ! And lo ! this land as well of mine—whose sins have been destroyed by the waters used in washing your feet—has been consecrated by your tiny feet. (31) (Pray,) take from me whatever you desire, O Brahmacārī; (for) I infer you, O son of a (holy) Brāhmaṇa, to be one who seeks for something. (Therefore,) duly accept (from me), O most worthy one, a cow, gold, a house provided with (all) luxuries and comforts, as well as delicious food and drink or even a maid, O (holy) Brāhmaṇa, prosperous villages, horses or elephants and chariots.(32)

Thus ends the eighteenth discourse, bearing on the descent of the divine Dwarf and comprising the dialogue between King Bali and Lord Vāmana, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकोनविंशोऽध्यायः

Discourse XIX

The Lord asks three paces of land of Bali, who gives his word; while Śukra remonstrates with him against this course

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं ससूनृतम्। निशम्य भगवान्प्रीतः प्रतिनन्द्येदमब्रवीत्। १ ।

Śrī Śuka resumed: The Lord was delighted to hear the aforesaid speech of Bali (the son of Virocana), which was not only just but agreeable and full of truth (as well); and welcoming it, He spoke as follows. (1)

श्रीभगवानुवाच

वचस्तवैतज्जनदेव सूनृतं कुलोचितं धर्मयुतं यशस्करम्।
यस्य प्रमाणं भृगवः साम्पराये पितामहः कुलवृद्धः प्रशान्तः। २ ।
न ह्येतस्मिन्कुले कश्चिन्निःसत्त्वः कृपणः पुमान्। प्रत्याख्याता प्रतिश्रुत्य यो वादाता द्विजातये। ३ ।
न सन्ति तीर्थे युधि चार्थिनार्थिताः पराङ्मुखा ये त्वमनस्विनो नृपाः।
युष्मत्कुले यद्यशसामलेन प्रह्लाद उद्याति यथोडुपः खे। ४ ।
यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम्। प्रतिवीरं दिग्विजये नाविन्दत गदायुधः। ५ ।
यं विनिर्जित्य कृच्छ्रेण विष्णुः क्ष्मोद्धार आगतम्। नात्मानं जयिनं मेने तद्वीर्यं भूर्यनुस्मरन्। ६ ।
निशम्य तद्वधं भ्राता हिरण्यकशिपुः पुरा। हन्तुं भ्रातृहणं क्रुद्धो जगाम निलयं हरेः। ७ ।
तमायान्तं समालोक्य शूलपाणिं कृतान्तवत्। चिन्तयामास कालज्ञो विष्णुर्मायाविनां वरः। ८ ।
यतो यतोऽहं तत्रासौ मृत्युः प्राणभृतामिव। अतोऽहमस्य हृदयं प्रवेक्ष्यामि परादृशः। ९ ।

एवं स निश्चित्य रिपोः शरीरमाधावतो निर्विविशेऽसुरेन्द्र ।
श्वासानिलान्तर्हितसूक्ष्मदेहस्तत्प्राणरन्ध्रेण विविग्नचेताः ।१०।
स तन्निकेतं परिमृश्य शून्यमपश्यमानः कुपितो ननाद ।
क्ष्मां द्यां दिशः खं विवरान् समुद्रान् विष्णुं विचिन्वन् न ददर्श वीरः ।११।
अपश्यन्निति होवाच मयान्विष्टमिदं जगत् । भ्रातृहा मे गतो नूनं यतो नावर्तते पुमान् ।१२।
वैरानुबन्ध एतावानामृत्योरिह देहिनाम् । अज्ञानप्रभवो मन्युरहंमानोपबृंहितः ।१३।
पिता प्रह्लादपुत्रस्ते तद्विद्वान्द्विजवत्सलः । स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ।१४।
भवानाचरितान्धर्मानास्थितो गृहमेधिभिः । ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोद्दामकीर्तिभिः ।१५।
तस्मात् त्वत्तो महीमीषद् वृणेऽहं वरदर्षभात् । पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ।१६।
नान्यत् ते कामये राजन्वदान्याज्जगदीश्वरात् । नैनः प्राप्नोति वै विद्वान्यावदर्थप्रतिग्रहः ।१७।

The gracious Lord replied: This speech of yours, O ruler of men, is (both) agreeable and full of truth and just (too), and (thus) not only worthy of your race but conducive to your (own) glory. For your authority in secular matters are the Bhṛgus; whereas in the course of duty relating to the other world your guide is Prahrāda (your grandfather), the eldest of your race and altogether free from passions.(2) Indeed there has never been in this race (of yours) any man who was so lacking in goodness (charity) as to refuse a Brāhmana (waiting at the door for alms) or so niggardly as not to give a thing (even) after promising it. (3) In your race—wherein like the moon in the firmament shines forth by his untarnished glory Prahrāda—there have never been kings who were so low-minded as to turn away their face when requested (for a charitable gift) by a mendicant on an occasion of gift or (for a combat) by one seeking an encounter on the battle-field.(4) Born in this race, Hiraṇyākṣa could not find a rival while traversing this earth (all) alone, armed with a mace, for the conquest of the quarters.(5) Even though Viṣṇu killed him with great difficulty when he appeared (before Viṣṇu) at the time of (the latter's) rescuing the earth (from the bottom of the ocean), Viṣṇu did not account himself victorious recalling Hiraṇyākṣa's superior valour again and again (even after his death). (6) Hearing of his death, his (elder) brother, Hiraṇyakaśipu (Prahrāda's father), full of rage, went of yore to the abode of Hari in order to kill the slayer of his brother.(7) On observing him approaching, spear in hand, like Death (himself), Viṣṇu, who knows what is opportune and is the foremost of those practising conjuring tricks, reflected (thus within himself):— (8) "(Even) as Death dogs the footsteps of living beings (wherever they go), he (Hiraṇyakaśipu) is sure to follow wherever I go. Hence I shall enter his heart (and hide there), his eye being turned to the outer world (alone)." (9) Having concluded thus, Viṣṇu—who was greatly agitated in (his) mind and who hid his body, reduced to a subtle state, in the ingoing breath of Hiraṇyakaśipu—stealthily entered, through the latter's nostril, O ruler of the Asuras, the body of the enemy (Hiraṇyakaśipu), who was rushing towards him. (10) Ransacking his abode, which was devoid of Viṣṇu, yet not perceiving him, Hiraṇyakaśipu roared in rage. The hero (then) searched heaven and earth, the (four) quarters, the aerial region, the (seven) subterranean regions as well as the (seven) oceans, but could not find Viṣṇu (anywhere).(11) Not perceiving Viṣṇu, he actually spoke as follows:— "(The whole of) this universe has been (thoroughly) searched by me (but in vain). The slayer of my brother has (therefore) surely reached the realm (of Death) from which man does not return.(12) The persistence in enmity of embodied souls in this world goes only so far, viz., till (the adversary's) death. And so does their wrath (the father of enmity), which has its root in ignorance (about the true nature of the

Spirit, something distinct from the body) and which is nourished by egotism. (13) Your father, the celebrated Virocana (son of Prahrāda), who was (so) fond of the Brāhmaṇas, gave away his own life to the gods (his enemies), appearing in the guise of Brāhmaṇas, when requested (by them), even though he knew their real character. (14) You (too) have observed the rules of conduct followed by Brāhmaṇa householders (like Śukrācārya), your (own) forbears (such as Virocana)and other heroes of wide renown. (15) Of you as such, the foremost of the bestowers of boons, I ask a small strip of land, three paces long, as measured by my stride, O ruler of the Daityas ! (16) I seek nothing else from your magnanimous self, the ruler of the world. Indeed a learned man receiving (by way of a gift only) as much as it is (actually) wanted by him incurs no sin (otherwise attaching to the man who accepts a donation). (17)

बलिरुवाच

अहो ब्राह्मणदायाद वाचस्ते वृद्धसंमताः। त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा।१८।
मां वचोभिः समाराध्य लोकानामेकमीश्वरम्। पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम्।१९।
न पुमान् मामुपव्रज्य भूयो याचितुमर्हति। तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे।२०।

Bali submitted : Oh, son of a holy Brāhmaṇa ! your words are commendable in the eyes of elders, although you are (yet) a body of puerile intellect, not properly alive to your own interest, in that you who, having won over by (your) words me, the undisputed ruler of (all) the worlds and (thus) capable of gifting a (whole) continent, ask (of me only) three paces (of land), unwise as you are ! (18-19) Having approached (solicited) me, a man must not beg again. Therefore, O Brāhmaṇa boy, accept at will from me land enough to afford (you) a (decent) living.(20)

श्रीभगवानुवाच

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम्। न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप।२१।
त्रिभिः क्रमैरसंतुष्टो द्वीपेनापि न पूर्यते। नववर्षसमेतेन सप्तद्वीपवरेच्छया।२२।
सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः। अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम्।२३।
यदृच्छयोपपन्नेन संतुष्टो वर्तते सुखम्। नासंतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः।२४।
पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयोः। यदृच्छयोपपन्नेन संतोषो मुक्तये स्मृतः।२५।
यदृच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते। तत् प्रशाम्यत्यसंतोषादम्भसेवाशुशुक्षणिः।२६।
तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात्। एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम्।२७।

The Lord said : All the dearest objects (or territories) in the three worlds, whatever they are, cannot satiate one who has not been able to subdue his senses and mind, O protector of men. (21) He who is not satisfied with three paces (of land) cannot be sated even with a (whole) continent, consisting of nine Varṣas (sub-continents), as he will be seized with a longing for (all) the seven Dwīpas (main divisions of the globe). (22) Pṛthu (the son of Vena), Gaya and other kings, suzerain lords of (all) the seven Dwīpas, could not reach the end of (their) thirst following from riches and (other) objects of desire: so have we heard. (23) A contented person subsists with ease on whatever is got by luck; (whereas) a discontented fellow of uncontrolled mind does not lead a happy life (even) with (the sovereignty of) the three worlds acquired by him.(24)This discontentment with wealth and sense-enjoyment is responsible for the transmigration of a soul; (while) contentment with whatever is obtained by chance has been declared as conducive to Liberation.(25) The glory of a Brāhmaṇa, contented with whatever is got by chance, grows; through discontent (however) it disappears (even) as fire gets extinguished with water.(26) Therefore, only three paces (of land) do I ask of you, the foremost of the bestowers of boons. I shall have accomplished my purpose with

this much alone; (for) wealth is desirable only to the extent of one's (bare) need. (27)

श्रीशुक उवाच

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम्। वामनाय महीं दातुं जग्राह जलभाजनम् ।२८।
विष्णवे क्ष्मां प्रदास्यन्तमुशना असुरेश्वरम्। जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः ।२९।

Śrī Śuka continued : Thus spoken to, he (Bali) laughingly said, "Take as much as you will." He (then) took up a pot of water* in order to (make a solemn vow to) give (three paces of) land to the divine Dwarf. (28) (The sage) Uśanā (Śukrācārya, the preceptor of the demons), the foremost of the learned, who knew the object of Lord Viṣṇu, warned his disciple, Bali (the ruler of the Asuras)—who was bent on gifting land to the same Lord—(in the following words). (29)

शुक्र उवाच

एष वैरोचने साक्षाद् भगवान्विष्णुरव्ययः। कश्यपाददितेर्जातो देवानां कार्यसाधकः ।३०।
प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता। न साधु मन्ये दैत्यानां महानुपगतोऽनयः ।३१।
एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम्। दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ।३२।
त्रिभिः क्रमैरिमाँल्लोकान्विश्वकायः क्रमिष्यति। सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ।३३।
क्रमतो गां पदैकेन द्वितीयेन दिवं विभोः। खं च कायेन महता तार्तीयस्य कुतो गतिः ।३४।
निष्ठां ते नरके मन्ये ह्यप्रदातुः प्रतिश्रुतम्। प्रतिश्रुतस्य योऽनीशः प्रतिपादयितुं भवान् ।३५।
न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते। दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः ।३६।
धर्माय यशसेऽर्थाय कामाय स्वजनाय च। पञ्चधा विभजन्वित्तमिहामुत्र च मोदते ।३७।
अत्रापि बह्वृचैर्गीतं शृणु मेऽसुरसत्तम। सत्यमोमिति यत् प्रोक्तं यन्नेत्याहानृतं हि तत् ।३८।
सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते। वृक्षेऽजीवति तन्न स्यादनृतं मूलमात्मनः ।३९।
तद् यथा वृक्ष उन्मूलः शुष्यत्युद्वर्ततेऽचिरात्। एवं नष्टानृतः सद्य आत्मा शुष्येन्न संशयः ।४०।
पराग् रिक्तमपूर्णं वा अक्षरं यत् तदोमिति। यत् किञ्चिदोमिति ब्रूयात् तेन रिच्येत वै पुमान्।
भिक्षवे सर्वमोङ्कुर्वन्नालं कामेन चात्मने ।४१।
अथैतत् पूर्णमभ्यात्मं यच्च नेत्यनृतं वचः। सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः ।४२।
स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे। गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम् ।४३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः ।१९।

Śukra said: Sprung from the loins of the sage Kaśyapa through Aditi, O son of Virocana, this dwarf is no other than the immortal Lord Viṣṇu, who is bent upon accomplishing the purpose of the gods. (30) I do not approve of what you have promised to Him, ignorant as you are of the harm that will follow (from it). A great calamity has surely befallen the Asuras.(31) Appearing as a Brahmacārī (religious student) through (His) Māyā (deluding potency), this Hari will snatch your throne, dominion, fortune, splendour and glory (so) widely known, and bestow it on (His own brother) Śakra (Indra).(32) Assuming a form co-extensive

* It is customary among the Hindus to make a solemn vow or declaration of purpose before actually undertaking any religious act of austerity, sacrifice or gift. The way to do it is to take some water with flowers in the hollow of one's right palm, to mention the time and place of the undertaking and the personal as well as the family name of the person undertaking it, as well as of the Brāhmaṇa on whom a gift is proposed to be bestowed or whose services as an officiating priest are going to be engaged for the occasion, and then to declare the purpose itself. This being done, the water in the hollow of one's palm is discharged on the ground, thus solemnizing the vow.

with the universe, He will cover (all) these (three) worlds (viz., heaven, earth and the intermediate region) in three strides. Giving away (your) all to Viṣṇu, how will you (be able to) keep your body and soul together, O fool? (33) Where will place be found for the third stride of the all-pervading Lord, who will cover the (whole) earth with one colossal stride, heaven with the second and the intervening space with His gigantic person ? (34) For yourself, who will (thus) prove unable to redeem your promise, and fail to make the promised gift, I foresee a firm footing in the infernal region (alone). (35) The wise do not commend that gift (on the part of a donor) through which one's (own) living is lost. For in this world charity, sacrificial performances, austerity and other (righteous) acts are possible for him (alone) who has a means of subsistence.(36) A householder dividing his income into five parts (and utilizing it) for the purposes of (1) (acquiring) religious merit and (2) celebrity, (3) (earning more) wealth, (4) enjoying pleasures and (5) maintaining his own people rejoices in this as well as in the life beyond.(37) On this point (viz., the question of truth and falsehood) too hear from me, O chief of the Asuras, the verdict of the Bahvṛcas (the seers of Ṛgveda): "Whatever is expressed in terms of 'yes' (with reference to the prayer of a petitioner) is truth; (while) that which one utters in terms of 'no' is indeed untruth. (38) One should understand truth to be the flower and fruit of the tree of the body; for it is declared as such (by the Śruti texts). In the event of the tree (itself) not surviving, the fruit and flower (too) will vanish. (And) falsehood (refusal to part with one's possessions) is the secret of preserving one's body (life). (39) Therefore, (just) as a tree that has been uprooted withers up and falls to the ground not long afterwards, so does a body that has lost its support in the shape of falsehood soon dry up: there is no doubt about it. (40) That which is expressed by the syllable 'Oṁ' (yes) (really) takes away wealth to a long distance and (therefore) leaves one devoid of wealth and unsatiated (too). For a man is certainly deprived of that (much of) wealth which—however little it may be—he agrees to part with, saying 'yes'. And he who consents to give everything to a mendicant does not find adequate enjoyment for himself. (41) Therefore, the false statement saying " No" not only keeps one full but also attracts the wealth of others to oneself. But he who utters the falsehood that he has nothing at all (to give) incurs a bad reputation and is (virtually) dead, though breathing. (42) (Uttering) falsehood is not (so) blameworthy (1) in relation to women (while courting them), (2) in jest, (3) during a wedding (while extolling the bridegroom etc.), (4) for the sake of keeping one's body and soul together, (5) in the face of danger to one's life, (6) in the interest of cows and the Brāhmaṇas and (7) where violence (to another)is apprehended." (43)

Thus ends the nineteenth discourse, in continuation of the story of the descent of Lord Vāmana (the divine Dwarf) in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ विंशोऽध्यायः

Discourse XX

A vision of the Cosmic Body (of the Lord)

श्रीशुक उवाच

बलिरेवं गृहपतिः कुलाचार्येण भाषितः। तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम्। १ ।

Śrī Śuka resumed: Thus spoken to by the sage Śukra (the preceptor of the demon race), Bali, the sacrificer (lit., master of the house or head of his family) kept quiet for a moment and (then) with a concentrated mind submitted to his teacher (as follows). (1)

बलिरुवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम्। अर्थं कामं यशो वृत्तिं यो न बाधेत कर्हिचित्। २ ।
स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम्। प्रतिश्रुत्य ददामीति प्राह्रादिः कितवो यथा। ३ ।
न ह्यसत्यात् परोऽधर्म इति होवाच भूरियम्। सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम्। ४ ।
नाहं बिभेमि निरयान्नाधन्यादसुखार्णवात्। न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात्। ५ ।
यद् यद्धास्यति लोकेऽस्मिन्संपरेतं धनादिकम्। तस्य त्यागे निमित्तं किं विप्रस्तुष्येन्न तेन चेत्। ६ ।
श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः। दध्यङ्शिबिप्रभृतयः को विकल्पो धरादिषु। ७ ।
यैरियं बुभुजे ब्रह्मन्दैत्येन्द्रैरनिवर्तिभिः। तेषां कालोऽग्रसील्लोकान् न यशोऽधिगतं भुवि। ८ ।
सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः। न तथा तीर्थ आयाते श्रद्धया ये धनत्यजः। ९ ।
मनस्विनः कारुणिकस्य शोभनं यदर्थिकामोपनयेन दुर्गतिः।
कुतः पुनर्ब्रह्मविदां भवादृशां ततो वटोरस्य ददामि वाञ्छितम्।१०।
यजन्ति यज्ञक्रतुभिर्यमादृता भवन्त आम्नायविधानकोविदाः।
स एव विष्णुर्वरदोऽस्तु वा परो दास्याम्यमुष्मै क्षितिमीप्सितां मुने।११।
यदप्यसावधर्मेण मां बध्नीयादनागसम्। तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम्।१२।
एष वा उत्तमश्लोको न जिहासति यद् यशः। हत्वा मैनां हरेद् युद्धे शयीत निहतो मया।१३।

Bali said: Truly has it been observed by your worshipful self that such (alone) is the duty of householders, as does not at any time interfere with his wealth, enjoyment, fame and livelihood. (2) But, having promised (once) that I shall give, how can I, the celebrated Bali (a scion of Prahrāda) refuse, like a cheat, through greed of wealth, a (holy) Brāhmaṇa? (3) This Earth (once) clearly said: "Indeed there is no unrighteousness greater than falsehood. I regard myself capable of sustaining all other than a man given to lying." (4) I am not afraid (so much) of (the tortures of) hell, poverty and (even) an ocean of misery nor of falling from my position and death (itself) as of playing a Brāhmaṇa false. (5) Whatever wealth etc.,there is in this world will (surely) abandon a deceased person. (Why, then, should one not give it away oneself during one's very lifetime?) (And) what apology is there for parting with (only a portion of) such wealth if a Brāhmaṇa is not satisfied with that (much)? Pious souls like the sage Dadhīci and king Śibi minister to living beings with their life (itself), (so) difficult to part with. What scruple can there be (under such circumstances) in giving away land etc., (external to the self)? (6-7) Time swallowed the enjoyments of those lords of the Daityas by whom, O holy Brāhmaṇa, (the whole of) this globe was ruled over and who never retreated (in battle), but not (so) the celebrity acquired by them on earth (which still survives). (8)

Warriors not turning back and laying down their lives on the field of battle, O Brāhmaṇa sage, are indeed easy to find, but not so those (liberal souls) who give away (their) fortune with reverence when a worthy recipient comes.(9) It is (rather) graceful for a magnanimous and compassionate soul that poverty should overtake him in consequence of (his) gratifying the desire of (ordinary) petitioners, much more of knowers of Brahma like you. Hence I shall (presently) confer the desired boon on this Brahmacārī. (10) Be he the selfsame Lord Viṣṇu, the Bestower of boons, whom you, well-versed in the Vedic rituals, worship with reverence through Kratus (sacrificial performances in which the use of the Soma plant is indispensable and Yajñas (those in which the Soma plant is not used), or be he an enemy, I shall bestow on him the land sought for, O holy sage! (11) Even if he unrighteously puts me— even though faultless—in bonds, yet I shall not hurt him, my enemy disguised as a Brāhmaṇa, and (therefore) afraid (of me). (12) If he is really Lord Viṣṇu (of excellent fame), he would not forfeit his fair name (by playing me false) and might (as well) wrest the earth (from me, even if I were loth to part with it) after killing me in battle; or, being slain by me, he might lie in (eternal) sleep (if he is an impostor). (13)

श्रीशुक उवाच

एवमश्रद्धितं शिष्यमनादेशकरं गुरुः। शशाप दैवप्रहितः सत्यसन्धं मनस्विनम्।१४।
दृढं पण्डितमान्यज्ञः स्तब्धोऽस्यस्मदुपेक्षया। मच्छासनातिगो यस्त्वमचिराद् भ्रश्यसे श्रियः।१५।
एवं शप्तः स्वगुरुणा सत्यान्न चलितो महान्। वामनाय ददावेनामर्चित्वोदकपूर्वकम्।१६।
विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी। आनिन्ये कलशं हैममवनेजन्यपां भृतम्।१७।
यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा। अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः।१८।
तदाऽसुरेन्द्रं दिवि देवतागणा गन्धर्वविद्याधरसिद्धचारणाः।
तत्कर्म सर्वेऽपि गृणन्त आर्जवं प्रसूनवर्षैर्ववृषुर्मुदान्विताः।१९।
नेदुर्मुहुर्दुन्दुभयः सहस्रशो गन्धर्वकिंपूरुषकिन्नरा जगुः।
मनस्विनानेन कृतं सुदुष्करं विद्वानदाद् यद् रिपवे जगत्त्रयम्।२०।

Śrī Śuka continued : Impelled by Providence, Śukrācārya (the preceptor) cursed (in the following words) his high-minded disciple (Bali), who, being true to his promise, had thus grown (apparently) irreverent (towards his preceptor) and refused to obey him:— (14) "You, who have grown so arrogant as to violate my command, a highly conceited fool that you are, will soon fall from your high position through disregard shown to us." (15) Though imprecated in this way by his own teacher, the great soul did not deviate from truth and gifted the land (asked by Him) to the divine Dwarf after (duly) worshipping Him and pouring water (from his right palm in order to solemnize the gift). (16) His wife, Vindhyāvali, who was adorned with a pearl necklace, then came and brought a pitcher of gold, full of water to wash His feet with.(17) The sacrificer (Bali) himself washed with delight the glorious feet of the Lord and bore on his head that water, which was capable of consecrating the (whole) universe. (18) Applauding that action (of Bali) as well as his guilelessness, all the hosts of gods in heaven, as well as Gandharvas, Vidyādharas, Siddhas and Cāraṇas, full of joy, greeted the lord of the demons at that time with showers of flowers, even though they were his enemies.(19) Kettledrums were sounded in thousands again and again; while Gandharvas, Kiṁpuruṣas and Kinnaras sang (in the following strain):—"A most difficult task has been done by this noble soul in that he has knowingly given away all the three worlds to his enemy." (20)

तद् वामनं रूपमवर्धताद्भुतं हरेरनन्तस्य गुणत्रयात्मकम्।
भूः खं दिशो द्यौर्विवराः पयोधयस्तिर्यङ्नृदेवा ऋषयो यदासत।२१।

काये बलिस्तस्य महाविभूतेः सहर्त्विगाचार्यसदस्य एतत् ।
ददर्श विश्वं त्रिगुणं गुणात्मके भूतेन्द्रियार्थाशयजीवयुक्तम् ।२२।
रसामचष्टाङ्घ्रितलेऽथ पादयोर्महीं महीध्रान्पुरुषस्य जङ्घयोः ।
पतत्त्रिणो जानुनि विश्वमूर्तेरूर्वोर्गणं मारुतमिन्द्रसेनः ।२३।
सन्ध्यां विभोर्वाससि गुह्य ऐक्षत् प्रजापतीञ्जघने आत्ममुख्यान् ।
नाभ्यां नभः कुक्षिषु सप्तसिन्धूनुरुक्रमस्योरसि चर्क्षमालाम् ।२४।
हृद्यङ्ग धर्मं स्तनयोर्मुरारेर्ऋतं च सत्यं च मनस्यथेन्दुम् ।
श्रियं च वक्षस्यरविन्दहस्तां कण्ठे च सामानि समस्तरेफान् ।२५।
इन्द्रप्रधानानमरान्भुजेषु तत्कर्णयोः ककुभो द्यौश्च मूर्ध्नि ।
केशेषु मेघाञ्छ्वसनं नासिकायामक्ष्णोश्च सूर्यं वदने च वह्निम् ।२६।
वाण्यां च छन्दांसि रसे जलेशं भ्रुवोर्निषेधं च विधिं च पक्ष्मसु ।
अहश्च रात्रिं च परस्य पुंसो मन्युं ललाटेऽधर एव लोभम् ।२७।
स्पर्शे च कामं नृप रेतसोऽम्भः पृष्ठे त्वधर्मं क्रमणेषु यज्ञम् ।
छायासु मृत्युं हसिते च मायां तनूरुहेष्वोषधिजातयश्च ।२८।
नदीश्च नाडीषु शिला नखेषु बुद्धावजं देवगणानृषींश्च ।
प्राणेषु गात्रे स्थिरजङ्गमानि सर्वाणि भूतानि ददर्श वीरः ।२९।

(In the meantime) that diminutive form of Śrī Hari, the infinite Lord, which comprised in Itself the three Guṇas (as well as their product, the universe) grew to such a wonderful extent that the earth, the sky (the aerial region), the (four) quarters, heaven, the subterranean regions and the (seven) oceans as well as (the various species of living beings such as) human beings, gods, Ṛṣis, and the subhuman creation (all) found their place in it. (21) In the Body of that Lord (of extraordinary powers), which is the Ground of the three Guṇas (of which this universe is constituted), Bali along with the priests (officiating at the sacrifice), the preceptor and the superintending priests beheld (the whole of) this universe, made up of the (aforesaid) three Guṇas, including the five (gross) elements, the (ten) Indriyas (the five senses of perception as well as the five organs of action), the (five) objects of the senses (viz., sound, touch colour, taste and smell), the mind (in its four aspects) and the Jīva (the embodied soul). (22) Bali (who had an army as strong and equipped as that of Indra, whose throne he was now occupying) saw the (seven) subterranean regions at the sole of the feet of the Supreme Person, appearing in His cosmic form, the earth in His feet, mountains in His shanks, (the realm of) the feathered kingdom (viz., the atmosphere) in His knees and the host of gods (forty-nine in number) presiding over the air in His thighs. (23) He (further) beheld Sandhyā (the deity presiding over the morning and evening twilights) in the loin-cloth of the universal Lord, the Asuras headed by himself (Bali) in His anus, the sage Marīci and others (the lords of created beings) in His genitals, the firmament in His navel, the seven oceans in His sides and the host of stars in the chest of the Lord of wide strides. (24) Again, he saw Dharma (the god of piety), O dear Parīkṣit, in the heart of Lord Viṣṇu (the Slayer of the demon Mura), (the gods presiding over) Ṛta (truthful and polite language) and Satya (seeing all with the same eye) in His breasts, and the moon-god in His mind, Śrī (the goddess presiding over riches and beauty) with a lotus in Her hand in His bosom and the Sāmas (sacred texts forming part of Sāmaveda) as well as all sounds in His throat. (25) He also beheld the immortals with Indra as their head in His arms and the (four) quarters in His ears, heaven in His crown, clouds

in His looks, the air in His nostrils, the sun in His eyes and fire in His mouth.(26) He further witnessed the Vedas in the speech of the Supreme Person. Varuṇa (the god of water) in His palate, the interdictory as well as the injunctive part of the sacred texts in His eyebrows, the day and the night in (the two rows of) His eyelashes, and Anger in His forehead and Greed precisely in His lips. (27) And He saw Love in His tactile sense, O protector of men, water in His generative fluid and Unrighteousness in His back, sacrificial activity in His strides, Death in His shadow and Māyā (creative energy) in His laughter and the (innumerable) species of herbs and annual plants in the hair on His body. (28) The hero (Bali) beheld rivers in His arteries, rocks in His nails, Brahmā (the birthless) in His intellect, hosts of gods (presiding over the Indriyas) as well as Ṛṣis in His Indriyas and all created beings—(both) immobile and mobile—in His person. (29)

सर्वात्मनीदं भुवनं निरीक्ष्य सर्वेऽसुराः कश्मलमापुरङ्ग ।
सुदर्शनं चक्रमसह्यतेजो धनुश्च शार्ङ्गं स्तनयित्नुघोषम् ।३०।
पर्जन्यघोषो जलजः पाञ्चजन्यः कौमोदकी विष्णुगदा तरस्विनी ।
विद्याधरोऽसिः शतचन्द्रयुक्तस्तूणोत्तमावक्षयसायकौ च ।३१।
सुनन्दमुख्या उपतस्थुरीशं पार्षदमुख्याः सहलोकपालाः ।
स्फुरत्किरीटाङ्गदमीनकुण्डलश्रीवत्सरत्नोत्तममेखलाम्बरैः ।३२।
मधुव्रतस्रग्वनमालया वृतो रराज राजन्भगवानुरुक्रमः ।
क्षितिं पदैकेन बलेर्विचक्रमे नभः शरीरेण दिशश्च बाहुभिः ।३३।
पदं द्वितीयं क्रमतस्त्रिविष्टपं न वै तृतीयाय तदीयमण्वपि ।
उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो महर्जनाभ्यां तपसः परं गतः ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे विश्वरूपदर्शनं नाम विंशतितमोऽध्यायः। २०।

Observing this universe in the all-sustaining (person of the) Lord, all the demons were seized with fear, O dear one! His (well-known) discus, Sudarśana, possessing an effulgence (the sight of) which was unbearable, and the (famous) Śārṅga bow (made of horn and), of thunder-like twangs, His conch, Pāñcajanya (by name), which roared like thunder, Kaumodakī, the mighty mace of Lord Viṣṇu, His sword, Vidyādhara (also known by the name of Nandaka), pairing with (the shield called) Śatacandra (so-called because it is adorned with a hundred studs resplendent as the moon) and the two excellent quivers containing an inexhaustible stock of arrows, and His chief attendants with Sunanda as their head, accompanied by the guardians of the (various) worlds, waited on the Lord all (in a living form). With a diadem, armlets and a pair of alligator-shaped ear-rings glistening (on His person) and adorned with (the mark of) Śrīvatsa (a white curl of hair on His bosom) and the Kaustubha gem (the foremost of all jewels), and encircled by a girdle, clad in yellow and decked with a wreath of sylvan flowers hovered about by a swarm of black bees, the Lord of wide strides shone brightly, O king! With a single stride He measured the earth, which (entirely) belonged to Bali, and covered the sky (aerial region) with His person (trunk) and the (four) quarters with His arms. (30—33) To Him as He took a second stride heaven proved of no account (covering only a negligible part of His stride), so that indeed not an atom (of space) was left for a third. (For,) extending higher and higher, the foot of the Cosmic Person presently reached beyond Maharloka and Janaloka as well as beyond Tapoloka (as far as Satyaloka, the realm of Brahmā). (34)

Thus ends the twentieth discourse entitled "A vision of the Cosmic Form (of the Lord)", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथैकविंशोऽध्यायः

Discourse XXI

Bali put in bonds

श्रीशुक उवाच

सत्यं समीक्ष्याब्जभवो नखेन्दुभिर्हतस्वधामद्युतिरावृतोऽभ्यगात् ।
मरीचिमिश्रा ऋषयो बृहद्व्रताः सनन्दनाद्या नरदेव योगिनः । १ ।
वेदोपवेदा नियमान्विता यमास्तर्केतिहासाङ्गपुराणसंहिताः ।
ये चापरे योगसमीरदीपितज्ञानाग्निना रन्धितकर्मकल्मषाः ।
ववन्दिरे यत्स्मरणानुभावतः स्वायम्भुवं धाम गता अकर्मकम् । २ ।
अथाङ्घ्रये प्रोन्नमिताय विष्णोरुपाहरत् पद्मभवोऽर्हणोदकम् ।
समर्च्य भक्त्याभ्यगृणाच्छुचिश्रवा यन्नाभिपङ्केरुहसंभवः स्वयम् । ३ ।
धातुः कमण्डलुजलं तदुरुक्रमस्य पादावनेजनपवित्रतया नरेन्द्र ।
स्वर्धुन्यभून्नभसि सा पतती निमार्ष्टि लोकत्रयं भगवतो विशदेव कीर्तिः । ४ ।
ब्रह्मादयो लोकनाथाः स्वनाथाय समादृताः । सानुगा बलिमाजह्रुः संक्षिप्तात्मविभूतये । ५ ।
तोयैः समर्हणैः स्रग्भिर्दिव्यगन्धानुलेपनैः । धूपैर्दीपैः सुरभिर्लाजाक्षतफलाङ्कुरैः । ६ ।
स्तवनैर्जयशब्दैश्च तद्वीर्यमहिमाङ्कितैः । नृत्यवादित्रगीतैश्च शङ्खदुन्दुभिनिःस्वनैः । ७ ।
जाम्बवानृक्षराजस्तु भेरीशब्दैर्मनोजवः । विजयं दिक्षु सर्वासु महोत्सवमघोषयत् । ८ ।
महीं सर्वां हृतां दृष्ट्वा त्रिपदव्याजयाच्ञया । ऊचुः स्वभर्तुरसुरा दीक्षितस्यात्यमर्षिताः । ९ ।
न वा अयं ब्रह्मबन्धुर्विष्णुर्मायाविनां वरः । द्विजरूपप्रतिच्छन्नो देवकार्यं चिकीर्षति ।१०।
अनेन याचमानेन शत्रुणा वटुरूपिणा । सर्वस्वं नो हृतं भर्तुर्न्यस्तदण्डस्य बर्हिषि ।११।
सत्यव्रतस्य सततं दीक्षितस्य विशेषतः । नानृतं भाषितुं शक्यं ब्रह्मण्यस्य दयावतः ।१२।
तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः । इत्यायुधानि जगृहुर्बलेरनुचरासुराः ।१३।
ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः । अनिच्छतो बले राजन् प्राद्रवञ्जातमन्यवः ।१४।
तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप । प्रहस्यानुचरा विष्णोः प्रत्यषेधन्नुदायुधाः ।१५।
नन्दः सुनन्दोऽथ जयो विजयः प्रबलो बलः । कुमुदः कुमुदाक्षश्च विष्वक्सेनः पतत्त्रिराट् ।१६।
जयन्तः श्रुतदेवश्च पुष्पदन्तोऽथ सात्वतः । सर्वे नागायुतप्राणाश्चमूं ते जघ्नुरासुरीम् ।१७।
हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्बलिः । वारयामास संरब्धान् काव्यशापमनुस्मरन् ।१८।
हे विप्रचित्ते हे राहो हे नेमे श्रूयतां वचः । मा युध्यत निवर्तध्वं न नः कालोऽयमर्थकृत् ।१९।
यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये । तं नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् ।२०।
यो नो भवाय प्रागासीदभवाय दिवौकसाम् । स एव भगवानद्य वर्तते तद्विपर्ययम् ।२१।

बलेन सचिवैर्बुद्ध्या दुर्गैर्मन्त्रौषधादिभिः । सामादिभिरुपायैश्च कालं नात्येति वै जनः ।२२।
भवद्भिर्निर्जिता ह्येते बहुशोऽनुचरा हरेः । दैवेनर्द्धैस्त एवाद्य युधि जित्वा नदन्ति नः ।२३।
एतान् वयं विजेष्यामो यदि दैवं प्रसीदति । तस्मात् कालं प्रतीक्षध्वं यो नोऽर्थत्वाय कल्पते ।२४।

Śrī Śuka resumed : Observing the Lord's foot as having reached Satyaloka, Brahmā (the lotus-born), who was (now) encircled by (the lustre of) the moon-like nails (of that foot) and whose (very) realm was eclipsed by them, went forth to greet the foot. So did Marīci and the other seers, lifelong celibates (like the celestial sage Nārada) and Yogīs (united with the Lord through perception of identity), headed by Sanandana, O ruler among men, (deities presiding over) the (four) Vedas as well as the (four) Upavedas,* the (twelve) Yamas †(forms of self-discipline) along with the (twelve) Niyamas ‡ (religious vows), (the science of) logic, Itihāsas (works on history such as the Rāmāyaṇa of Vālmīki and the Mahābhārata), the (six) Vedāṅgas (classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials), the (eighteen) Purāṇas and Saṁhitās (methodically arranged collections of sacred texts or verses, such as the Pañcarātra-Saṁhitā, Brahma-Saṁhitā, Sūta-Saṁhitā and Garga-Saṁhitā) and whoever else had their impurities in the shape of Karma burnt up with the fire of wisdom kindled by the breeze of Yoga (contemplation on God), and bowed to that foot, by virtue of whose contemplation they had ascended to the realm of Brahmā (the self-born), (which is) not accessible through rituals.(1-2) Now Brahmā of unsullied fame offered water as an act of worship to the upraised foot of Lord Viṣṇu, from the lotus at whose navel he had himself emerged; and having duly worshipped the foot (in other ways too), he sang His praises with devotion. (3) That water poured from the water-pot of Brahmā (the creator) came to be the (holy) Gaṅgā (the heavenly river) because of its being hallowed by washing the aforesaid foot of Lord Viṣṇu (of wide strides), O ruler of men. Falling through the heavens, the stream purifies (all) the three worlds (through which it courses) as the Lord's untarnished fame does.(4) Full of great reverence, Brahmā and other guardians of the (various) worlds along with their followers offered worship to their own Ruler—who had (now) contracted His dimensions (once more resumed His diminutive form)—with water (to wash His hands and feet, rinse His mouth, and bathe Him with), presents (of various kinds), fragrant wreaths of flowers, ethereal perfumes and sandalpaste etc., to daub His person with, incense (of various kinds), lights, parched grains of paddy, unbroken rice, fruits and sprouts, songs of praise and shouts of victory marked by the glory of His power, dances and music—both instrumental and vocal—and the sound of conchs and kettledrums. (5—7) Jāmbavān, the king of the bears$, who ran swift as thought, actually proclaimed (while running) by (repeated) sounds of drum in all the (four) quarters the triumph (of Lord Vāmana), (which was) marked with great festivity. (8) Enraged at finding the whole earth, which was till now in the possession of their master—who had taken a solemn undertaking to perform a sacrifice (and to abstain in consequence from all forms of violence till the end of the

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* A class of writings subordinate to the Vedas, viz., Āyurveda or the science of medicine, Dhanurveda or the military science, Gandharvaveda or the science of music and Sthāpatyaveda or the science of architecture which are attached in order to Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda.

† & ‡ For a list of the Yamas and Niyamas vide translation of IV. xxii. 24.

$ He is the same Jāmbavān who subsequently figured so prominently in the expedition of Śrī Rāma against Laṅkā in the Tretā age and also unwittingly fought with Śrī Kṛṣṇa in the Dwāpara age—vide X.55 of Śrīmad Bhāgavata.

sacrifice)— snatched away (from him) by recourse to a deceitful prayer for three paces of land, the Asuras said (to one another):— (9) "He is certainly not a begging Brāhmaṇa but Viṣṇu (himself), the foremost of (all) conjurers, who—concealed (as he is) under the guise of a Brāhmaṇa—seeks to accomplish the purpose of the gods. (10) By this fellow, (who is no other than) an enemy disguised as a Brāhmaṇa boy, stands wrested, under pretext of begging, everything belonging to our master (king Bali), who has relinquished (all forms of) violence by reason of his sacrificial activity. (11) Falsehood is not possible for our master, who is ever vowed to truthfulness, particularly so long as he is consecrated for sacrificial activity, (nay,) who is devoted to the Brāhmaṇas and full of compassion (to all). (12) Therefore, it is our sacred duty and a (distinct) service to our lord to kill this fellow." Saying so, the Asuras forming the retinue of Bali took up (their) arms.(13) Their anger having been roused, they all ran forward, Śūla (an ancient spear-like steel weapon) and Paṭṭiśa (a kind of sharp-edged spear) in hand, to strike the divine Dwarf, even though Bali did not desire it, O Parīkṣit ! (14) Seeing those Daitya generals attacking the divine Dwarf, the attendants of Lord Viṣṇu heartily laughed and stopped them, their weapons uplifted (to meet their onslaught). (15) Nanda and Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda and Kumudākṣa, Viṣwaksena, Garuḍa (the ruler of the feathered kingdom), Jayanta and Śrutadeva, Puṣpadanta and Sātvata, each possessing the strength of ten thousand elephants—they all proceeded to extirpate the Asura army. (16-17) Finding his own people being slain by the attendants of Lord Viṣṇu (the supreme Person), and recollecting the imprecation pronounced by the sage Kāvya (Śukrācārya), Bali stopped them (in the following words), enraged as they were:—(18) "O Vipracitti, Hullo Rāhu, O Nemi, listen to my word. (Pray,) do not make war, but retreat; (for) the present time is not conducive to our advantage. (19) No individual is able to prevail through (personal) prowess, O Daityas, over Him (the Time-Spirit) who is capable of bringing joy and sorrow to all created beings. (20) The same Lord who was formerly favourable to our growth and conducive to the decline of the gods (lit., the denizens of heaven), is proving the reverse of that (i.e., favourable to the growth of the divinities and conducive to our decline).(21) Indeed no created being can override the Time-Spirit through physical strength, (expert) counsellors, (a penetrating) intellect, fortifications, spells and medicines and through conciliation and other expedients. (22) These attendants of Hari were actually routed by you several times when you were fostered by fate. Having conquered us in battle, the very same people are roaring today. (23) We shall utterly vanquish them if fate turns out to be propitious (again). Therefore, await a time which may redound to our advantage. (24)

श्रीशुक उवाच

पत्युर्निगदितं श्रुत्वा दैत्यदानवयूथपाः । रसां निविविशू राजन् विष्णुपार्षदताडिताः ।२५।
अथ ताक्ष्र्यसुतो ज्ञात्वा विराट्प्रभुचिकीर्षितम् । बबन्ध वारुणैः पाशैर्बलिं सौत्येऽहनि क्रतौ ।२६।
हाहाकारो महानासीद् रोदस्योः सर्वतोदिशम् । गृह्यमाणेऽसुरपतौ विष्णुना प्रभविष्णुना ।२७।
तं बद्धं वारुणैः पाशैर्भगवानाह वामनः । नष्टश्रियं स्थिरप्रज्ञमुदारयशसं नृप ।२८।
पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयासुर । द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ।२९।
यावत् तपत्यसौ गोभिर्यावदिन्दुः सहोडुभिः । यावद् वर्षति पर्जन्यस्तावती भूरियं तव ।३०।
पदैकेन मया क्रान्तो भूर्लोकः खं दिशस्तनोः । स्वर्लोकस्तु द्वितीयेन पश्यतस्ते स्वमात्मना ।३१।
प्रतिश्रुतमदातुस्ते निरये वास इष्यते । विश त्वं निरयं तस्माद् गुरुणा चानुमोदितः ।३२।
वृथा मनोरथस्तस्य दूरे स्वर्गः पतत्यधः । प्रतिश्रुतस्यादानेन योऽर्थिनं विप्रलम्भते ।३३।

विप्रलब्धो ददामीति त्वयाहं चाढ्यमानिना। तद् व्यलीकफलं भुङ्क्ष्व निरयं कतिचित् समाः ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे बलिनिग्रहो नामैकविंशोऽध्यायः ।२१।

Śrī Śuka continued : Hearing the (aforesaid) speech of their master (Bali), the Daitya and Dānava generals, beaten by the attendants of Lord Viṣṇu, withdrew to the nether world, O king ! (25) Thereupon Garuḍa (the ruler of the feathered kingdom), son of Tārkṣya (the sage Kaśyapa), knowing (as he did) the intention of his Master, bound Bali with cords of Varuṇa (the god of water) on the day fixed for extracting the juice of the Soma plant in the course of that sacrificial performance. (26) On Bali (the lord of the Asuras) being taken prisoner by the all-powerful Lord Viṣṇu, there was a loud wailing on earth and in heaven as well as in all the (four) quarters. (27) The divine Dwarf (then) spoke (as follows) to Bali, of wide renown, who had (in this way) lost his fortune and was bound with the cords of Varuṇa, yet whose presence of mind was unshaken, O protector of human beings ! (28) "Three paces of land were alienated by you in My favour, O Asura. In two strides the whole earth (including heaven) has been covered; (now) show Me ground for the third. (29) The entire extent of this earth, which the sun warms with its rays, (nay,) which the moon along with the lunar mansions illuminates and which the god of rain pours showers upon, was yours. (30) In one footstep has been covered by Me (the whole of) the terrestrial region; the sky (the aerial region) as well as the (four) quarters, by My body (because the land granted by you must include space enough to allow My whole body to stand on it) and the celestial region, in the second footstep. In this way before your (very) eyes whatever was yours has been occupied by My all-pervading Self. (31) A place is (accordingly) decreed in the infernal region for you, who have failed to give what was promised by you. For this reason as well as because you have been recommended (for it) by your preceptor (too), enter you the infernal region.(32) His aspirations (for happiness here) fall to the ground, and heaven remains a far cry for him; (on the other hand,) he descends into hell, who plays a petitioner false by failing to give the promised gift. (33) I too have (likewise) been deceived by you—proud as you were of being rich—with the words "I shall give (you the desired land)." Therefore, reap the fruit of uttering a falsehood in the ṣhape of damnation for some years. (34)

Thus ends the twenty-first discourse entitled "Bali put in bonds", bearing on the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ द्वाविंशोऽध्यायः

Discourse XXII

A dialogue between king Bali and Lord Vāmana

श्रीशुक उवाच

एवं विप्रकृतो राजन् बलिर्भगवतासुरः। भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्लवं वचः। १ ।

Śrī Śuka resumed : Thus subjected to contumely by the Lord, O Parīkṣit, Bali, the demon chief—who remained unagitated in mind, even though the Lord tried to unnerve him (in order to demonstrate to the world his strength of resolution and thereby enhance his reputation)—gave the following calm reply. (1)

बलिरुवाच

यद्युत्तमश्लोक भवान् ममेरितं वचो व्यलीकं सुरवर्य मन्यते ।
करोम्यृतं तन्न भवेत् प्रलम्भनं पदं तृतीयं कुरु शीर्ष्णि मे निजम् । २ ।
बिभेमि नाहं निरयात् पदच्युतो न पाशबन्धाद् व्यसनाद् दुरत्ययात् ।
नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा । ३ ।
पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम् । यं न माता पिता भ्राता सुहृदश्चादिशन्ति हि । ४ ।
त्वं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः । यो नोऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् । ५ ।
यस्मिन् वैरानुबन्धेन रूढेन विबुधेतराः । बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः । ६ ।
तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा । बद्धश्च वारुणैः पाशैर्नातिव्रीडे न च व्यथे । ७ ।
पितामहो मे भवदीयसंमतः प्रह्लाद आविष्कृतसाधुवादः ।
भवद्विपक्षेण विचित्रवैशसं संप्रापितस्त्वत्परमः स्वपित्रा । ८ ।
किमात्मनानेन जहाति योऽन्ततः किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहैः किमिहायुषो व्ययः । ९ ।
इत्थं स निश्चित्य पितामहो महानगाधबोधो भवतः पादपद्मम् ।
ध्रुवं प्रपेदे ह्यकुतोभयं जनाद् भीतः स्वपक्षक्षपणस्य सत्तमः ।१०।
अथाहमप्यात्मरिपोस्तवान्तिकं दैवेन नीतः प्रसभं त्याजितश्रीः ।
इदं कृतान्तान्तिकवर्ति जीवितं ययाध्रुवं स्तब्धमतिर्न बुध्यते ।११।

Bali submitted : O illustrious One, if You consider the vow made by me to be untrue, O Chief of the gods, I shall (presently) justify it, inasmuch as it was not intended to deceive You. Pray, place Your third footstep on my head (which is certainly more valuable than my possessions taken together). (2) Fallen as I (already) am from my position (sovereignty of the three worlds), I am not so very afraid of damnation nor of being bound with cords nor (again) of a calamity which cannot be easily got rid of, much less of a financial crisis, (nay,) not (even) of punishment at Your hands, as of being called ignoble. (3) I regard, as most laudable for persons, punishment inflicted by the most worthy, (which is a blessing in disguise and) which as a matter of fact no mother, father, brother or friends can mete out.(4) Disguised as an enemy, you are indeed the greatest benefactor to us, Asuras—You, who have vouchsafed vision in the shape of a fall (from power) to us, (who were) blinded with arrogance from manifold causes, and by nursing (a feeling of) deep-rooted enmity towards whom many an Asura has actually attained perfection (in the form of final beatitude), which only those possessed of exclusive devotion could attain. (5-6) By You as such of manifold activity have I been taken prisoner and bound with the cords of Varuṇa (the god of water). Yet I feel neither much ashamed nor afflicted (thereby). (7) My grandfather, Prahrāda, who is esteemed by Your devotees and whose reputation as a pious soul is manifest, was subjected to a variety of tortures by his own father (Hiraṇyakaśipu), Your (sworn) enemy, (only) because he was devoted to You. (8) "What purpose of a mortal will be served through this body, which will ultimately abandon him? What will be gained (by him) through robbers passing under the name of kinsfolk and carrying away his wealth? What object (of his) will be accomplished through a wife either, who is instrumental in bringing him transmigration, and what useful purpose of his will be served through houses? In (love for) these is involved

(mere) waste of one's lifetime." (9) Having concluded thus, the aforesaid Prahrāda (my grandfather); an exalted soul possessed of unfathomable wisdom and the foremost of the virtuous, took shelter in Your lotus-feet—which are eternal and have no fear from any quarter (whatsoever), even though You destroyed his own kinsmen (the demons)—afraid as he was of (the company of) worldly people. (10) And I too have been brought to Your presence by (a propitious) fate, even though You pose as my enemy, and have been forcibly robbed of my fortune; for a man whose understanding has been rendered obtuse by wealth does not recognize this life, which is (always) within easy reach of Death, as uncertain.(11)

श्रीशुक उवाच

तस्येत्थं भाषमाणस्य प्रह्लादो भगवत्प्रियः । आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः ।१२।
तमिन्द्रसेनः स्वपितामहं श्रिया विराजमानं नलिनायतेक्षणम् ।
प्रांशुं पिशङ्गाम्बरमञ्जनत्विषं प्रलम्बबाहुं सुभगं समैक्षत ।१३।
तस्मै बलिर्वारुणपाशयन्त्रितः समर्हणं नोपजहार पूर्ववत् ।
ननाम मूर्ध्नाश्रुविलोललोचनः सव्रीडनीचीनमुखो बभूव ह ।१४।
स तत्र हासीनमुदीक्ष्य सत्पतिं सुनन्दनन्दाद्यनुगैरुपासितम् ।
उपेत्य भूमौ शिरसा महामना ननाम मूर्ध्ना पुलकाश्रुविक्लवः ।१५।

Śrī Śuka continued: While he was thus speaking, Prahrāda, the beloved of the Lord, appeared (there), O chief of the Kurus, as the moon above the horizon. (12) Indrasena (Bali) observed Prahrāda (his own grand-father)—tall and handsome, though dark as collyrium, clad in yellow, with eyes big as (a pair of) lotuses and pretty long arms, and shining brightly with (his native) glory. (13) Bound with the cords of Varuṇa, Bali could not offer due worship to him as he used to do before. He (simply) bowed with his head (bent low), his eyes confounded with tears (brought by the thought of the insolent language used by him with reference to the Lord), and remained with his head hung down evidently with shame. (14) Seeing the Lord (who is the Protector of the virtuous) sitting there and waited upon by His attendants, Sunanda, Nanda and others, the high-minded Prahrāda was overwhelmed with tears and a thrill (of joy). He approached Him with head bent low and bowed with his head placed on the ground. (15)

प्रह्लाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं तदेवाद्य तथैव शोभनम् ।
मन्ये महानस्य कृतो ह्यनुग्रहो विभ्रंशितो यच्छ्रिय आत्ममोहनात् ।१६।
यया हि विद्वानपि मुह्यते यतस्तत् को विचष्टे गतिमात्मनो यथा ।
तस्मै नमस्ते जगदीश्वराय वै नारायणायाखिललोकसाक्षिणे ।१७।

Prahrāda submitted: It was by You alone that this exalted position of Indra (the lord of paradise) was conferred (on him as a reward for the Viśwajit sacrifice performed by him to propitiate You) and it has likewise been taken away by You today. (In other words You have only accepted what was Yours). I consider that alone (which You have been pleased to do) to be good (for him). Indeed a great favour has been done to him in that he has been deprived of (his) fortune, which is (so) instrumental in infatuating the soul. (16) Who can truly perceive the essential nature of his self despite such wealth, under the influence of which even a learned and self-controlled man falls a prey to delusion. Hail to that Lord in You, the Lord who has His abode in water, the undisputed Ruler of the universe and the Witness of all the worlds.(17)

श्रीशुक उवाच

तस्यानुशृण्वतो राजन् प्रह्लादस्य कृताञ्जलेः । हिरण्यगर्भो भगवानुवाच मधुसूदनम् ।१८।
बद्धं वीक्ष्य पतिं साध्वी तत्पत्नी भयविह्वला । प्राञ्जलिः प्रणतोपेन्द्रं बभाषेऽवाङ्मुखी नृप ।१९।

Śrī Śuka went on : Within the hearing, O king, of the aforesaid Prahrāda, who stood with joined palms, the glorious Brahmā (who had at the beginning of creation emerged from a golden egg) proceeded to speak to Lord Viṣṇu (the Slayer of the demon Madhu). (18) (But before he opened his lips) the virtuous wife of Bali (Vindhyāvali by name), who was overwhelmed with fear to see her husband bound, submitted (as follows) to Lord Vāmana (the youngest Brother of Indra), with joined palms and a drooping face, bending low in supplication. (19)

विन्ध्यावलिरुवाच

क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः ।
कर्तुः प्रभोस्तव किमस्यत आवहन्ति त्यक्तह्रियस्त्वदवरोपितकर्तृवादाः ।२०।

Vindhyāvali prayed : This universe consisting of three spheres (heaven, earth and the intermediate region) has been created by You for the purpose of Your diversion. Over such a universe (which is Your plaything), however, others (like Bali) of perverse understanding, who have cast (all) shame to the winds and in whom the notion of their being free agents has been planted by You (through Your Māyā), recognize their proprietorship (right to alienate it), O Lord ! (But, as a matter of fact, when there is nothing which they can rightfully call their own), what can they offer (as a gift) to You, the Creator, Preserver and Destroyer (of the universe)? (20)

ब्रह्मोवाच

भूतभावन भूतेश देवदेव जगन्मय । मुञ्चैनं हतसर्वस्वं नायमर्हति निग्रहम् ।२१।
कृत्स्ना तेऽनेन दत्ता भूर्लोकाः कर्मार्जिताश्च ये । निवेदितं च सर्वस्वमात्माविक्लवया धिया ।२२।
यत्पादयोरशठधीः सलिलं प्रदाय दूर्वाङ्कुरैरपि विधाय सतीं सपर्याम् ।
अप्युत्तमां गतिमसौ भजते त्रिलोकीं दाश्वानविक्लवमनाः कथमार्तिमृच्छेत् ।२३।

Brahmā submitted : O Creator of living beings, O Inner Controller (and Protector) of (those) created beings, O god (even) of gods, O Cosmic Being, (pray,) release this demon, who has been stripped of everything; (as such) he no longer deserves punishment (in the form of bondage). (21) The entire globe has been gifted by him to You, as well as the worlds (heaven and the aerial region) that were acquired (by him) in virtue of his (meritorious) actions. (Further) all that he owned, nay, his (very) self (body) has been offered to You with an unflinching mind.(22) Having given away with an unwincing mind (all) the three worlds to You—by pouring (mere) water at whose feet with a guileless intellect and offering harmless worship even with sprouts of panic grass one can attain even the highest goal (final beatitude or residence in Your divine realm)—how can he reap affliction?(23)

श्रीभगवानुवाच

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् । यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ।२४।
यदा कदाचिज्जीवात्मा संसरन् निजकर्मभिः । नानायोनिष्वनीशोऽयं पौरुषीं गतिमाव्रजेत् ।२५।
जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः । यद्यस्य न भवेत् स्तम्भस्तत्रायं मदनुग्रहः ।२६।
मानस्तम्भनिमित्तानां जन्मादीनां समन्ततः । सर्वश्रेयःप्रतीपानां हन्त मुह्येन्न मत्परः ।२७।
एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः । अजैषीदजयां मायां सीदन्नपि न मुह्यति ।२८।

क्षीणरिक्थश्च्युतः स्थानात् क्षिप्तो बद्धश्च शत्रुभिः । ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ।२९।
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः । छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ।३०।
एष मे प्रापितः स्थानं दुष्प्रापममरैरपि । सावर्णेरन्तरस्यायं भवितेन्द्रो मदाश्रयः ।३१।
तावत् सुतलमध्यास्तां विश्वकर्मविनिर्मितम् । यन्नाधयो व्याधयश्च क्लमस्तन्द्रा पराभवः ।
नोपसर्गा निवसतां सम्भवन्ति ममेक्षया ।३२।
इन्द्रसेन महाराज याहि भो भद्रमस्तु तें । सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः ।३३।
न त्वामभिभविष्यन्ति लोकेशाः किमुतापरे । त्वच्छासनातिगान् दैत्यांश्चक्रं मे सूदयिष्यति ।३४।
रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् । सदा सन्निहितं वीर तत्र मां द्रक्ष्यते भवान् ।३५।
तत्र दानवदैत्यानां सङ्गात् ते भाव आसुरः । दृष्ट्वा मदनुभावं वै सद्यः कुण्ठो विनङ्क्ष्यति ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे बलिवामनसंवादो नाम द्वाविंशोऽध्यायः ।२२।

The glorious Lord replied : I take away the fortune (and power etc.) of whomsoever I show My grace to, O Brahmā! For, intoxicated with wealth (and power etc.) a person becomes stiff (with pride) and disregards the world and (even) Myself. (24) Passing through diverse wombs (states of existence) according to its actions, this Jīvātmā (individual soul), dependent as it is, seldom attains to the human state.(25) On the part of him (however) in whom pride does not appear in consequence of pedigree, (meritorious) actions, youth, comeliness of form, learning, power, affluence and so on, this (absence of pride) should be regarded as (a token of) My grace (and in that exceptional case I am not reduced to the painful necessity of stripping him of his possessions). (26) Of course, one devoted to Me does not get infatuated in spite of (his) high birth and so on, which are not only conducive to pride and vanity but are in everyway opposed to (the attainment of) all forms of blessedness. (27)This Bali, the leader of the Dānavas and Daityas and the promoter of their glory, has (already) conquered My invincible Māyā (deluding potency). (That is why) though in distress, he does not feel perplexed. (28) Though impoverished and fallen from his position, (nay,) reproached and tied down by his enemies, forsaken by his kinsfolk (who have fled to Rasātala*) and subjected to (bodily) torture (by being tied down), and though twitted and cursed by his preceptor (Śukrācārya), this demon of firm resolve did not abandon truth (retract his promise). (Even) when taught Dharma (righteousness) by recourse to ambiguous expressions by Me, he would not give up righteousness, truthful as he is. (29-30) He has been all but sent to My (divine) realm, difficult of access even to gods. (But before he is sent there) he will be Indra (the Lord of paradise) under My protection during the Manvantara presided over by (the Manu called) Sāvarṇi (because he wished to enjoy the position of Indra). (31) Till then let him occupy (rule over) the (subterranean) region of Sutala, whose (artificial) beauty has been enhanced by Viśwakarmā (the architect of heaven). Agonies and ailments, fatigue, drowsiness, mortification and troubles (of various kinds) will never overtake the denizens of that region due to My (gracious) look. (32) Indrasena, O great king, may good betide you; surrounded by (your) kinsfolk, go to Sutala, which is worthy of being sought after (even) by gods. (33) Not even the guardians of the (various) worlds, much less others, will (be able to) overpower you. (And) My discus (Sudarśana) will put an end to the Daityas that may violate your commands.(34) I shall protect from all dangers you as well as your followers and possessions (too). (Nay,) you will ever find Me present there, O heroic

* Vide verse 25 of Discourse XXI above.

king ! (35) Any demoniac idea suggesting itself to you there due to the company of Dānavas and Daityas will be undoubtedly checked at once at the sight of My glory and die out. (36)

Thus ends the twenty-second discourse entitled "A dialogue between king Bali and Lord Vāmana",comprised in the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ त्रयोविंशोऽध्यायः

Discourse XXIII

Freed from bondage, Bali enters the region of Sutala

श्रीशुक उवाच

इत्युक्तवन्तं पुरुषं पुरातनं महानुभावोऽखिलसाधुसंमतः ।
बद्धाञ्जलिर्बाष्पकलाकुलेक्षणो भक्त्युद्गलो गद्गदया गिराब्रवीत् । १ ।

Śrī Śuka resumed : To Lord Viṣṇu (the most ancient Person in the disguise of a dwarf), who had spoken thus, the magnanimous Bali, who was esteemed by all pious souls, submitted with joined palms and in a faltering voice (as follows), his eyes dimmed with drops of tears and his throat choked (with emotion). (1)

बलिरुवाच

अहो प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।
यल्लोकपालैस्त्वदनुग्रहोऽमरैरलब्धपूर्वोऽपसदेऽसुरेऽर्पितः । २ ।

Bali said : Oh, a (mere) sincere effort made to bow low (at Your feet) is (found) intent on (capable of) securing (even to people like me, who can never claim to be Your devotees) the boon sought for by devotees that have sought You (for protection). For by that (very) endeavour has been vouchsafed to a vile demon (full of Rajas like me)that (unique) favour of Yours which was never obtained before (even) by the guardians of the (various) worlds and (other) gods (who are eminently Sāttvika by nature). (2)

श्रीशुक उवाच

इत्युक्त्वा हरिमानम्य ब्रह्माणं सभवं ततः । विवेश सुतलं प्रीतो बलिर्मुक्तः सहासुरैः । ३ ।
एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् । पूरयित्वादितेः काममशासत् सकलं जगत् । ४ ।
लब्धप्रसादं निर्मुक्तं पौत्रं वंशधरं बलिम् । निशाम्य भक्तिप्रवणः प्रह्लाद इदमब्रवीत् । ५ ।

Śrī Śuka continued : Having spoken thus and bowed low to Śrī Hari (disguised as a dwarf) and then to Brahmā (the creator) along with Lord Śiva (the Source of the universe), Bali, who was (now) free (from bondage) and full of delight, got ready to retire to Sutala (the third region below the earth), accompanied by the (other) demons (too). (3) Having thus restored (the kingdom of) heaven to Indra and fulfilled the desire of Aditi (Indra's mother as well as His own), the Lord ruled over the (whole) universe (as a younger brother and protector of Indra). (4) Seeing his grandson, Bali, who maintained the thread of his line, free from all

bondage and a recipient of the Lord's grace, Prahrāda, who was steeped in Devotion, spoke (to the Lord) as follows. (5)

प्रह्लाद उवाच

नेमं विरिञ्चो लभते प्रसादं न श्रीर्न शर्वः किमुतापरे ते।
यन्नोऽसुराणामसि दुर्गपालो विश्वाभिवन्द्यैरपि वन्दिताङ्घ्रिः। ६।
यत्पादपद्ममकरन्दनिषेवणेन ब्रह्मादयः शरणदाश्नुवते विभूतीः।
कस्माद् वयं कुसृतयः खलयोनयस्ते दाक्षिण्यदृष्टिपदवीं भवतः प्रणीताः। ७।
चित्रं तवेहितमहोऽमितयोगमायालीलाविसृष्टभुवनस्य विशारदस्य।
सर्वात्मनः समदृशो विषमः स्वभावो भक्तप्रियो यदसि कल्पतरुस्वभावः। ८।

Prahrāda submitted : To think that You, whose feet are adored even by those (Brahmā, Śiva and others) that deserve the adoration of the universe, should play the governor * of a fort to us demons ! Neither Brahmā (the creator) nor Śrī (Your divine Spouse) nor (even) Lord Śiva (the Destroyer of the universe) has (ever) won such (unique) grace; how, then, could those others (Indra and so on) do so? (6) (It is) by virtue of (their) addiction to the honey of Your lotus-feet (that guardians of the various worlds such as) Brahmā and others enjoy opulence and powers (of various kinds), O Lord affording shelter to all ! (Such being the case,) we are at a loss to understand wherefore we, those born of a wicked race and following evil ways should have been made the recipients of Your gracious look (kindness). (7) Oh, in Your case—who have released the (different) worlds through the sportful activity of Your inconceivable creative energy, are omniscient, nay, the (very) Self of all and (therefore) regard all with the same eye—a discriminating disposition, in the sense that You are fond of Your devotees (alone), is a wonderful gesture. (But) You (only) exhibit (thereby) the essential characteristic of a wish-yielding tree (which fulfils the desire of only those who betake themselves to it and cannot therefore be justly accused of partiality). (8)

श्रीभगवानुवाच

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम्। मोदमानः स्वपौत्रेण ज्ञातीनां सुखमावह। ९।
नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम्। मद्दर्शनमहाह्लादध्वस्तकर्मनिबन्धनः ।१०।

The glorious Lord replied : Prahrāda dear, may all be well with you ! Depart to (the subterranean region of) Sutala and, rejoicing (there) with your grandson (Bali), bring delight to your kinsfolk.(9) You will always behold Me stationed there, mace in hand; (and) you will have your ignorance (the root of all Karma) wiped out by the infinite joy induced by My sight. (10)

श्रीशुक उवाच

आज्ञां भगवतो राजन् प्रह्लादो बलिना सह। बाढमित्यमलप्रज्ञो मूर्ध्न्याधाय कृताञ्जलिः ।११।
परिक्रम्यादिपुरुषं सर्वासुरचमूपतिः। प्रणतस्तदनुज्ञातः प्रविवेश महाबिलम् ।१२।
अथाहोशनसं राजन् हरिर्नारायणोऽन्तिके। आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ।१३।
ब्रह्मन् संतनु शिष्यस्य कर्मच्छिद्रं वितन्वतः। यत् तत् कर्मसु वैषम्यं ब्रह्मदृष्टं समं भवेत् ।१४।

Śrī Suka went on : Accepting the Lord's command in the word 'A men, and bowing down to Him with joined palms, O Parīkṣit, Prahrāda of sinless mind, the generalissimo of all the Asura forces, walked round the most ancient Person (as a mark of reverence) and, permitted

* Vide verse 35 of Discourse XXII supra.

by Him, withdrew to the subterranean world along with Bali. (11-12) Thereupon Lord Viṣṇu (who takes away the sins of His devotees and) who has His abode in water, O king, spoke (as follows) to the sage Uśanā (Śukrācārya, the preceptor of Bali), sitting near at hand in the midst of (other) priests in the assembly of seers (exponents of the Veda):— (13) "O (holy) Brāhmaṇa, (please) accomplish whatever has been left incomplete by your disciple while performing the ritual (sacrifice). (For) whatever is found lacking in rituals is made up (even) when noticed by a Brāhmaṇa (and much more when it is actually completed by a Brāhmaṇa)." (14)

शुक्र उवाच

कुतस्तत्कर्मवैषम्यं यस्य कर्मेश्वरो भवान्। यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः।१५।
मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः। सर्वं करोति निश्छिद्रं नामसंकीर्तनं तव।१६।
तथापि वदतो भूमन् करिष्याम्यनुशासनम्। एतच्छ्रेयः परं पुंसां यत् तवाज्ञानुपालनम्।१७।

Śukra replied: How could there be any defect in the sacrificial performance of one by whom You, the Prompter of (all) actions and the Lord (the Bestower of the fruit) of sacrifices, nay, the deity presiding over sacrifices, have been propitiated with all his substance (in all devotion)? (15) The very chanting of Your Name neutralizes all defects relating to (the correct intonation of) Mantras (sacred texts employed in a sacrifice), procedure, time and place (of sacrifices) as well as those relating to (the qualifications of) the priests (officiating at the sacrifice or receiving gifts on that occasion) or the material (or money) used. (16) Nevertheless, since it is You who are saying so, O infinite Lord, I shall do Your bidding. (For) to obey Your command—this constitutes the highest good of men. (17)

श्रीशुक उवाच

अभिनन्द्य हरेराज्ञामुशना भगवानिति। यज्ञच्छिद्रं समाधत्त बलेर्विप्रर्षिभिः सह।१८।
एवं बलेर्महीं राजन् भिक्षित्वा वामनो हरिः। ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत् परैर्हृतम्।१९।
प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिपैः। दक्षभृग्वङ्गिरोमुख्यैः कुमारेण भवेन च।२०।
कश्यपस्यादितेः प्रीत्यै सर्वभूतभवाय च। लोकानां लोकपालानामकरोद् वामनं पतिम्।२१।
वेदानां सर्वदेवानां धर्मस्य यशसः श्रियः। मङ्गलानां व्रतानां च कल्पं स्वर्गापवर्गयोः।२२।
उपेन्द्रं कल्पयाञ्चक्रे पतिं सर्वविभूतये। तदा सर्वाणि भूतानि भृशं मुमुदिरे नृप।२३।
ततस्त्विन्द्रः पुरस्कृत्य देवयानेन वामनम्। लोकपालैर्दिवं निन्ये ब्रह्मणा चानुमोदितः।२४।
प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः। श्रिया परमया जुष्टो मुमुदे गतसाध्वसः।२५।
ब्रह्मा शर्वः कुमारश्च भृग्वाद्या मुनयो नृप। पितरः सर्वभूतानि सिद्धा वैमानिकाश्च ये।२६।
सुमहत् कर्म तद् विष्णोर्गायन्तः परमाद्भुतम्। धिष्ण्यानि स्वानि ते जग्मुरदितिं च शशंसिरे।२७।

Śrī Śuka continued: Gladly accepting in these words the behest of Śrī Hari, the glorious sage Uśanā with the help of other Brāhmaṇa sages accomplished what was wanting in the sacrificial performance of Bali. (18) Having thus begged the earth (as well as heaven), that had been usurped by his enemies (the demons), Lord Śrī Hari, disguised as a dwarf, gave them (back) to His (elder) brother, the mighty Indra. (19) For the gratification of the sage Kaśyapa and Aditi (his wife) as well as for the welfare of all created beings Brahmā, the lord of Prajāpatis, together with the gods, seers, manes and the Manus (the protector of the earth) as well as with Dakṣa, Bhṛgu, Aṅgirā and others, the sage Sanatkumāra and Lord Śiva (the Source of the universe) made the divine Dwarf the (suzerain) Lord of (all) the worlds and their guardians.(20-21) (Nay,) for the prosperity of all he further made Lord Vāmana (the younger Brother of Indra), the custodian of the Vedas as well as of all the gods, of righteousness,

wealth and fame,of (all) blessings and sacred vows, nay, of heaven and final beatitude (too), capable as He was to protect them (all). On that occasion all created being rejoiced much, O protector of human beings ! (22-23) Then, permitted by Brahmā (the creator), Indra along with the (other) guardians of the (different) worlds placed the divine Dwarf before him and actually took Him in a heavenly car to heaven.(24) Having recovered (the sovereignty of) all the three worlds, Indra, whose fear was (now) gone, protected as he was by the arms of Lord Vāmana (his younger Brother), was invested with supreme glory and rejoiced. (25) Brahmā, Lord Śiva (the Destroyer of the universe) and Sanatkumāra, sages headed by Bhṛgu, O protector of men, the manes and all (other) created beings, the Siddhas and whatever (other) heavenly beings (moving about in aerial cars) there were, (all) returned each to his own sphere, celebrating the aforesaid extraordinary and most wonderful deed of Lord Viṣṇu, and extolled Aditi (as well). (26-27)

सर्वमेतन्मयाऽऽख्यातं भवतः कुलनन्दन। उरुक्रमस्य चरितं श्रोतॄणामघमोचनम्।२८।

पारं महिम्न उरु विक्रमतो गृणानो यः पार्थिवानि विममे स रजांसि मर्त्यः।

किं जायमान उत जात उपैति मर्त्य इत्याह मन्त्रदृगृषिः पुरुषस्य यस्य।२९।

य इदं देवदेवस्य हरेरद्भुतकर्मणः। अवतारानुचरितं शृण्वन् याति परां गतिम्।३०।

क्रियमाणे कर्मणीदं दैवे पित्र्येऽथ मानुषे। यत्र यत्रानुकीर्त्येत तत् तेषां सुकृतं विदुः।३१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनावतारचरिते त्रयोविंशोऽध्यायः।२३।

All the story of Lord Viṣṇu of wide strides, which takes away the sins of those who listen to it, has been narrated to you, O delight of your race ! (28) The mortal who presumes to describe the fullest extent of the glory of Lord Viṣṇu (who took long strides as aforementioned) must as well (be said to) have counted the particles of dust of the (entire) globe (which is impossible). Can any mortal (already) born or going to be born (hereafter) reach the end of the glory of that perfect Person?—so says the seer Vasiṣṭha. (29) Whosoever hears (or recites or remembers) this story of the descent (as Vāmana) of Śrī Hari, the god of gods, of marvellous deeds attains the highest (divine) state. (30) In the course of whatever religious performance, intended to propitiate the gods, the manes or any human being (such as one's own preceptor) this story will be repeatedly recited by the performers, the wise declare that performance of theirs as well-executed. (31)

Thus ends the twenty-third discourse, comprised in the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.

अथ चतुर्विंशोऽध्यायः

Discourse XXIV

The story of the descent of the divine Fish recounted

राजोवाच

भगवञ्छ्रोतुमिच्छामि हरेरद्भुतकर्मणः । अवतारकथामाद्यां मायामत्स्यविडम्बनम् । १ ।
यदर्थमदधाद् रूपं मात्स्यं लोकजुगुप्सितम् । तमःप्रकृति दुर्मर्षं कर्मग्रस्त इवेश्वरः । २ ।
एतन्नो भगवन् सर्वं यथावद् वक्तुमर्हसि । उत्तमश्लोकचरितं सर्वलोकसुखावहम् । ३ ।

The king (Parīkṣit) submitted : O divine sage, I (now) wish to hear (from your lips) the story of the (very) first descent of Śrī Hari—whose exploits are marvellous (indeed)—in which He appeared and behaved as a fish by His wonderful creative energy.(1) Be pleased to tell us precisely the reason why, like one subject to (the wheel of) Karma, the almighty Lord assumed the form of a fish—(so) detested in the world, because of its being (predominantly) Tāmasika by nature and (therefore so) fierce(lit., difficult to resist)—and everything connected with that descent, O venerable sage. (For) the stories of Lord Viṣṇu of excellent renown are conducive to the happiness of the worlds. (2-3)

सूत उवाच

इत्युक्तो विष्णुरातेन भगवान् बादरायणिः । उवाच चरितं विष्णोर्मत्स्यरूपेण यत् कृतम् । ४ ।

Sūta resumed : Requested thus by Parīkṣit (protege of Lord Viṣṇu manifested in the form of Śrī Kṛṣṇa*)the all-knowing sage Śuka (the son of Vedavyāsa, nicknamed Bādarāyaṇa, so-called because he has his abode in a grove of jujube trees) recounted (as follows) the deeds of Lord Viṣṇu, performed by Him as manifested in the form of a fish. (4)

श्रीशुक उवाच

गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः । रक्षामिच्छंस्तनूर्धत्ते धर्मस्यार्थस्य चैव हि । ५ ।
उच्चावचेषु भूतेषु चरन् वायुरिवेश्वरः । नोच्चावचत्वं भजते निर्गुणत्वाद्धियो गुणैः । ६ ।
आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः । समुद्रोपप्लुतास्तत्र लोका भूरादयो नृप । ७ ।
कालेनागतनिद्रस्य धातुः शिशयिषोर्बली । मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् । ८ ।
ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् । दधार शफरीरूपं भगवान् हरिरीश्वरः । ९ ।

Śrī Śuka resumed : The almighty Lord actually assumes (various) forms (only) when seeking the protection of cows, the Brāhmaṇas, the gods and the righteous and the Vedas too, as well as of righteousness and whatever (else) is worth seeking (in the world).(5) (Though) functioning in (all) creatures, high and low, (as their Inner Controller), the Lord, like the air, does not acquire a high or low status occasioned by the modes of Prakṛti, because of His being devoid of the (three) Guṇas. (6) At the end of the previous Kalpa (covering a day of Brahmā or a thousand revolutions of the four Yugas) there came about an occasional dissolution of the universe consequent on Brahmā's retiring to bed (at the end of the day's work). At that time (all) the (three) worlds including the earth were washed away by the ocean, O protector of men ! (7) The powerful (demon) Hayagrīva (so-called because of his having the head of a horse), who was near by, stole away (by dint of Yoga or concentration of mind) the Vedas, which (while being unconsciously repeated by him) had (automatically) escaped (as usual) from the mouths of Brahmā (the creator), who was inclined to go to bed, overcome as he was by sleep under the influence of time (the close of the day). (8) Perceiving that action of Hayagrīva, the Dānava chief, the almighty Lord Śrī Hari assumed the form of a fish. (9)

तत्र राजन्नृषिः कश्चिन्नाम्ना सत्यव्रतो महान् । नारायणपरोऽतप्यत् तपः स सलिलाशनः । १० ।
योऽसावस्मिन् महाकल्पे तनयः स विवस्वतः । श्राद्धदेव इति ख्यातो मनुत्वे हरिणार्पितः । ११ ।
एकदा कृतमालायां कुर्वतो जलतर्पणम् । तस्याञ्जल्युदके काचिच्छफर्येकाभ्यपद्यत । १२ ।

* Vide I. XII. 7—11

सत्यव्रतोऽञ्जलिगतां सह तोयेन भारत। उत्ससर्ज नदीतोये शफरीं द्रविडेश्वरः।१३।
तमाह सातिकरुणं महाकारुणिकं नृपम्। यादोभ्यो ज्ञातिघातिभ्यो दीनां मां दीनवत्सल।
कथं विसृजसे राजन् भीतामस्मिन् सरिज्जले।१४।
तमात्मनोऽनुग्रहार्थं प्रीत्या मत्स्यवपुर्धरम्। अजानन् रक्षणार्थाय शफर्याः स मनो दधे।१५।
तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः। कलशाप्सु निधायैनां दयालुर्निन्य आश्रमम्।१६।
सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ। अलब्ध्वाऽऽत्मावकाशं वा इदमाह महीपतिम्।१७।
नाहं कमण्डलावस्मिन् कृच्छ्रं वस्तुमिहोत्सहे। कल्पयौकः सुविपुलं यत्राहं निवसे सुखम्।१८।
स एनां तत आदाय न्यधादौदञ्चनोदके। तत्र क्षिप्ता मुहूर्तेन हस्तत्रयमवर्धत।१९।
न म एतदलं राजन् सुखं वस्तुमुदञ्चनम्। पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता।२०।
तत आदाय सा राज्ञा क्षिप्ता राजन् सरोवरे। तदावृत्यात्मना सोऽयं महामीनोऽन्ववर्धत।२१।
नैतन्मे स्वस्तये राजन्नुदकं सलिलौकसः। निधेहि रक्षायोगेन ह्रदे मामविदासिनि।२२।
इत्युक्तः सोऽनयन्मत्स्यं तत्र तत्राविदासिनि। जलाशये संमितं तं समुद्रे प्राक्षिपज्झषम्।२३।
क्षिप्यमाणस्तमाहेदमिह मां मकरादयः। अदन्त्यतिबला वीर मां नेहोत्स्रष्टुमर्हसि।२४।

In that (very) Kalpa (the Kalpa that had just ended) there was a certain royal sage, Satyavrata by name, an exalted soul devoted to Lord Nārāyaṇa. He was practising austerities, subsisting on water (alone). (10) That very king who was called Satyavrata (in the previous Kalpa) was known as Śrāddhadeva, son of Vivaswān (the sun-god) in the present Kalpa and was exalted to the position of Manu by Śrī Hari. (11) One day an unknown fish appeared in the water held in the hollow of the palms of Satyavrata, who was offering handfuls of water (to the manes) on the bank of the Kṛtamālā river (in South India). (12) Satyavrata, who ruled over the Draviḍa territory, proceeded to drop along with the water the fish (as well) contained in the hollow of his palms into the water of the river, O scion of Bharata! (13)The fish most pitifully said to that monarch, highly compassionate as he was, "Wherefore do you throw me in the water of this river, O king who are so kind to the afflicted, helpless as I am and afraid (too) of aquatic creatures that kill their own species? (14) Not knowing the Lord, who had lovingly assumed the form of a fish in order to shower His grace on himself, Satyavrata made up his mind to protect the fish. (15) On hearing the very pitiful appeal of the fish, the said merciful king (lit., the ruler of the earth) put it in the water of the vessel (he had brought with him) and took it to his hermitage.(16) Growing in that Kamaṇḍalu (a water-pot made of wood or the shell of a cocoanut) in the course of a single night, however, and not finding (enough) space for itself in it, the fish actually said to the king as follows:—(17) "I am not able to live in this Kamaṇḍalu (even) with difficulty. (Therefore, kindly) find (for me) a sufficiently extensive abode, in which I may comfortably live." (18) Removing it from the Kamaṇḍalu, he placed it in the water of a pitcher. (Even when) thrown into it, the fish grew to a size of three cubits in the course of less than an hour (and said:—) (19) "(Even) this water-jar is not sufficient for me to live in at ease, O king! (Therefore, kindly) let me have spacious accommodation, since I have sought you as my refuge. (20) Having been removed from the water-jar, the fish was thrown by the king into a good (extensive) pond, O Parīkṣit! The same fish (however, instantly) grew to be a monstrous fish and covered the (whole) lake with its body. (21) (The fish said:) "The water of this lake (too), O king, is not to my comfort. (Therefore, please) put me in a (large and deep) lake containing (an) inexhaustible (store of) water with adequate arrangements for my sustenance during the transit."(22) Thus spoken to, the king took the fish by turns to a number of lakes of inexhaustible water (each

succeeding one being larger than the previous one); but, finding it equal in size to each (such) lake, (eventually) transferred it to the ocean. (23) While being led (into the ocean), the fish spoke to him as follows: "Mighty alligators and other (aquatic) creatures in this ocean may eat me, O valiant monarch! You should not (therefore) leave me here."(24)

एवं विमोहितस्तेन वदता वल्गुभारतीम्। तमाह को भवानस्मान् मत्स्यरूपेण मोहयन्।२५।
नैवंवीर्यो जलचरो दृष्टोऽस्माभिः श्रुतोऽपि च। यो भवान् योजनशतमह्नाभिव्यानशे सरः।२६।
नूनं त्वं भगवान् साक्षाद्धरिर्नारायणोऽव्ययः। अनुग्रहाय भूतानां धत्से रूपं जलौकसाम्।२७।
नमस्ते पुरुषश्रेष्ठ स्थित्युत्पत्त्यप्ययेश्वर। भक्तानां नः प्रपन्नानां मुख्यो ह्यात्मगतिर्विभो।२८।
सर्वे लीलावतारास्ते भूतानां भूतिहेतवः। ज्ञातुमिच्छाम्यदो रूपं यदर्थं भवता धृतम्।२९।
न तेऽरविन्दाक्ष पदोपसर्पणं मृषा भवेत् सर्वसुहृत्प्रियात्मनः।
यथेतरेषां पृथगात्मनां सता मदीदृशो यद् वपुरद्भुतं हि नः।३०।

Thus deluded by the fish, that spoke (such) charming words, the king said (to it): "Who are You, bewitching us (as You do) in the form of a (gigantic) whale (25) No aquatic creature possessed of such (wonderful) power as You has (ever) been seen or (even) heard of by us—You, who have grown in a day large enough to cover the whole lake, eight hundred miles in extent.(26) You are undoubtedly the immortal Lord Nārāyaṇa Himself, the Destroyer of sins, who have assumed the form of aquatics (whales) in order to shower Your grace on (all) created beings. (27) Hail to You, O supreme Person, controlling the (cosmic) functions of creation, maintenance and dissolution! You are the true Self as well as the goal of us, Your devotees, that have sought You (for protection). (28) (Although, generally speaking,) all Your sportful descents are conducive to the welfare of (all) living beings, I wish to know (in particular) the purpose for which this form (of a whale) has been assumed by You. (29) It is not futile to take shelter under Your feet, O lotus-eyed Lord, as it is to approach the feet of those who are identified with the body, You being the disinterested friend, nay, the beloved Self of all, (as is evident from the fact that) You have revealed Your wonderful form to us, Your devotees. (30)

श्रीशुक उवाच

इति ब्रुवाणं नृपतिं जगत्पतिः सत्यव्रतं मत्स्यवपुर्युगक्षये।
विहर्तुकामः प्रलयार्णवेऽब्रवीच्चिकीर्षुरेकान्तजनप्रियः प्रियम्।३१।

Śrī Śuka continued : To king Satyavrata, who had spoken thus, the Lord of the universe—who desired to sport in the ocean for the dissolution of the universe at the end of the Kalpa (which was imminent) and had accordingly assumed the form of a fish, (nay,) who sought to do a good turn to the king, fond to He is of those exclusively devoted to Him—said (as follows). (31)

श्रीभगवानुवाच

सप्तमेऽद्यतनादूर्ध्वमहन्येतदरिन्दम। निमङ्क्ष्यत्यप्ययाम्भोधौ त्रैलोक्यं भूर्भुवादिकम्।३२।
त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा। उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता।३३।
त्वं तावदोषधीः सर्वा बीजान्युच्चावचानि च। सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः।३४।
आरुह्य बृहतीं नावं विचरिष्यस्यविक्लवः। एकार्णवे निरालोके ऋषीणामेव वर्चसा।३५।
दोधूयमानां तां नावं समीरेण बलीयसा। उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना।३६।
अहं त्वामृषिभिः साकं सहनावमुदन्वति। विकर्षन् विचरिष्यामि यावद् ब्राह्मी निशा प्रभो।३७।
मदीयं महिमानं च परं ब्रह्मेति शब्दितम्। वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विवृतं हृदि।३८।

The glorious Lord said : "On the seventh day following this day, O subduer of foes, (all) these three worlds—Bhūloka (the terrestrial region), the Bhuvarloka (the aerial region) and heaven—will be submerged in the ocean rising for the dissolution of the universe. (32) When the three worlds are actually going to be submerged in the deluge water, a mysterious and spacious boat, sent by Me, will approach you. (33) Take (with you) in the meanwhile all the herbs and annual plants as well as seeds of all types (both great and small) and, surrounded by the seven seers, and accompanied by all (varieties of) animals, you shall board that commodious vessel and sail about undaunted in that undivided expanse of water devoid of light, guided by the effulgence of the Ṛṣis alone. (34-35) Attach that vessel—tossed about by a mighty gale—by means of the great serpent (Vāsuki) to My horn as I shall be present by your side (at that time). (36) Pulling you, boat and all, along with the (seven) seers, I shall roam about in the vast expanse of water as long as the night of Brahmā (which is of the same duration as his day) lasts, O king!" (37) And (at that time) you will (come to) realize My glory—designated by the name of Para Brahma (the transcendent Reality)—revealed by Me in your heart through (answer to) your questions, though (actually) imparted by My grace. (38)

इत्थमादिश्य राजानं हरिरन्तरधीयत। सोऽन्ववैक्षत तं कालं यं हृषीकेश आदिशत्।३९।
आस्तीर्य दर्भान् प्राक्कूलान् राजर्षिः प्रागुदङ्मुखः। निषसाद हरेः पादौ चिन्तयन् मत्स्यरूपिणः।४०।
ततः समुद्र उद्वेलः सर्वतः प्लावयन् महीम्। वर्धमानो महामेघैर्वर्षद्भिः समदृश्यत।४१।
ध्यायन् भगवदादेशं ददृशे नावमागताम्। तामारुरोह विप्रेन्द्रैरादायौषधिवीरुधः।४२।
तमूचुर्मुनयः प्रीता राजन् ध्यायस्व केशवम्। स वै नः संकटादस्मादविता शं विधास्यति।४३।
सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे। एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः।४४।
निबध्य नावं तच्छृङ्गे यथोक्तो हरिणा पुरा। वरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम्।४५।

Having thus instructed the king (Satyavrata), Śrī Hari disappeared; (while) the former awaited the time which Lord Viṣṇu (the Controller of our senses) had already told him*. (39) Spreading (on the ground) blades of (the sacred) Kuśa grass with their ends pointing towards the east, the royal sage sat down with his face turned towards the north-east, contemplating on the feet of Lord Śrī Hari disguised as the divine Fish. (40) Then was the ocean clearly seen rising high on account of huge clouds pouring down (heavy) rain and (consequently) overflowing its limits and inundating the earth on all sides.(41) Revolving in his mind the command of the Lord, the king perceived the vessel arrived (by his side).Taking the herbs and plants (collected by him), he boarded it along with the great sages. (42) The sages lovingly said to him, "Meditate on Lord Viṣṇu (the Ruler of Brahmā and Lord Śiva as well), O (good) king! He will surely deliver us from this calamity and bring happiness (to us)." (43) Thought of uninterruptedly by the king, the Lord then appeared in that vast expanse of water in the form of a golden (effulgent) whale, possessed of a horn and extending over an area of one lakh Yojanas (or eight lakh miles).(44) Fastening the boat to the horn of the divine whale with the king of serpents for a rope, as already enjoined by Śrī Hari, king Satyavrata, full of joy, hymned (in the following words) Lord Viṣṇu (the Slayer of the demon Madhu). (45)

राजोवाच

अनाद्यविद्योपहतात्मसंविदस्तन्मूलसंसारपरिश्रमातुराः ।
यदृच्छयेहोपसृता यमाप्नुयुर्विमुक्तिदो नः परमो गुरुर्भवान्।४६।
जनोऽबुधोऽयं निजकर्मबन्धनः सुखेच्छया कर्म समीहतेऽसुखम्।
यत्सेवया तां विधुनोत्यसन्मतिं ग्रन्थिं स भिन्द्याद्धृदयं स नो गुरुः।४७।

* Vide verse 32 above.

यत्सेवयाग्नेरिव रुद्ररोदनं पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो भूयात् स ईशः परमो गुरोर्गुरुः ।४८।
न यत्प्रसादायुतभागलेशमन्ये च देवा गुरवो जनाः स्वयम् ।
कर्तुं समेताः प्रभवन्ति पुंसस्तमीश्वरं त्वां शरणं प्रपद्ये ।४९।
अचक्षुरन्धस्य यथाग्रणीः कृतस्तथा जनस्याविदुषोऽबुधो गुरुः ।
त्वमर्कदृक् सर्वदृशां समीक्षणो वृतो गुरुर्नः स्वगतिं बुभुत्सताम् ।५०।
जनो जनस्यादिशतेऽसतीं मतिं यया प्रपद्येत दुरत्ययं तमः ।
त्वं त्वव्ययं ज्ञानममोघमञ्जसा प्रपद्यते येन जनो निजं पदम् ।५१।
त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो ह्यात्मा गुरुर्ज्ञानमभीष्ट सिद्धिः ।
तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि बद्धकामः ।५२।
तं त्वामहं देववरं वरेण्यं प्रपद्य ईशं प्रतिबोधनाय ।
छिन्ध्यर्थदीपैर्भगवन् वचोभिर्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ।५३।

The king prayed : People whose true knowledge of their own self stands obscured by dateless ignorance and who are exhausted by the toils (and turmoils) of worldly existence, traceable to that nescience, realize You here (only) when they take shelter in You by Your unaccountable grace. Such as You are, may You act as our highest preceptor and prove to be the Bestower of final beatitude (on us). (46) This ignorant Jīva (human soul), bound (as it is) by its own (previous) Karma, performs actions with great pains in the hope of (attaining) happiness and is able to get rid of that hope as well as of its wrong notion (in the shape of identification with body etc.), through Your worship (alone). May that Lord, who is our (true) guide, snap our knot (of ignorance) existing in the heart.(47) Through His worship (alone) can an embodied soul shake off its impurity in the shape of ignorance and regain its essential (blissful) character, (even) as silver and gold* shed their impurity and regain their native brilliance through contact with fire (alone). May that immortal Lord, who is (even) higher than a Guru, be our (real) preceptor. (48) Gods, preceptors and other people joined together cannot by themselves show to a worshipper grace which is equivalent to one out of ten thousand parts of His. It is that almighty Lord in You whom I seek as my refuge.(49) An unenlightened soul chosen as a preceptor in relation to an ignorant person is of the same worth as a sightless person appointed as a guide in relation to another blind man. By us (however), who are eager to know the truth relating to the Self, You have been elected as our preceptor—You who are not only self-illumined like the sun but also impart light to all the senses of perception.(50) A worldly soul (that is subject to birth and death) imparts to another unwise counsel (showing him the way to worldly riches and gratification of the senses alone), by (following) which he is sure to enter darkness (in the shape of transmigration or what is still worse, viz., hell) which is hard to overcome. You, however, impart (to the Jīva) undecaying and unfailing wisdom (knowledge of the Self), through which the Jīva easily realizes its essential (blissful) character.(51) Indeed to the whole world You are the disinterested friend, beloved and inner Controller, the (very)Self, the teacher, wisdom and the realization of (all) desired objects. Yet, having deep-rooted desires and possessed of an undiscerning intellect, the world does not know You, though present in the heart (itself).(52) Such as You are, I approach You—the almighty Lord, adorable (even) to gods, and worthy

*The Śruti tells us that the tears shed by Rudra (the god of destruction, so-called because he cried as soon as he appeared—vide I. iii. 8—10) were converted into gold and silver:
'यदरोदीत् तद् रुदस्य रुदत्वं यदश्रवशीर्यत तद् रजतं हिरण्यमभवत्'.

of being sought for (by all)—for instruction. (Kindly, therefore,) cut asunder, O Lord, with Your words throwing light on the (highest) truth, the knots (in the shape of egotism and so on) existing in the heart and reveal Your own Self (to me).(53)

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः । मत्स्यरूपी महाम्भोधौ विहरंस्तत्त्वमब्रवीत् ।५४।
पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् । सत्यव्रतस्य राजर्षेरात्मगुह्यमशेषतः ।५५।
अश्रौषीदृषिभिः साकमात्मतत्त्वमसंशयम् । नाव्यासीनो भगवता प्रोक्तं ब्रह्म सनातनम् ।५६।
अतीतप्रलयापाय उत्थिताय स वेधसे । हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्धरिः ।५७।
स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः । विष्णोः प्रसादात् कल्पेऽस्मिन्नासीद् वैवस्वतो मनुः ।५८।
सत्यव्रतस्य राजर्षेर्मायामत्स्यस्य शार्ङ्गिणः । संवादं महदाख्यानं श्रुत्वा मुच्येत किल्बिषात् ।५९।
अवतारो हरेर्योऽयं कीर्तयेदन्वहं नरः । सङ्कल्पास्तस्य सिध्यन्ति स याति परमां गतिम् ।६०।
प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।
दितिजमकथयद् यो ब्रह्म सत्यव्रतानां तमहमखिलहेतुं जिह्ममीनं नतोऽस्मि ।६१।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामष्टमस्कन्धे
मत्स्यावतारचरितानुवर्णनं नाम चतुर्विंशोऽध्यायः ।२४।

इत्यष्टमः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

——::x::——

Śrī Śuka went on : Sporting in that vast expanse of water in the form of a whale, Lord Viṣṇu (the most ancient Person) taught the (highest) truth to the king, when he had thus prayed. (54) He (further) revealed to the royal sage Satyavrata in its entirety the mystery of His own Self in the form of a divine collection of Paurāṇika lore (called Matsyapurāṇa), (a book) dealing with Sāṅkhya philosophy (which teaches us how to differentiate between Prakṛti and Puruṣa (Matter and Spirit), Yoga (union with the Lord through Devotion) and rituals.(55) Seated on board the vessel with the (seven) seers, the king listened to the discourse on the truth of the Self, (which is the same as) the eternal Brahma (the Infinite), delivered by the Lord (in the form of the divine Fish), so (attentively) as to leave no doubt (in his mind).(56) Having (already) killed the demon Hayagrīva (and recovered the Vedas), He restored the Vedas to Brahmā (the creator) when the latter rose (from his slumber) at the end of the Pralaya (dissolution) that (immediately) preceded the current Kalpa (known as the Śweta-Vārāha Kalpa).(57) The same king Satyavrata, who was (thus) endued (both) with spiritual knowledge (as derived from the scriptures) and wisdom (Self-Realization) by the grace of Lord Viṣṇu, figured in the present Kalpa as the Vaivaswata Manu (so-called because he was born as a son of the sun-god, and was also known by the name of Śrāddhadeva).(58) A man is (surely) rid of (all) sin by hearing this great story consisting of the (foregoing) dialogue between the royal sage Satyavrata and Lord Viṣṇu (the Wielder of a bow made of horn), disguised as a fish through His creative energy. (59) He who recites from day to day the story of that which is spoken of as the descent of Śrī Hari in the form of a whale attains

(after death) to the supreme state (final beatitude) and (all) his desired objects are (surely) accomplished (during his lifetime). (60) I bow to that Lord, the Cause of all, disguised in the form of a whale, who, (while roaming about) of the deluge waters, restored (to Brahmā) the (entire) body of Śruti texts stolen away from the mouths of the Creator—whose powers (of creation etc.), lay dormant (because of his being overpowered by sleep)—after slaying the demon (Hayagrīva), and, who taught the Purāṇa dealing with Brahma to king Satyavrata and the (seven) seers.(61)

Thus ends the twenty-fourth discourse entitled "The story of the Descent of the divine Fish recounted" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa, and consisting of eighteen thousand Ślokas.

END OF BOOK EIGHT

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